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The Christian Sun

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Make It a New Year

(Frances M. Morton.)

—o—

Make it a new year, Lord!
Blot out the sins of the old—
Make of its errors and sorrows and pain
The breath of a tale that is told!

Make it a new year, Lord!
Send a new light on its days,
Lift up the hearts of ths sorrowing ones
And lead us along in new ways!

Make it a new year, Lord!
Give us new visions of life;
Wipe out the causes of conflicts and wars
And make thou an end of all strife!

Make it a new year, Lord!
Set a new star in our sky;
Lead us along with a purpose that's strong,
Eternal, exalted, and high!

Vol. LXX. Elon College, N. C., January 2, 1918. No. 1.

Editorial Forum

Write it—1918.

o——o

Don't carry resolutions into the New Year that you cannot carry out.

o——o

THANKS

THE SUN'S Editor extends to all his thanks for the many kind letters, cards, and other expressions of "Christmas Greetings." Thank you, and you, and you.

o——o

A NOTE OF JOY

That which should be a note of joy to the world is the recent taking of the Holy City by the British. The Turks have had it under control for centuries, and Mohammedan rule has dominated. The British flag has been placed over the city, and the land of Christ's birth is now ruled by a Christian nation.

o——o

THE PROHIBITION AMENDMENT

The passing of the Prohibition Amendment in December in the House by a vote of 282 to 128 should gladden the heart of every Christian. This victory is the fruit of many years of hard fighting. The Amendment now goes to the States for ratification, and when three-fourths of them approve we will have nation-wide [illegible] still on

[illegible]e

gave Mr. Wilson this power, and he exercised it. Secretary of the Treasury, W. G. McAdoo, is named as Director-General. We shall watch with interest the out[illegible] of the change and its effect upon public welfare.

o——o

A HEALTH HINT

One of the significant points in the report [illegible] Surgeon General Gorgas of the health con[illegible] soldiers was that there was much more sickn[illegible] men of the national army than among th[illegible] regular troops. His comment was that it [illegible] class of men from a physical standpoint f[illegible] the draft. Some were suffering from an[illegible] malaria, others from hookworm, while oth[illegible] poorly developed were falling easy pr[illegible] pneumonia and [illegible]fectious diseases

ECONOMIC ARGUMENTS AGAINST THE LIQUOR TRAFFIC

Over one hundred arguments in the form of separate pieces of advertising against the saloon and the liquor business are being prepared by Charles Stelzle for the Strengthen America Campaign. This material may be had without expense by interested individuals or by local committees who will see to it that they are inserted in their local newspapers.

The basis of this material was obtained through a world-wide study of the economic aspects of the liquor problem covering a period of two years, and has stood the test of many open forum discussions.

These advertisements gotten out by the Federal Council of the Churches of Christ in America, may be secured by writing to the Strengthen America Campaign, 105 East 22nd Street, New York.

o——o

DID YOU KNOW?

Did you know that Jewish colonies have been tried in Argentine, Brazil, Canada, the western United States, and Palestine, and *have failed everywheere but in Palestine?*

Did you know that the new question now facing the Jews of Europe is, What shall we do with our freedom?

Did you know what startling success was attending the Zionist of Jewish colonies in Palestine up to the time of the War? For example,

—that the Jewish population in Palestine rose from 25,000 in 1880 to 43,000 in 1890, then to 95,000 in 1910, and was still gaining when the War broke out?

[illegible]mships and sailing vessels clearing [illegible]ling port of entry to Palestine's Jew-[illegible] increased about 100 per cent in seven

[illegible]e of the Jewish colonies the price of [illegible]land rose from about $17 an acre to [illegible]acre in twenty years, while the value of [illegible]y rose from $6,000 to over $3,000,000?

[illegible]e Jewish colonists increased the produc-[illegible]f Palestine soil from the Arab's yield of [illegible]acre to their own yield fo from $20 to $25 [illegible]re?

o——o

A NOTICE AND A REQUEST

[illegible]g the past year we have suffered no little from [illegible]ry and torture given us by some of the brethren [illegible] us marriage and obituary notes several months [illegible]he event happened. Many obituaries have been

received from three to ten months after the time of the decease. These articles always come when we are crowded for room and bear an urgent request to "publish at once." This request is made because duty has been put aside, and the Editor is called upon to hasten the matter and thus help that much. This is unfair and unjust.

As the Editor goes from community to community, he finds the fruit of these belated articles, and, in most cases, he is blamed for the delay. Members of the Church look for a note of their deceased loved one. They continue to look, and it never appears. They give up hope, and, in many cases, lose interest for the time in the obituary column. They, perhaps, never see the notice. They have faith in their pastor that he has performed his duty, and they feel that this matter has gone astray in the Editor's office when it has not.

We have received obituaries during the last few weeks that date back to January, February and March of 1917. We feel under no obligation to print them and cannot see that we should. We have made a decision in this matter and that decision is printed under the rules of the paper on page 15. Brethren, govern yourselves accordingly and do not ask us to favor you. *The time limit is liberal.*

If our churches in America will submit themselves to this deepening sense of spiritual unity they will help to transform the world's Golgotha and its Calvary into the resurrection on the third day.

o——o

The Southern Railway Co. has been called upon to show its reason for wasting its coal supply by running a special train to carry a small party of hunters. Mr. Fairfax Harrison has explained to the Fuel Administration that the service was prompted by the overzeal of local officials to serve patrons, but that there would be no rep tition of the offense.

o——o

The clearest sign of the Son of Man coming in power is this manifest spirit of unity in service, of unity in prayer, of unity in spirit, which is laying hold of our churches in this hour of their extremity, and which when they come to reach Olivet together, will lead them to share and rejoice in the victory of Gethsemane and, when the time is fulfilled, with their united power, to roll the stone away.

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The brewers of America have an advertisement in whichwhich they warn the people that if prohibition comes in war-time it will stay forever. They are undoubtedly right. May it not be that the Christian Churches will say: If we can live and serve and suffer this way in time of war, shall we not do so in time of peace?

o——o

"The msot hopful sign of our day and generation is that while at the immediate moment the powers of darkness seem to prevail, we may witness the steady, largely unseen, unification of righteousness."

THIS YEAR

(By Georgia L. Nyman)

This year,
Should thought unworthy seek thy soul,
That thought deride;
O, let thy nobler self-control;
With Him abide.

This year,
If word unkind should chill thy heart,
That word forget;
Thy sweetness will bid strife depart
And conquer yet.

Should earth's most valued gifts be thine,
O, let not pride
Safe, sweet humility divine
Cast far aside.

This year,
If syllables attuned to Love
Should crown thy days,
Forget not Love's sweet source, above,—
To Him, the praise.

———:o:———

ANOTHER YEAR ON EARTH OR IN HEAVEN

Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of Thy face,
Another year of progress, another year of praise,
Another year of proving Thy presence "all the days."
Another year of service, of witness for Thy love,
Another year of training for holier work above,
Another year is dawning; dear Master, let it be
On earth, or else in Heaven, another year for Thee!

—*Francis Ridley Havergal.*

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PERSONAL MENTION

Rev. R. F. Brown changes his address from Chapel Hill to 702 Burch Ave., Durham, N. C.

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Rev. W. L. Wells changes his address from Durham, N. C, to Elon College, N. C.

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In Rev. J. W. Patton's article in THE SUN of December 17, 1917, the word "transfixed" should be substituted for "confused" in the second paragraph of the article making it read, "I am transfixed, etc."

o——o

Brother Hardcastle failed to send in the Christian Endeavor notes this week, and we are publishing the Sunday school lesson for January 6—which was written for the issue of December 26—instead.

o——o

We have received the following announcement: "Mr. J. P. Huffman announces the marriage of his daughter, Catherine Foil, to Mr. Donnie Hugh Everett Monday, December the twenty-fourth, nineteen hundred and seventeen, Elon College, North Carolina."

WORLD EVANGELISM

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The Commission on World Evangelism had been appointed nearly a year and consisted of twenty members, men of great missionary vision and experience. The report read by its chairman, Mr. Harry Wade Hicks, was intensely interesting and vital. It set forth in convincing terms the importance of Christian co-operation in winning a lost world to Christ. This work cannot be done by denominations only, but local groups of churches should together undertake to foster the development of the missionary spirit in the churches of a community. Vital reasons compel this. Thus community executive leadership can be developed, community standards of benevolence can be created, permanency can be given to local church federations for many local matters are of short duration, but the missionary service and need is permanent, and this will give a continued, constructive, and progressive program to the religious life of the community. One of the great needs of the Church is a vision of united world enterprise, co-operative effort, and a consciousness of common responsibility. A local church may be a long way from its denominational headquarters, and weak, and nearly out of touch with its missionary officers and thus lack the opportunity of being developed very much in this great enterprise, but if there is a federation of the churches in the community, and a department on world evangelism, then not only will the spirit of Christian unity be developed, and a consciousness of common responsibility awakened, but this weak church will be greatly helped by being in touch with the missionary spirit and methods of the strongest missionary churches in the community and large blessings result. In this way interdenominational mission study classes may be formed, institutes on Christian stewardship held, mission books be placed in the libraries, missionary publicity secured through the public press, thus many may be reached for this enterprise that would not be reached by the missionary officials from the denominational headquarters alone.

The commission reported that the great need of local churches is correct and impelling information concerning the needs of the fields of missionary service, and of the support they should give through prayer, gifts of money and life and personal service, and further, that most of the churches are only beginning to understand the principles of stewardship, and that the offering of life of young people for Christian service is largely undirected in home, church, and school, and that missionary intercession, the chief form of missionary service, is receiving even less attention than the promotion of knowledge and giving.

The importance of the churches of a community working together in conducting institutes for the training of different groups of church workers was shown in connection with the missionary service, for instance, training a number of men to be the chairmen of the groups who make the every-member canvass in the church, training church missionary committees, teachers, and officers of the Sunday school in missions, leaders of groups of men, women, young people.

Annual missionary surveys and published results, missionary exhibits, co-operative effort in enlisting delegates to missionary summer conferences were shown to be very important and should be carried on by the churches in co-operation.

The report urged the fullest co-operation be given by every church, minister, worker, with the great co-operative missionary agencies, such as the Laymen's Missionary Movement, the Missionary Education Movement, the Home Missions Council, and the Foreign Missions Conference of North America.

The churches of a community should be federated locally in order that a community missionary conscience may be created and the following objectives were set forth: to improve the missionary organization of the churches, to foster missionary education, to increase the volume of missionary intercession, promote giving according to New Testament principles, to organize and direct personal missionary service in the community, to enlist and provide for the training of recruits for missionary life service, to train leaders competent to inspire and guide the church membership.

It was declared that at the close of the war the whole Mohammedan world would be open as never before, and that China, Japan, Africa are calling loudly for the Christian message. The harvest fields are white to the harvest and the whole church, every church, must unite its efforts and accomplish its greatest service.

It is devoutly hoped that our churches will give heartiest co-operation to the work of the Federal Council of the Churches of Christ in America, that they will enter every co-operative effort for the advancement of the kingdom, that we shall realize now that this is the day in which we must become a missionary church and a missionary people, that we shall heartily identify ourselves with the Laymen's Missionary Movement, and that every church will put on a missionary campaign, make the every member canvass for missions, organize mission study classes, and do a worthy part in the missionary service of the world. Let us be found in every co-operative missionary effort in our community, and in every missionary effort put forth by our mission officials.

W. H. DENISON.

Norfolk, Va.

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BURLINGTON, N. C.

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It has been just one year since the writer took charge of the Burlington Christian church. The year has been both pleasant and profitable. The work of the church has steadily and harmoniously moved forward. Both the Sunday and the mid-week services have been well attended. In all departments there have been signs of progress. The three Christian Endeavor Societies have done encouraging work. A goodly number of the children and young people of the congregation are being

trained in these societies for Christian service. The Ladies' Aid Society has been busy on its liberal pledge to the building fund. This society has supported a Bible woman in our Japan field for a number of years. It took up this good work long before the Woman's Missinary Society was organized. The Woman's Missionary Society has enjoyed a prosperous year. There has been a decided increase in its gifts for mission purposes. A recent membership campaign has resulted in the addition of twenty-five new names to the roll of the society. The Young People' Missionary Society has also had a prosperous year in their work. The Willing Workers are getting in shape for good work. A large number of the boys and girls are in this society and taking a keen interest i nthe work. The Sunday school, though hampered on the account of the lack of equipment, has done some splendid work. The high water mark in attendance was reached several Sundays ago. The school in its monthly offerings to the support of the Orphanage has contributed over $250.00. The church and Sunday school gave to the Thanksgiving offering for the Orphanage $179.80.

The church has enjoyed a good financial year. The annual reports from the different departments showed a balance with which to begin the new year's work. In addition to meeting the Conference apportionments in full, the church contributed to missions about $125.00. The church plans to give more than it has been assessed by the Conference. The assessment is a minimum standard and not a maximum. It is so considered by the church. The missionary and benevolent budget is decidedly increased fo rthe next year. The pastor's salary has been raised $200.00 on account of the advanced cost of living. Fifty-five new members were received during the year.

The work on the new church has been gratifying. Delays in obtaining material have prevented getting the roof on before winter. The great bulk of the material is now on the grounds and if the weather permitted the walls would soon be pushed to completion. It promises to be a handsome building when completed.

The Burlington church entertained the Western North Carolina Conference in November. The session was a most profitable one. The spirit and work of the Conference was fine. It was enthusiastic for missions.

J. W. HARRELL, *Pastor*.

December 17, 1917.

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WINCHESTER, VA.

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Our revival meeting was held November 12-29, 1917. The first week was given to preparatory services. The sermons that week were preached by the following ministers:

Rev W. D. Smith, D. D., Rector Episcopal church,

Rev. T. K. Cromer, pastor Reformed church,

Rev. Geo. W. Stover, pastor United Brethren church,

Rev. H. G. Spencer, pastor Methodist Episcopal church,

Rev. J. H. Lacey, pastor Presbyterian church.

The pastor is under a deep debt of gratitude to his brethren in the ministry for this timely and valuable service.

Dr I. W. Johnson, Suffolk, Virginia, came the second week and remained ten days. The attendance was good and Brother Johnson delighted the people with his earnest practical preaching. The church was greatly revived and thirteen new members were received. That was a gain of ten per cent in our membership. We were glad to have Dr. Johnson with us. He won a host of friends, through his friendly disposition and high type of Christian manhood. The church feels grateful to him for returning a check on our church debt of all the remuneration he received over and above his actual traveling expenses.

The Winchester church has invited the Southern Christian Convention to meet with it next April. We are a little to one side of the Convention's border, and perhaps a little inconvenient to reach, but the expense to the people from Eastern Virginia would not be much, if any more, than to Burlington or Greensboro, and the ministers from North Carolina, with permits, could make the return trip from Greensboro for about $14 including the war tax.

Personally the writer feels that it would stimulate the work of our Conference to have the Convention meet with us and then we would like for the brethren throughout the South, who have shown such a deep interest in the Winchester church, to visit our place and see what we are trying to do.

The historic interest of this section would make the trip worth while. This was the battle ground between the contending forces during the Civil War, during which time the city of Winchester changed hands seventy-two times. We hope you will decide to come this way.

W. T. WALTERS.

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SOME NEEDS *

(By Mrs. W. A. Harper, Elon College, N. C.)

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There is no mistaking the fact that our missionary work is progressing. We are not where we were three years ago, nor yet even three months ago. But our progress is not adequate nor is it universal. Only a fringe of our women are affected by it. The command is to all, and there is no exception. Before all shall be harnessed up to the lead some things are fundamentally necessary. I have tried to outline some of these needs in this paper.

The first thing necessary, the first thing needful, is to know what the Bible teaches relative to missions. The Bible is truly a missionary book. The very first verse, when understood in its legitimate implications, is but a forecasting of the missionary propaganda. "In the beginning God created the heaven and the earth," we read. But what does this signify? It signifies that God intended the whole earth to be His vineyard and all its people His people. There is no justification by Scripture of the chosen people, only in so far as they chose God, loved Him more devoutly than any other

nation, and therefore were better qualified to lead others to Him.

When Adam and Eve had fallen, another great missionary text looms up large and hopeful amid the encircling gloom, and it is the promise that the seed of the woman shall bruise the serpent's head and that consequently man shall ultimately as a race see and know God. When Abraham is called, it is expressly stated in that splendid missionary text that God would bless him that he might in turn be a blessing, a universal, world-wide blessing at that, for "in thee," so promises God, "in thee shall all families of the earth be blessed." And Abraham believed God, and so became the highest type of faith. His faith is seen not in his moving from the land of his birth, Ur of the Chaldees, for any Bedouin chieftain would have done that. It requires no faith to do what everybody around is constantly doing. Abraham's faith was seen in his belief that he should be a blessing to all men *because God said so.*

There is no doubt the Jews as a race misunderstood this call. There is no doubt they felt God loved them better than other folks. The prophet Jonah was too fine a man in his own estimation to associate with Ninevites. And he did not wish them saved. God had to provide a large fish to swallow him for three days, where his association was even more degrading and befouling than Nineveh, to teach him the fundamental doctrine of missions—that God is Father of all men and wishes to win all men to Himself. He later had to send the nation itself into bondage to teach it that He did not love it more than other peoples, all of whom are dear and precious to His loving heart.

Of the New Testament, the very breath of whose teaching is preeminently missionary, it is unnecessary in detail to speak. God has never left the Church in doubt as to its missionary obligation. The Bible is shot through with missionary teaching. If you were to extract from it the texts that reveal God's will concerning missions, the old Book would be disfigured beyond identification. It would bleed itself to death. The first thing for every woman therefore to do is to read the Bible though with pencil in hand to mark every passage that teaches missions. Such a reading will kindle in each heart a burning enthusiasm, a fire that will not, cannot, be quenched.

Our second duty, sisters, is to know what is doing. This means mission study classes, which shall teach us missionary history, missionary biography, and missionary achievement. We will begin with the Acts of the Apostles and, continuing down to our own day, read and study the modern Acts of the Apostles, the heroic, sacrificial deeds of our missionary men and women of the gospel frontier in the non-Christian lands. Missionary information is fundamental to missionary zeal. The reason why we have so long been indifferent to missions is that we have not known. "My people do not know," said the Lord. Our ignorance has been our undoing, not our bliss. But with opened eyes we shall sense duty and help glorify our Lord.

The next need is comprehended in the little word *how?* How? How shall we meet our obligation? Shall we go or send? And how? The methods that have crowned other sisters of ours in their efforts to obey the King's command we must know. Their experience shall prove our best teacher, and no tuition will be charged. There is a wonderful literature of methodology in missionary work. It has been created in the crucible of experience. It is reliable and worth while. We need to acquaint ourselves with it and to place it in the hands of all our women, that they may be fruitful in their efforts to serve. We need, it seems to me, to set aside a definite sum for literature of this type for free distribution. So many time I am asked to send literature to anxious women, and I have only constitutions to send. A few dollars spent in literature of method will bear a handsome dividend of profit in the coming days. To withhold here is to be short-sighted indeed. We must know and also know how. Then we shall achieve.

Provided we have sympathy—first from the pastor and secondly from the church. An indifferent minister in this vital issue of missions is to my mind an unspeakable calamity for any church. Such a minister is the unexplainable paradox of our day—a glaring anomaly, an inconsistency throughout. How can the man, called of God to minister in holy things, be indifferent to the movement, to any movement, that has as its insipiration and aim the carrying out of our Lord's supreme commandment? I give it up. Either God has made a mistake (an unthinkable proposition) or the man called himself to preach. For my part, I will support no pastor who is out of sympathy with missions. Our first duty is obedience to Christ, and the only reason why we owe any obedience to our pastor is that he is leading us joyously in Christ's way. Nor will I be satisfied for my pastor to be merely tolerant toward the work of the woman's missionary society. He must not only acquiesce in our efforts. He must lead us into our duty. We women are ready. Let our shepherd lead the way.

The church, too, owes us sympathy, active and sincere. What I have said about my inability to understand the minister out of sympathy with missions applies with increased force to the church. The church does not exist for itself. Its duty is to serve, to give itself freely, willingly, entirely for world-evangelization. I do not care to have fellowship with a church that is so narrow in its vision as to be unable to comprehend any duty for itself outside its own petty interests. The self-centered, selfish church—God must abhor it. It is fit for the grave. But the missionary church is Christ's avenue of approach to the winning of the world to Himself. To that church has been promised blessing untold and the keys of heaven. We women have a right to be supported by a church like that, and we will be. My faith teaches me that ere long every church will be so inclined to our splendid cause, because it is our Master's will that it should be so.

We women need also to know the joy of living, giving to the point of blood as two who recently gave largely of their means to missions phrased the extent of their sacrifice. But to them it was a joyous sacrifice, hallowed in tears and sanctified in the consciousness that God willed it so. We cannot be content to give our monthly dues nor to assist in raising a few extra dollars by methods which many Christian leaders consider of doubtful spiritual value, and many others openly condemned as unscriptural. We must not be content with taking a life-membership of ten dollars nor with contributing weekly for missions through the regular church offering. With all these methods of giving, worthy as they are, we will not be content. We will give till it hurts. We will give till we feel the sacrifice, if we wish to know the full privilege of Christian stewardship. I feel sure our womanly hearts in this age are not less sacrificial than the widow, who gave her all into the Lord's treasury. It is not what we give that counts with God, so much as what we have left behind for ourselves. When we recognize the full significance of this truth, our mission treasury will overflow with dollars gladly garnered, and hearts in every section of the Church will pulsate with quickened beat. God hasten that glad day!

But the capstone of our missionary arch is lacking. Knowing what God's Word teaches, knowing the facts of missions, knowing how to work, having a minister that is aggressively missionary, with membership in a church militant in its zeal for world-conquest for Christ, and experiencing the joy in the heart of sacrificial giving—six splendid stones these in triune columns facing each other, capable of strong and valiant coherence only on condition that the arch have its strength perpetuated by the proper placing of the capstone. And what is that capstone? It is prayer. We cannot do the missionary deed in our human strength. Not knowledge of the Bible, not acquaintance with the deeds done and doing by missionaries, not plans, not human sympathy, not glittering dollars will bring us the victory our hearts yearn for in this missionary crusade of our Christian aspiration. We need all these things. They are good in their place. But the resource of inestimable worth, the one thing needful, in the ultimate analysis, in the blessing of Him who holds all things in the hollow of His hands, without whom all our efforts will be in vain. Let us never forget that prayer is our hope and our victory. And so, sisters, for missions let us pray every day, ceaselessly, never doubting that God will own and bless our efforts then. The fervent, effectual prayer of a righteous woman shall avail mightily in this supreme duty of the church.

*Delivered before the Woman's Board of the Western North Carolina Conference, Burlington, N. C., November 14, 1917 and published by request of that body.

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Begin the New Year by sending your renewal. You will feel better, and so will we. Try it.

POUNDED IN AN EXTRAORDINARY WAY

Since coming to our new field we have been very busy and hence we have not given an account of ourselves. It is no easy task to get adjusted to a new work. The undertaking was doubly difficult by reason of the fact that for the first time we had to "set our house in order." But in all this new experience of buying, hauling, and arranging household goods we have had the helpful advice and splendid assistance of the members of the church, to all of whom we are very grateful. But about the time we got our house in order and had set down to discuss the cordial way in which we had been welcomed into our new field, behold, we were summoned to the front door by an alarm. When the door was opened Deacon D. L. Boone at once took possession of the main entrance and ordered a charge by that valiant company of Christian soldiers who followed him into the front porch and hid themselves around the corner to avoid suspicion. In obedience the command the company made a rapid possession of our house. Mrs. Brown and I were helplessly and happily astounded when we learned that no harm was to befall us, but that we were being pounded in an extraordinary way. All kinds of good things to eat were placed on our dining table and buffet, besides these groceries, which were too numerous to itemize. Somebody threw a nice wool blanket on our bed and placed nice mahogany rocking chair in one of the rooms. Deacon D. L. Boone, in a few well chosen words, presented the gifts, and this scribe accepted them. There were songs sung, a prayer offered and the noble company departed, leaving us richer, materially and spiritually than they found us. Once more we were left alone to make merry over our richly endowed pantry and to thank God for such generous friends.

R. F. Brown.

702 *Burch Ave., Durham, N. C.*

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OUR WESTERN RESPONSIBILITY

(By Rev. F. G. Coffin, D. D.)

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It is doubtful if the brotherhood at large can conceive even a measure of the severity of the struggle which the presidents of our two westernmost colleges are making for the sustentation of their schools. Both of these presidents, A. E. Watkins and D. B. Atkinson, are feeling the bayonet edge of war conditions. Both are experiencing the merciless blood draining pressure of financial non-support. Both are struggling with grave conditions of ill health in the home, which fills up in their bodies the measures of the sufferings of Jesus Christ.

It was my esteemed privilege to recently address the students and faculty of Palmer College. The war directly and indirectly, with other complicating factors, has somewhat reduced the student attendance from a distance this year. The attendance from Albany itself, in view of the fact that we are without a local church constituency, is rather remarkable. The

student body is keen, alert, and purposeful. The members of the faculty are genial, competent, and industrious. Each of them is doing the best possible for efficient work.

Two features at Palmer are outstanding. The Kansas Hall dormitory, completed a short time ago, is the finest college "dorm," for its size, I have ever seen. It is said by the Missouri Board of College Examiners to be the best in the State. The building equipment is complete in every detail and the room furnishings are an unusual combination of taste, convenience, and serviceableness. The completeness may be better understood when the president says after a year and a half use of it he has not found anything which he would change if he could. It is to be regretted much that all of the rooms are not full this year. The same maintenance expense would care for a house full.

The second feature is an unexcelled music department. The mention of Palmer College miles distant from Albany elicits unsolicited commendation of its music. On the conservatory faculty are instructors who have been educated under Leschetizky, the instructor of Paderewski. Some of them have performed by invitations repeated in the royal courts of Europe. The grade of instruction in this department is a marvel.

Dr. Watkins is doing a heroic work under a series of grave handicaps. Every person in the Western Christian Convention should be boosting Palmer College and responding unreservedly to its needs. The Convention can have no history of long duration without the inflow of college stream.

The brotherhood at large should sense a greater measure of responsibility for our two farther western schools. These do not have the strength of a local church constituency to back up their work, nor do they have the financial resources which such advantages carry to draw upon. They that are strong ought to bear the infirmities of the weak. We are not doing too much elsewhere, but we must d more for Jireh and Palmer or our neglect will be the cause of lasting regret.

Albany, New York.

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BEREA

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The Sunday school rendered a very interesting program Christmas Eve in the presence of a large congregation. Exercises consisted of recitations, class exercises and songs. A chart was stretched across the end of the church for about thirty feet. It contained the scene of the city of Jerusalem, west of the city were the shepherds and their flocks; the chart contained the star that conducted the wise men to the city and on to Bethlehem; East of the city were the Wise Men of the East, making their journey to the city and on to Bethlehem to see the Babe, yes to see Jesus. A lecture by the pastor on the chart giving a history of the prophises of the advent of Jesus; the message of the angel declaring good news; the heavenly choir; the shepherds who gave audience to the first heaven-sent music; the shepherds went to see the "Babe," and spread the glorious news; and of the Wise Men who went to see Jesus, and how they honored Him. Next was giving out the treat, presenting the prizes, consisting of twelve or fifteen New Testaments, and three silver dollars; next the gathering of the fruit off of the heavily-laden tree, which contained much fruit of many kinds, and among the variety was a purse for the pastor. This program was prepared and directed by Sister Mamie Bennett.

P. T. Klapp, *Pastor.*

Elon College, N. C.

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SUFFOLK LETTER

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(Written for issue of December 26, 1917.)

Surely "the heavenly host" will join with the angel again this Christmas-time "praising God" and saying, "Glory to God in the highest," for Jerusalem has been redeemed from Moslem domination after a period of more than seven hundred years. The last battle of the Crusades was fought at the base of Horn Hattin—the Mount of Beatitudes—July 5, 1187. Since that time the Mohammedan has controlled Palestine. December 11, 1917, British forces took possession of Jerusalem, and Bethlehem, six miles distant is in the hands of a Christian nation. Jerusalem was taken without loss of life or destruction of buildings, and so we may hope that Christian ideas may yet conquer the world. There is peace in Bethlehem in the midst of world war, This, perhaps, indicates that Christian peace may be enjoyed in the very trenches of war. "On earth peace, good will toward men," has not been defeated by the death-machines at work on land and sea, and air. The song of that midnight choir over the Judean hills now encircles the globe.

There was never a time in human history when "good will toward *men*" was so manifest as at this present hour. There are more organizations at work, more contributions made, more men and women employed, and more prayers offered to God, to relieve human suffering and cheer human hearts than the world has ever known. The war, with all its horrors, has awakened a deeper sympathy in mankind than the world had ever felt before. The Christmas of Christendom this year will have less of frivolity and more of love and sympathy than any Christmas since the angels sang. Christianity has not failed. It took Gethsemane and Calvary to bring peace to a sin-smitten race; and it may require this holocaust to usher in peace for nations. At any rate, Jesus left His peace with His disciples but "not as the world giveth." It is not a peace by treaty, by compromise, or by victory; but an inward peace of heart, of "good will toward *men.*" The present war is not a fight between *men,* but between *governments.* It is the final struggle, it may be, between autocracy and democracy. These two systems are at war, but men love one another more than before the fight began. Men are giving their lives, women are giving their lives, people are giving their money and their loved ones in a sense more than patriotism requires. The

tragedies of the war are tragedies of love. Religion underlies the Y. M. C. A., the Y. W. C. A., the Red Cross, the army of doctors and nurses, the Federal Council of the Churches of Christ in America, and local churches, in the self-sacrificing service for the young men in camp, on sea, in the trenches, and in hospitals. The postal service of the world will carry more Christmas greetings and presents this year of war than any year of peace, and there will be more soul in every package baptized with tears of love.

The little ones in the twenty million homes protected by the Stars and Stripes, and blessed by the God who gave us Jesus, ignorant of what war means, will be the angels to sing a song of gladness; and the joy of the children will fill lives, tired with the cares and toils of another year, with a day as new as babyhood's own dreams of Santa Claus.

If I could, I would muffle all the guns of war on Christmas day, open all the instruments of music, and tell all the world of Jesus and His love.

W. W. Staley.

Suffolk, Va.

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HENDERSON CHRISTIAN ENDEAVOR SOCIETY

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The Christian Endeavor Society of the Henderson Christian church, though it has but a few members, is accomplishing much for the cause of Christ.

The society has attained the honor of being a standard society and is giving fifteen dollars to missions this year aside from the pledge to State work.

A delegate from the society was sent to High Point to the State Convention and it is expected that one or more will be sent to the Convention at Kinston the coming year.

The pastor of the church and president of the society are wide awake Christian Endeavor experts and have gained the confidence and co-operation of all the members.

At the last business meeting of the society, through the influence of the president, Mrs. F. M. Harward, a contest for getting more members, increasing attendance and urging all to take part in prayer meetings was started. Mr. O. W. Mayo and Mrs. F. M. Harward were appointed leaders, each leader having the same number of members. The side gaining more points by January will be entertained at a social by the side which loses. Each side is working faithfully to win.

The Junior society is also doing excellent work. They will commence a mission study class at their next meeting. Eight new members were present at the last meeting of this society and nearly every one present took part aside from singing.

The pastor's influence for good is felt throughout the entire Church and the Church feels that it has much to be grateful for having Rev. A. T. Banks and his excellent wife with them another year.

"C."

A LAYMAN INTERPRETS SCRIPTURE

—o—

Brother Morris interprets Scripture to show that Christ's Second Coming and the Destruction of Jerusalem are synonymous terms. In similar manner the new birth ascribed to Nicodemus is the resurrection of the dead—the dead in trespasses and sin. He relies on Josephus for the fulfillment of the prophecy in the New Testament, that the gospel shall be preached in all the world before the end, making world mean the then known world.

The author is a cogent reasoner and skillful interpreter. His conclusions however raise great difficulties. The early church did not entertain these conceptions. They expected Christ to come again, even after Jerusalem had fallen. Christ had power to forgive sin, to save, before his resurrection. Are the little children who are never resurrected lost? Since Brother Morris abolishes hell, providing everlasting death for the unresurrected, and since children cannot be so resurrected before the years of accountability, what of these precious innocents?

Brother Marion Morris, the author, is a layman and lives at Winchester, Ind., where 75 cents sent will "Christ's Second Coming Fulfilled." You will find the book challenging you conceptions of salvation, but a Christian gentleman of keen insight writes. Many questions will arise as you read, which you will do well to ponder and then submit to the author.

W. A. Harper.

Elon College, N. C.

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WHAT TO LEARN

—o—

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to you own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to avoid all ill-natured remarks and everything calculated to create friction.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop grumbling. If you cannot see any good in this world, keep the bad to yourself.

———:o:———

"On the whole it is good, it is absolutely needful, for one to be humbled and prostrated, and thrown among the pots from time to time. Life is a school; we are perverse scholars to the last, and require the rod." *Carlyle.*

———:o:———

"Why don't you ever laugh at any of my jokes?"

"Because I was brought up to respect old age and feeblesness."

———:o:———

"I'm quite a near neighbor of yours now," said the local bore. "I'm living just across the river."

"Indeed," replied his neighbor. "I hope you'll drop in some day."

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

RAISING A GENERATION OF PHILANTHROPISTS

—o—

Read and Catch the Spirit of the Christ as the Colleges Are Now So Splendidly Displaying It

What would it mean to the future of the Church in all her good works if by some means the men and women in college could be taught to give liberally of their limited means? The least result would be the graduating of a generation of Christian leaders who would be stewards of wealth in the truest sense.

A beginning in such training has been made in the great gifts to missions by the students of North America in the last few years. Few people know that in 1914-15 these gifts totaled $218,652 and in 1915-16 $247,424. In the case of some colleges which maintain their own mission stations or missionaries on the foreign field, the alumni have given largely.

It remained for the War, which has taught unselfishness in so many ways, to fulfill the dream of the student leaders and furnish an object large and compelling enough to enlist practically all students in sacrificial giving. The problems which the leaders of the North American Student Movements faced in their annual "setting-up" conference at Niagara Falls last September was bringing the lesson of the War home to the students. Manifestly it was no time for college life to run in its old grooves of self-centered activity and thoughtless extravagance. The students were known to be restless and anxious to have some part in the world struggle.

Therefore, the student secretaries of the Men's and Women's Christian Associations determined to call on the college world to raise at least a million dollars for the relief of prisoners of war, for the aid of other branches of the World's Student Christian Federation, and for the army work of the Y. M. and Y. W. C. A.'s. It will be noted that this differs from the Y. M. C. A. thirty-five million dollar fund in the proportion of emphasis on the work for prisoners of war, and in its inclusion of the work fo women and other student movements.

Already the minimum has been far passed and campaigns are still going on in colleges which could not obtain speakers when the movement was at its height. Some dare to hope that a million and a half will be subscribed by students asd professors of the United States without appeal to alumni. In every case the students have been told that this is a personal matter and not something extra for which to appeal to parents.

At Wake Forest College, North Carolina, the largest single subscription was made by the son of a missionary, who is paying absolutely all his expenses through college. More than one man working his way through Lehigh pledged fifty dollars at the organization meeting there. In one of the campaigns a girl wrote home to have her horse sold to enable her to pay her pledge. At Elon College, North Carolina, all girls who cannot afford to stay in the dormitory and enjoy its privileges, live in a house near the campus and do all their own cooking, etc., thus reducing their expenses. One girl on the canvass committee, who stated that she could not give a cent, pledged at the close of the meeting fifteen dollars, and moved from her comfortable quarters and congenial roommate over to the house mentioned, giving the difference to the War Fund. An Indian girl in Colorado gave a fifty dollar pledge. When questioned as to her wisdom she replied: "But I want to. I am going to work for my room and board next term to pay for it."

Foreign students have been equally stirred and touched. At Athens College, Alabama, a Korean girl, working in the dining room to pay her tuition and board, and with no money coming to her from anyone, pledged five dollars. At Massachusetts Agricultural College, an Italian student, who is working his way and has no relatives to help him, pledged fifteen dollars, paying five dollars in cash. In the Talladega College, Alabama, campaign, a native African student, who had worked hard all summer and saved barely enough to take him through this year, by much self-denial gave twelve dollars.

It is no wonder that the campaign has brought forth strong statements as to its value. From Sweet Briar College, Virginia, which subscribed over $6,800.00, comes this statement: "The finest part of it all, to my mind, is the fact that every student on the campus and every member of the faculty pledged *something,* and most of them pledged something that hurt!"

The largest University gifts are as follows:

Harvard, $50,287; Wellesley, $15,760; Yale, $48,772; Vassar, $15,919; Chicago, $15,427; Illinois, $27,687; Purdue, $17,822; Michigan, $24,600; Minnesota, $27,500; Nebraska, $23,211; Ohio State, $17,407; Wisconsin, $22,000; California, $20,000; Columbia (all depts. about), $40,000.—*The American College Bulletin.*

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WHAT N. C. COLLEGES HAVE DONE FOR THE STUDENT FRIENDSHIP WAR FUND

A. & E., $2,000; Davenport, $140; Elon, $797.65; E. Carolina Training School, $100; Guilford, $344; Greensboro Woman's College, $710; Greensboro State Normal, $4,712; Oxford, $210; Trinity, $1,250; University of North Carolina, $3,800; Salem, $1,793; Wake Forest, $700; Queens, $562.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

GIVE THE PEOPLE A CHANCE

—o—

As Field Secretary of Missions for the Southern Christian Convention for less than four months now, I have not, of course, had sufficient time and experience to draw many conclusions of a definite and convincing sort. I am, I trust, learning something every day and am seeking to keep myself in a teachable mood.

But, amid all the contending emotions and conflicting opinions of these two and a half months, I have become confirmed in one thought that possessed me before I began, and this thought is now a deep and fixed conviction with me. Hear it! *We who are ministers and molders of thought in the Christian Church have not given the people a chance at this missionary task and undertaking.*

The Christian Church has not done its part of the missionary work because the missionary burden has not been laid upon the hearts of the people, and the missionary opportunity has not been carried to the mind and heart of the individual.

When more than two years ago I attended one of our State Missionary Laymen's Conventions and saw displayed, on the walls of that great audience room, figures in large type, so all could read, showing what the various denominations were doing for all missions and benevolences and not only saw my own dear Church at the bottom of that column, but that the next lowest to us were giving three and a half times per week per member what we were giving, and some twelve and some fifteen times as much as we were, and that our growing as a Church was about proportionate to our giving, I said in my burdened and aching hearts as I sat there and wept, "The people of the Christian Church are not to blame for this, for they have never been given a chance."

I said then, and I repeat it now, that our people are no more niggardly and penurious with the Lord than other people are.

If our Lord and Savior, while on earth, made anything in His teaching and example and doctrine supreme and put it high above all others, it was missions, foreign and home. From the day on which, at the tender age of twelve, He declared that He *must* be about His Father's business, till that moment of triumph over the last earthly foe in which He said, "All power is given unto me in heaven and in earth: Go ye and teach all nations and lo I am with you always even unto the end." I say that during all that period of a busy and burdened life, it was missions, missions, missions first, foremost, and all the time with Him. God was good enough and great enough and generous enough to love a world—a whole world—and God gave His Son to redeem a world, not one part, but all of it.

This great truth with its corresponding burden and opportunity, has not been given first and foremost place in our dear Church. *We ministers and molders of thought have not been anti-missionary; we have simply been non-missionary.* We have not held up missions, like Christ did, as the first and chief business of the Church.

But even the missionary task we have undertaken has not been carried home to the minds and hearts of our laymen. The people of God respond to the call of God when they catch a vision of the mission and message of God.

In these few weeks that I have been preaching missions, trying to impress the spirit and the need of missions, and to secure in cash and good subscriptions $100,000.00 for missions, I have hardly approached an individual who has failed to respond to the invitation to have a part in this good work. I am simply giving the people a chance. I know not how to beg. I do not want to know how. My God is no pauper, and I will not seek to pauperize His work or undertaikng. I will not beg a purse or a pittance for Him. He does not require it; I belittle His work when I do it. I desire only to give His people a chance, and then leave the matter with them and their God.

I spoke last Sunday in a country church where they have preaching once per month. I made no appeal for money; I took no public offering. Late in the afternoon I went to visit three or four persons of the congregation and next morning went to see several in their homes and at their places of business. Two men of that congregation, without one word of plea, petition, or persuasion on my part, subscribed $1,000 each, and others of the congregation gave in cash or subscribed over $1,3000 more. Only two persons of all the number I saw refused. One said missions did not appeal to him, except what he could do himself for those about him; the other was wholly willing and anxious, but unable. I did not beg one individual of that number.

The people who are really enjoying this great work are those who are being given a chance, and are entering into it through their subscriptions, their gifts, and their sacrifices. In these less than three months the members of our congregations here in Virginia and North Carolina have subscribed over $45,000, not by my begging, pleading, or persuading, but because they wanted to do it and because they at last have been given a chance. Give the people of the Southern Christian Convention a chance and they will support every missionary of our Christian Church now on the foreign field, equip them for the highest efficiency, increase their number twofold within five years, and double the work now being done at home. This is not fancy; it is statement of simple fact.

Give the people a chance.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

DEAR FRIENDS:—

Last week I gave Miss Annie Williams, of Graham, credit for $10.00 which should have been credited to New Providence church, Graham, N. C., for the Thanksgiving offering.

This report brings our Thanksgiving offering up to $2891.71; still lack $1108.29 of reaching the goal of $4000.00.

Are we going to reach it? What are you going to do about it? Has your church made the Thanksgiving offering? If not, why not? Can you start off the New Year with a heart full of joy and gratitude if you have made no sacrifice this year or expressed your thankfulness for the many blessings God gave you this year? Oh! make a little sacrifice and lend a helping hand in this undertaking. We must raise the $4000.00. Have you done your part?

The Burlington church and Sunday school hold the banner for the largest offering this year. The church and Sunday school have contributed $179.80. Our Burlington friends are working people and will always be found doing their part.

We have a number of churches to hear from yet, and I trust when they report that we will run beyond the four thousand dollar mark.

Mr. Ernest Rasco, of Burlington, N. C., sent to us one sack of flour; Miss Sadie Boyd, Richmond, Va., two dozen cans fruit; Mrs. Margaret Pritchett, Altamahaw, N. C., one dozen cans fruit.

December 21, 1917.

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FINANCIAL REPORT FOR DECEMBER 26, 1917

Amount brought forward	$8,349.75

Children's Offerings

Jean Simpson	$1.00
Albert and Woodrow King	.10
Julia and Bessie King	.10
William Staylor	.10
Little girl who failed to sign her letter	.10
Total	$1.40

Monthly Sunday School Offerings

Haw River	1.00
Wadley (Ala.)	2.00
Linville (Va.)	1.00
Auburn	1.00
New Providence	3.03
Shallow Well	1.47
Antioch (V. V. C.)	1.00
New Hope (V. V. C.)	2.00
Total	12.50

Christmas Offerings

Myrtle M. and Margie L. Gove, Rural Grove, N. Y.	10.00

Miscellaneous

Dr. J. O. Atkinson, balance on pigs	20.00

Thanksgiving Offerings

Beulah church & S. school, by C. L. Mitchell	22.10
North Highland Sunday school (Ga.)	28.00
A true friend to the Orphanage, Durham, N. C.	10.00
Richland Sunday school (Ga.)	1.70
Mr. and Mrs. H. F. Samuel, Germantown, N. C.	1.00
Pleasant Cross Sunday school	4.50
Wadley Sunday school (Ala.)	5.00
Belews Creek church	4.75
Auburn Sunday school	6.00
Sarem church	5.00
Memorial Christian Temple, Norfolk, Va.	64.00
New Providence Sunday school	3.50
Chapel church and Sunday school	28.45
Youngsville Christian church	4.15
Mt. Zion church, Orange County, N. C.	4.10
Haye's Chapel church	19.50
Pleasant Grove church & Sunday school, N. C.	4.00
Primary Dept. Sunday school First Christian church, Albany, N. Y.	5.00
Hill of Zion, Orient, Iowa	5.00
Union (Surry) church and Sunday school	10.86
Berea Sunday school, Norfolk, Va.	21.00
Antioch church, Chatham Co., N. C.	6.00
Damascus church	14.00
Burlington church	100.00
New Hope church, Rockingham Co., N. C.	5.00
Mrs. T. W. Parks, Hallison, N. C.	2.00
Mt. Zion church, Roanoke, Ala.	5.00
New Hope Sunday school (Va. V. C.)	12.75
Corinth church (Ala.)	3.65
Salem Christian church, N. C.	3.25
Myrtie Lawrence, Virgilina, Va.	2.50
Total	411.76
Total for the week	$ 455.56
Grand total	$8,805.31

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CHILDREN'S LETTERS

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Dear Uncle Charley:—

Here are two little girls, one six and the other ten, who want to join the Children's Corner. We are sending you five cents each.

JULIA & BESSIE KING.

Burlington, N. C.

Glad to have you join the Corner. You must write each month.

"UNCLE CHARLEY."

A QUEER WORLD

—o—

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A blass has a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, through they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows without being a cock.

—*Exchange.*

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HOW BILLY WAS A SOLDIER

—o—

"My, but I just wish I was growned up so I could be a soldier! I s'pose by the time I'm a man the war will be over."

"I sincerely hope it will, my boy," answered his father gravely, "and that there will never be another. If there should be, I trust you will be ready to do your duty; but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up, if you will, and you can find all the fighting you want every day of your life."

"Why, Father Baker, I'd like to know how," said Billy, stopping in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly without a question. I know a little boy who is very apt to question why he must do things he is told to do."

Billy looked disconfited. "That's different," he said; "if I was a soldier, of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time without question or murmur, will you? You can imagine that you are in a training camp."

"That will be fun," said Billy; "but I don't see what chance there is for fighting."

"Don't you? Well, we are all encountering enemies every hour of our lives, and either we overcome them or they conquer us. Sometimes we have to make a pretty stiff fight if we want to come off victorious. Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy Deceit. When you are tempted to think of your own pleasure first, Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it, Indolence is the foe. Then there is Disobedience, Ill Temper, and"—

"Don't tell any more, please; it makes me tired. But I guess I can do almost anything if I just make up my mind to do it."

"Billy," said mother that very afternoon, "I want you to look after baby while I go down the street to do an errand."

"O dear!" exclaimed Billy fretfully, "I was going over to Tommy's, and we were going to have lots of fun. That's always the way. When I want to go anywhere, I have to stay at home to do something."

"I thought you were going to be a little soldier boy," said mother gravely. "Isn't this a good time to begin? I shall not make you stay at home; go to Tommy's if you wish; but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt uncomfortable. "I told Tommy I'd be sure to come," he said; "he will be 'specting me."

"Very well," said mother.

Billy waited a few minutes, hoping she would say more; but she did not. "You most generally say I must keep my promises," he continued. But there was no reply. Then he slipped out of the room, took his cap and went outdoors.

"Aren't you ashamed of yourself?" something kept saying inside of him. "Your'e a pretty soldier to be beaten the first time like this. You are selfish not to be willing to give up your play, and you are disobedient. Your'e no soldier at all unless you can fight better than this."

Billy was almost to the gate, when all at once he squared his shoulders and marched back double-quick. "I almost got beat," he said, "but not quite. You go right off, and I'll take care of baby. But I wish it was as interesting and easy to be a soldier as it is to think about being one."—*Kate S. Gates, in Lutheran Church Work and Observer.*

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The geography lesson was about to begin, and the subject of it was France. Accordingly the teacher started off with the question: "Now in this present terrible war who is our principal ally?" "France," came the answer from a chorus of voices. "Quite right," said the teacher, beaming. "Now can any one of you give me the name of a town in France?" A small boy at the back of the class almost fell over in his eagerness to tell. "Somewhere," he said breathlessly.—*Pittsburg Chronicle-Telegraph.*

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"Here's a nickel for you, my man," she said to a frayed and ragged-looking individual who stood under the porch with extended hand. "I'm not giving it to you for charity's sake, but merely because it pleases me." "Thankee, but couldn't you make it a quarter and enjoy yourself thoroughly, ma'am."—*Exchange.*

SUNDAY SCHOOL LESSON—January 6

(By G. O. LANKFORD.)

—o—

JOHN PREPARES THE WAY FOR JESUS

Mark 1:1-11

Golden Text: "Behold the Lamb of God, that taketh away the sin of the world."—John 1:29.

John had a message to give, and he gave it; he had a work to do, and he did it. No time was lost in preliminaries. The issue at hand was too important to trifle with in the way of hesitation or of indirectness. The soul of this "messenger" was on fire, and the flame could no longer be repressed.

1. **The Preacher.**—John was a preacher (prophet). Jesus said of him that he was a "prophet, and more than a prophet." As such he was a very striking personality. In his habits of life, he was very simple, wearing garments made of "camel's hair," with a leather "girdle" about his body, and subsisting upon a diet of "locusts and wild honey." No doubt his simple way of living had much to do with the formation of his sturdy manhood. As a rule, luxurious living is not conducive to strong character. John's having faced the rugged life of the wilderness, and having encountered its storms had prepared him to be not a "reed shaken with the wind." It seems that the very strength of the hills among which he lived had been imparted to his character as his voice was heard "crying in the wilderness" and saying "The kingdom of heaven is at hand." Not only were the people of Judea impressed with John, but Jesus Himself esteemed him greatly, for about him Christ said that of those born of women none greater than he had arisen. God had a great message for the world, and He prepared a great man to deliver that message.

2. **The Preaching.**—Jesus said, "Wherefore by their fruits ye shall know them." By this test John is known. He bore fruit. His was a fearless life, and he preached the gospel in a fearless manner. The theme was "Baptism of Repentance." He did not ask "Will my msssage please man?" but "Will it please God?" Such preaching, such teaching is no less needed today than when John preached; and, just as such preaching and teaching pleased God and uplifted man, so will it please Him and uplift man in our day. And while John was bold and fearless in his declaration of the gospel, he was also "meek and lowly in heart." He who preached repentance as a necessary preparation for the coming of Christ was the author of "There cometh one mightier than I." John recognized that he must decrease while Jesus increased. Herein lies a fundamental thought in our preparation for Jesus, namely, the decrease of self that there may be room for Jesus. Jesus increases in the human heart as the self-life therein decreases, thereby making place for Him.

3. **The Baptizing.**—The Baptist of our lesson had acknowledged that his baptism was only one of water, but One should come and baptize with the Holy Ghost. This is the essential baptism. John had been preaching that others might prepare for the kingdom that was at hand, and Christ is preparing to come to others, yet also to John in a larger experience than he had hitherto had. John baptized Jesus in water; Jesus baptized John with a glorious experience of grace, for upon him came the vision of the "heavens opened," the descending Spirit, and the Father's voice. The wilderness preacher declared that Jesus was at hand, and even "in those days Jesus came"—came to Judea and also to the Judean prophet. As this prophet touched Jesus in the act of baptizing Him, our Lord touched anew the heart of His servant. He who brings Jesus Christ to other hearts, brings Him also to his own heart.

———:o:———

"Machines work best under restraint. Unbridled power is destructive. Character is controlled by the same law. We are most free and most useful when we work within the will of another—the will of God."

SUNDAY SCHOOL LESSON—January 13.

(By G. O. LANKFORD)

—o—

JESUS BEGINS HIS WORK

Mark 1:12-20

Golden Text: "Repent ye and believe the gospel."—Mk. 1:15.

For centuries God was engaged in preparing the world for the advent of His Son, Jesus Christ, who came as man's Savior. To this end the Law was taught, the Scriptures explained, and the prophets' messages heralded abroad. While the world was being prepared for the coming of Christ, Christ was preparing Himself to come to the world. When He came, He was prepared for His task and equipped for His work. He faced His work cognizant of its difficulties, acquainted with its hardships, knowing the struggles and the heart-ache it would bring, but He faced it bravely because He was prepared with an omnipotent faith and an all-conquering power.

1. **A Spirit-Guided Christ.**—In verse 12, Mark says, "The Spirit driveth Him," as he speaks of Jesus' going into the wilderness after His baptism. Matthew and Luke, in speaking of this same event, say that Jesus was led of the Spirit into the wilderness. Christ was not driven by the Spirit, but was led by Him. Not only at this time and in this experience, but throughout His entire earthly experience He was under the direction of the Spirit. In no other way did Jesus undertake any duty, speak any message, encounter any temptation, combat any evil. The Spirit was His guide in all things. As our Master was led of the Spirit and followed the Spirit, even so should we.

A Tempted Christ.—Immediately after Jesus was inducted into public office, the Tempter came into His presence to try Him. About this temptation that Jesus experienced there was nothing fictitious or imaginary; it was temptation such as man has had to face through he years and will continue to face while i nthe flesh. He was tempted as really as we are tempted—"in all points as we are." Yet there was a difference—"without sin." Man is tempted and yields; Jesus was tempted and overcame. The Christian has a Master who was tempted, but was Himself a master of temptation. The child of God cannot avoid being tempted, but through Christ he can escape the thralldom of iniquity. Jesus met His foe and resisted him with the Word, a thing Satan could not stand. Truth was the conqueror then, and is the conqueror today. Jesus is Truth. Truth wins.

3. **A Preaching Christ.**—After Jesus had overcome Satan in the wilderness, He returned to Galilee and began "preaching the gospel of the kingdom of God." John had preached that the kingdom "is at hand." Now Jesus says, "The kingdom of God is at hand." John said, "Repent;" Jesus said, "Repent and believe." John's preaching was great, but that of Jesus was greater. No other preaching has ever equalled that of Jesus, because no other preacher has equalled Him. The strength of the Christ message was the strength of the Christ life. Strong preaching, strong teaching, are impossible in the absence of strong character and noble living.

4. **A Soul-Winning Christ.**—Very early in His ministry, we get a view of Jesus as a soul-winner. For this purpose He came and to this end He dedicated His life. "The Son of Man is come to seek and save that which is lost." Simon and Andrew, and James and John were fisherman on the sea of Galilee. Jesus saw them as "fishers of men" if they would only follow Him. He called them, and they came and followed Him. He saved them that they might be instrumental in saving others. Thus does the work of the kingdom go forward.

———:o:———

I have felt this blessing of being able to respond to new friendships very strongly lately, for I have lost many old and valued connections during this trying spring. I thank God far more earnestly for such blessings than for my daily bread, for friendship is the bread of the heart.—**Mitford.**

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

BALDWIN-CRAVEN

Mr. C. E. Baldwin and Miss Lois Lee Craven were married December 3, in the Baptist church of Ramseur, this writer performing the ceremony. The bride and groom are both highly esteemed in Ramseur, where they will make their home.

T. E. WHITE.

—o—

BURGESS-POPE

December 15, Mr. W. Charm Burgess and Miss Myrtle Pope were married. They are splendid young people of the Parks Cross Roads community. They were married in Ramseur, and were accompanied by Mr. Dewey Burgess and Miss Nannie Pope.

T. E. WHITE.

—o—

EVERETT-HUFFMAN

Mr. D. Hugh Everett and Miss Catherine Foil Huffman were united in marriage by the writer at his residence in Elon College, N. C., December 24, 1917. Only a few relatives and close friends were present. Mr. Everett is a son of the late Donnie Everett of Guilford County, and Miss Huffman a daughter of J. P. Huffman of Elon College. Miss Huffman has many friends here whose kindest wishes follow her. May their united lives be long, happy, and useful.

N. G. NEWMAN.

OBITUARIES

PARKS

Mrs. Eliza J. Parks, wife of Wm. M. Parks, departed this life December 20, 1917, aged 52 years, 11 months, 4 days. She was the daughter of the late Rev. and Mrs. W. R. Brown. She leaves besides her husband, one son and four brothers and many relatives and friends to mourn their loss, but their loss is her gain, for it can truly be said of her, A good woman is gone.

While we lament her passing, we bow in humble submission to the will of Him who doeth all things well, and may He comfort and bless the bereaved ones. Interment at Parks Cross Roads, of which church she was a member.

T. J. GREEN.

—o—

LILLARD

Martha Francis, wife of Deacon M. E. Lillard, departed this life at St. Leo's Hospital, December 18, after a serious operation, aged 75 years, 1 month, 26 days. She was a meek, sweet-spirited Christian. As a wife she was true; as a mother she was faithful; and to the sick she was one of the most useful. She reported her work to the medical board monthly, and was recognized by the board as efficient. She leaves a devoted husband and five affectionate children, and an adopted child now a grown man, to mourn their loss. The church loses one of its most devoted members. Funeral and burial by her pastor.

P. T. KLAPP.

—o—

FULTON

Miss Anna Frances Fulton was born April 19, 1881, and died December 17, 1917, aged 36 years, 4 months, 2 days. She joined Salem Chapel Christian church early in life and remained a faithful member until God called her from labor to reward. She was devoted to her home and ber until God called her from labor to reothers. The funeral was conducted by the writer, and the interment was made at the Salem Chapel cemetery. The floral designs were many and beautiful.

R. F. BROWN.

THE YOUTH'S COMPANION FOR 1918

The brighest men of this country and those with the highest ideals will write for The Youth's Companion in 1918. Ideals in reading matter count in these days, and it is worth everything to keep in the mental company of Ex-President Taft, Alexander Graham Bell, Franklin K. Lane, Secretary of the Interior, John Burroughs, Maurice F. Egan, United States Minister to Denmark, Agnes Repplier, Dr. Rupert Blue, Walter Camp, General Charles King and other great contributors for 1918. The Companion will have its great run of serials and short stories. It will give the clearest and most reliable summary of the progress of the great war. At the same time the regular departments will be maintained in all their profusion and variety.

Sample copies of the paper announcing the important features of next year's volume will be sent you on request. For the Companion alone the subscription price is $2.00. But the publishers also make an *Extraordinary Double Offer—The Youth's Companion and McCall's Magazine together for* $2.25. McCall's is the best fashion authority for women and girls, just as the Companion is the nation's favorite family literary weekly.

Our two-at-one-price offer includes:

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THE YOUTH'S COMPANION
Commonwealth Ave., Boston, Mass.

New Subscriptions received at this Office

Give not thy tongue too great liberty lest it take thee prisoner. A word spoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand.—*Quarles.*

A BIT OF HUMOR

—o—

"Mike, I am going to make you a present of this pig."

"Ah, sure, an' 'tis just like you, sor!"

—o—

Stella: "I wish I knew where I could steal some money in a law-abiding and respectful way!"

Bess: "Bless me! What do you want with so much money as that?"

—o—

A perplexed caller—Mrs. Mulligan: "Do yez feel better this morning, Mrs. O'Toole?" Mrs. O'Toole: "I do, an' then again I don't." Mrs. Mulligan: "Thot's bad, fur it's harrud to know whether to say oim sorry or glad." —Harper's Bazaar.

—o—

Johnny had only just started school and on the third morning he was late in getting up.

When he came home at the middle of the day his mother said:

"Weren't you late for school this morning?"

"Oh, no, mother!" exclaimed Johnny.

"Not late? Why, you didn't leave home till after nine! What were the other children doing when you got there?"

"They were just sitting still waiting till I got there!"

—o—

In a city where children above the age of five years have to pay full fare on the tram-cars, while those who are younger go free, the passengers in a car saw, one day, a rather large boy, looking seven years old at least, held in his mother's lap as though he were a baby. The big child seemed restless about something.

Presently he said:

"Mamma, mamma! Say!"

The mother, as if with a premonition of something wrong, tried to hush him; but he still kept saying:

"Mamma, mamma!"

"Well, what is it?" she asked at last.

"Mamma, when do I have to say I'm only five?"

Then the passengers—some of them laughed, and the mother turned very red.

THE CHURCH PAPER AND THE CHURCH PEOPLE

—o—

I think every Christian should take their Church paper. I wish you a pleasant Christmas and a happy New Year.—*Birdie Wilson, Virgilina, Va.*

—o—

Please find enclosed $2.00 for renewal of my paper. We have been taking THE SUN in our family for a long time. I don't think we can afford to do without it.—*Della McCauley, Burlington, N. C.*

—o—

I would be at a loss without the weekly visits of THE SUN.—*Mrs. G. M. James, Burlington, N. C.*

—o—

Enclosed find a check for which send THE CHRISTIAN SUN to our daughter, Mrs. W. J. Bailey, Brookfield, Georgia. I want THE SUN to shine in their new home down there. We have been taking THE SUN a long time and appreciate the good things it contains.—*Mrs. W. H. Floyd, Roanoke, Ala.*

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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The Things That Live

THE things that live—that are ever new and fresh for every generation—are the things that have in them the spirit of Christ. Business transactions of the world's financiers soon become only written records on the books of their own corporations, but the things they do in His name live forever. Time gradually hides the national actions of our Presidents and the records of their work are viewed only by historians, but when our chief executives have turned aside and given to humanity a touch of Christian sympathy or administered with a cup of cold water in the name of Jesus, the same has become a living thought in the heart of all humanify. Battles won by the skill of great generals soon become a part of shelf worn history, but where these same men have administered to an individual with a tender hand for the healing of a broken life, or spoken a word to cheer and brighten the road of an onward traveler, such acts have become great sentinels and lighthouses for thousands of Christian soldiers. We know not even the names of the priest and the Levite who passed the stranger by on the way to Jericho, but the good Samaritan who poured oil on the broken and bruised body of the stranger-traveler has become a living name. Orators have exhausted their vocabulary in trying to eulogize this friend of Holy Writ. Artists have blended every color and exercised every brain faculty in painting this man who did as Christ would have done.

Volume LXX WEDNESDAY, JANUARY 9, 1918 Number 2

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

"THE NAVAL WELFARE NEWS"

We are in receipt of a copy of "The Naval Welfare News," a weekly publication issued from the Naval Prison, Portsmouth, New Hampshire, where Rev. H. E. Rountree is Chaplain. We note from it that Brother Rountree has organized a Christian Endeavor Society in the prison and is doing a splendid evangelistic work with many converts as the result.

o——o

PASSES HIS NINETY-SECOND MILE POST

Rev J. W. Wellons, the Church's oldest minister, passed his ninety-second mile post January first. He is in his usual health, has almost full control of his mind and keeps in touch with every interest of his Church as well as Elon College and the college village. He never fails to avail himself of opportunities to serve his Master.

o——o

CHILDREN'S HEALTH COUNTRY'S PROBLEM

The health and welfare of children is now one of the country's greatest concerns. Older men and women are realizing that it will be the children of today on whose shoulders will fall the more trying burdens of the war—those of reorganizing and readjusting conditions that were affected by the war. To get the children ready for this task is the work of men and women of today. To help them to grow strong, and to become men and women with sound minds in sound bodies is the best equipment they can be given.

o——o

THE BENNETT CHURCH

On page six of this week's SUN will be found a picture of the Bennett Christian church. Rev. T. J. Green is pastor. Bennett is in the extreme western part of Chatham county at the terminus of the Bonlee and Western Railway. This church was built during the past year and is in the bounds of the Western North Carolina Conference. The property is valued at $1,800. Brother Isaac H. Dunlap, Bonlee, N. C., a loyal and consecrated member of the Baptist Church, donated the lot on which the church stands. The church will soon be paid for and will be, as it is now, a credit to the work.

o——o

AUTOMOBILE ACCIDENTS CAUSE CONCERN

The automobile as an instrument of injury and death is now giving public health officials, life insurance companies, police officials and civil authorities more concern than many of the most serious infectious diseases. Nearly all infectious diseases are responding to measures instituted for their control, while injuries from deaths from automobiles are steadily climbing. In 1916 the death rate from accidents of the automobile was 7.4 per hundred thousand, which was an increase three times as great as the rate of 1911. Each year shows a markedly higher rate than the year before. The rate for 1916 showed an increase of more than 37 per cent over 1915.

o——o

CATCHING UP

We are now beginning to catch up with the copy that has been piling up for the past several weeks. Next week will about put us where we can see the bottom of the "copy box." Friends have been patient and this we appreciate. This reminds us to say that we seek the aid of the entire Church in making the SUN's columns shine with news and helpful articles. Get the habit of writing. Write often. Write briefly and to the point. Try it. If you know a good thing, pass it along. This is not time to hoard away. Cannot write plain? Cannot punctuate? Why, dear soul, every editor would go out of business today if he had to wait for perfect copy. And hand-writing, he learns to read anything that was ever readable.

o——o

NEWPORT NEWS CHURCH AND THE SOLDIERS

The Newport News Virginia church is taking advantage of the opportunity offered it by giving special attention to the sailors and soldiers as far as it can render service. Camp Stuart and Camp Hill are both located near the Newport News church, and it is the desire of Pastor Knight that all those who may have friends at either of these camps to notify him, especially is this request made in behalf of members of our Church. Brother Knight's address is 1018—25th Street, Newport News, Virginia, and he will be glad to have you inform him of any friend that you may have in either of the above named camps. When writing give full name, Company and Regiment.

o——o

COAL DIVERSIONS TO MEET EMERGENCIES

To overcome the hardships of the recent frigid weather thousands of cars of coal have been diverted while en route, under orders from the Fuel Administration. Demands coming from Cincinnati for coal for use of hospitals, hotels, and domestic use resulted in the diversion of from 150 to 300 cars. Seven hundred and fifty cars, halted behind Pennsylvania congestion, were forwarded to New England for distribution, while 500 cars from the same source were taken for the use of the United States Shipping Board. Three boat loads of bituminous coal at Toledo have been turned over to Michigan authorities for distribution. Urgent demands in North Carolina were taken care of when 300 cars were diverted while in transit to Hampton Roads, where weather conditions were hampering the loading into vessels. Four hundred cars from West Virginia were diverted for local distribution in Ohio.

THE NEXT SOUTHERN CHRISTIAN CONVENTION

By request of Dr. W. W. Staley, President of the Southern Christian Convention, we are reprinting his notice concerning an invitation for the meeting place of next Convention. Though a few bids have been made for the Convention, it looks as if the churches are not anxious for it. Entertainment in these "sugarless" days is no small item with the ladies, but it has occurred to us that if some church would seek the Convention's next sitting and demonstrate "economy" in regular "Hooverized" war-time method that the lesson would be worth while. This spreading of great feasts for Conventions and Conferences is too many times carried to extremes.

Let us hope that the Committee will be given an opportunity of having the Convention meet in a place that will be accesible to the most delegates; for, of all Conventions, it seems to us that the approaching one is to be worth while. At least the Church has some big problems to handle, and a full delegation should be there

o——o

OF WHOM THE WORLD WAS NOT WORTHY

We learn from an *Exchange* that there is in Princeton Seminary a tablet that commemorates the lives of six heroes that are worth while. But the world knows little of these men, as it does of a great many such characters. Read for yourself what is carved on the tablet that graces one of Princeton's walls:

WALTER MACON LOWRIE Class of 1840
Thrown overboard by pirates in the
China Sea 1847
JOHN EDGAR FREEMAN Class of 1838
ROBERT McMULLIN Class of 1853
Who with their wives were shot
by the order of
Nana Sahib 1857 at Cawnpore India
LEVI JANVIER Class of 1840
Stabbed by a Sikh Fanatic at
Lodiana India
ISIDOR LOEWENTHAL 1864 Class of 1854
Shot accidentally or by design
at Peshawur India
JOHN ROGERS PEALL Class of 1905
Killed with his wife by a mob
Lien Chou China 1905
"FAITHFUL UNTO DEATH"

o——o

A SHINING EXAMPLE

While many of our people are asking questions, offering criticisms, and making all sorts of excuses for not doing their plain, patriotic duty in a time of crisis, a shining example of the sacrificial spirit comes from the far-away Philippines. The American teacher of a girls' school in Iliolo sends this story, which ought to burn itself into the memories of all who read it:

Shortly after opening school this summer, I told our girls about the thousands of hungry children in Europe and Armenia who can not get enough food on account of the war. They all wanted to do something for the sufferers, but they have very little money, and can not earn any because they must attend school.

I said, "Suppose tomorrow morning, when you wake up, some of those children should stand in front of your door reaching out their thin little hands to you. Can you think of anything that you could do for them or give them? You can not see them but they are there just the same."

The smallest girl in school jumped up and said, "I know what I would do. I would give her half of my bread and coffee." And others said, "Yes, we could give them half of our food."

Then somebody else said, "We can get along with three pieces of bread, and save the money for the fourth piece and send it to those little children."

o——o

BILLY SUNDAY AND A GERMAN INTRUDER

Billy Sunday held his great meeting in Atlanta,Ga., December 23. During this meeting Mr. Sunday had the most tragic and exciting experience of his life. The Christian Advocate, (Nashville, Tenn.) gives us the following account of Mr. Sunday's experience:

"Mr. Sunday was in the midst of a characteristic denunciation of German brutality and outrage when a man who looked every inch a German, having posed as a preacher in order to get in the minister's section, quietly arose from his seat and, mounting the plaform, faced Billy Sunday before any efforts could be made to stop him. When the evangelist turned to see what the disturbance was, he found himself facing the man who a day or two previous had tried to force his way into Mr. Sunday's residence and had knocked down one of the Sunday party who told him he could not see Mr. Sunday. No wonder Billy Sunday felt himself in imminent danger, and he at once went at the German-looking intruder with his all-fiery vigor, avoiding some dangerous fistic blows and landing licks upon his assailant. In an instant men crowded upon the stage and suppressed the invader, and officers carried him to the guardhouse; and for a few moments pandemonium reigned in the great tabernacle. Mr. Sunday came out unhurt except a disjointed little finger; and he quelled the disorder in a moment and finished his sermon as if nothing had occurred to mar the harmony of the service. It was one of his most effective sermons, and about four hundred responded to his invitation at the close of the sermon."

———:o:———

WHAT THE FIGURES ON YOUR LABEL MEAN

1 1 7 on your label means that your subscription expired January 1, 1917. 2 1 7 on your label means that your subscription expired February 1, 1917. 3 1 7 on your label means that your subscription expired march 1, 1917. 4 1 7 on your label means that your subscription expired July 1, 1917. 8 1 7 on your label means that your subscription expired May 1, 1917. 6 1 7 on your label means that your subscription expired June 1, 1917. 7 1 7 on your label means that your subscription expired July 1, 1917. 8 1 7 on your label means that your subscription expired August 1, 1917, etc.

LOOK AT YOUR LABEL NOW!

SUFFOLK LETTER

—o—

From time to time I have noticed that people have misunderstood the campaign for *one hundred thousand dollars* for *Home* and *Foreign Missions*. They write of the rapidity with which Rev. J. O. Atkinson, Field Secretary, is securing subscriptions, when *five years* were to be taken to raise the *hundred thousand dollars*. It has not been the plan of the Committee to take *five years* to *secure* the subscriptions, but *five years* for the *payment* of the subscriptions. If *five years* were taken to *secure* the subscriptions, the last payments would be *ten years* in the future. The idea is that *the entire payments* shall be made within five years. In order to realize such result, *all* the money should be subscribed during the *first* year of Dr. Atkinson's activity as Field Secretary.

The thing to be most desired is that Dr. Atkinson will be able to report to the Southern Christian Convention, through the Committee, on the 30th day of April, 1918, that the entire sum of *one hundred thousand dollars* has been subscribed: that would not only be an occasion for joyful thanksgiving, and a source of inspiration and enthusiasm, but it would leave four years for Dr. Atkinson to collect the subscriptions and to make a real campaign of education among the Conferences and churches. The raising of the hundred thousand dollars is only a part of the mission of the Field Secretary. What the Convention has long felt is the lack of information, inspiration, and obligation on the part of the local churches to the subject of missions. This great work was undertaken to develop the real missionary spirit, and the spirit of Scriptural liberality in local congregations, and the obligation of individuals of means to the needs of the Kingdom. Dr. Atkinson is making good in this field so long neglected by our people.

Now, let it be understood that the pastors and churches can greatly aid Dr. Atkinson in this great work, by helping him to secure the full sum of one hundred thousand dollars subscribed before the Convention, the first of May. Then he can visit so many more of the churches, be freer to preach to the people, and thus assist pastor's in developing the local work in the *regular* expenses and benevolences. All pastors and congregations will profit by such help, and the general work will receive a new impetus. Then at the *end* of five years the hundred thousand dollars will have been paid into the treasury of the Lord, and the people who have given it will be happy. W. W. STALEY.

Suffolk, Va.

———:o:———

THE HOLY SPIRIT AND CHAPLAINS

—o—

Every day has a message for everybody. It is not very hard to find if one is diligently looking for it. That condition is necessary, however, for it is only incidental that we find things we are not looking for.

It was the privilege of the writer a few weeks ago to meet Dr. Worth M. Tippy, of New York City, Secretary of the Federal Council of Christian Churches. The meeting was brief, but an inspiring one, worth much to me. During the brief interview he said something like this: "A chaplain needs a wonderful amount of the Holy Spirit, doesn't he? I replied in the affirmative. He then said, "Well, sir, of all others the chaplain can claim the Holy Spirit." That was my message for that day,—a message which has been an inspiration to me ever since. Out of it two voices have spoken to me continually: viz.: "A Chaplain needs the Holy Spirit, and a Chaplain will have Him."

Dr. Jowett, of New York, says, "Our sacred fire does not burn every day. It burns only intermittently. It has occasional flares when it leaps up with intensity, but it soon dies down, or smoulders, or goes quite out. * * * It has a spasm of fervency, but no steady and continual glow. When revelations of moral outrages appear, we burn with hot antagonism But if the outrage continues, and we become accustomed to its presence, our healthy indignation begins to subside. Our familiarity with an evil is apt to dampen our fires. The very evil which kindles our anger smothers it with its continuance."

In the Navy we find this so very true. Men are loose in their ideas of good morals, and religion. Profanity is a joy. The Sabbath is hardly known as such, and scruple is never related to recreation. The majority seems to have free license to gratify human desires irrespective of the price paid immoral and spiritual welfare. In all this the Chaplain is quite alone as a religious propagandist. He does burn with indignation when his sense of Christian propriety is shocked and often outraged; but unless he is well fortified within, there will come a time when he will cease to be shocked at the presence of unholy things and will find stealing within a strong temptation to tolerate what he once loathed. Why he does it he does not know, except it be for the sake of the point of contact with men who are leading unnatural lives and cannot be reached unless their living is thus patronized. But he doesn't need to do this. The Holy Spirit's power of repulsion will give him a glorious sense of the offense of evil against the Lord. He will be ever mindful of the fact that to tolerate a thing is to fraternize it, and to fraternize it is to become like it; that absence of antagonism means birth of fellowship. He will remember that God hath indignation every day, says the Psalmist. If he represents God and Jesus Christ the Saviour, he will fellowship them, seek to carry their likeness in the presence of evil.

The present world war is thought now to be God's war. If it is, the world will be changed and be made immeasurably better by its having taken place. The men and boys who fight for the righteous cause shall be co-partners with God in it. That is a great privilege. No set men in the world need the Holy Spirit quite as much as the men who lay down their lives in such a cause. They should have Him. They must have Him. And the men who give themselves in the endeavor to make this possible have God's promises of the fulness of His Spirit. H. E. ROUNTREE.

Portsmouth, N. H.

A GREAT CONVENTION

—o—

From the 10th to the 13th of December, 1917, the great Anti-Saloon League Convention of the United States met in Washington, D. C., to ask Congress to give us national prohibition. I believe it was the greatest convention ever held in the United States because it had for its object the greatest good for humanity, and because it was made up of the cream of this country. I mean it was made up of some of the best men and women of the United States. Among the strong speakers were a Catholic priest and an Episcopal rector. A little Jew arose in the audience and got recognition. and I quote his speech verbatim: "I am a Jew. I have a wife and five children, and we are as dry as shucks." And of course the other Protestant churches were there by large delegations. Our people were represented by two men.

The next thing that made it a great Convention was the great addresses delivered by those great men and women, and another feature of its greatness was the enthusiasm, the splendid music and earnest praying and the spirit of unity that prevailed. Throughout the session I thanked God that He made it possible for me to be there.

Now since Congress granted our request, let every state in the Union send such men to their general assemblies that will stand for the ratification of the amendments that will give us national prohibition. Let every Christian man and women get busy, work and pray till the victory is completely won. Our enemies will doubtless spend hundreds of thousands of dollars to defeat us.

P. T. KLAPP.

Elon College, N. C.

———:o:———

POUNDED

—o—

On Wednesday night, December 26, 1917, my wife and I were invited to be present at a Christmas tree at Catawba Springs church. It was a real treat to be there and hear the good speeches and see old Santa Claus. It was interesting to watch the children, and grown folks as well, receive their presents from the tree. All this was good but the best was yet to come.

When old Santa was through with his work, the other folks in the house got busy carrying up bundles, and boxes, and packages, laying them on the table just in front of the pulpit. What could not be laid on the table was stacked around it. Rev. J. E. Franks then took the writer to the table and, in fitting words, told him that *all those good things* were for him. Words, then as now, failed when I tried to express my appreciation to this splendid people for such kindness.

It was the first pounding I ever received, and if any of my brethren in the ministry have not received one, just come and eat with me. I have plenty and to spare (for a while), of ham (old and new), flour, sausage, canned fruit, butter, peanuts, cereals, coffee, (My! I could not help but wish for Uncle Jim Moring when I saw all that good coffee.) sugar, rice, soda, etc., etc, almost too numerous to mention.

Well, I just filled my Ford and tied some to the running board and went back home rejoicing. But amid all the rejoicing there was a solemn thought which came to me, for I wondered if I really deserved such kindness. I wondered if I had not been overpaid for my services. (The church had raised my salary $50.00 already for 1917.) Any way I want to render better service, if possible, and try to prove both to these people and to God that I appreciate these blessings.

J. LEE JOHNSON.

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A WORD OF APPRECIATION

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December 10, 1917, I received a box from Mr. and Mrs. J. A. Wilson of Mount Auburn Christian church, containing a ham, eggs and butter. December 21, I received a letter from Mr. W. J. Cole stating that he had expressed to me a box. It was delivered that p. m. It contained a ham, back-bone, souse-meat, canned fruit, chickens, eggs, etc. To this box, the following families contributed: Mr. and Mrs. W. J. Cole, Mr. and Mrs. J. D. Moss, Mr. and Mrs. A. Moss, Mr. and Mrs. W. W. Kimball, Mr. and Mrs. J. A. Kimball, and Mrs. Henry Paschal.

Words fail me to express the sincere gratitude of Mrs. Patton and myself for these valuable Christmas gifts. May the dear Father richly bless these good people. This is not the first time Mt. Auburn has remembered us in helping to supply our table.

J. W. PATTON.

Greensboro, N. C.

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AN OPTIMISTIC LOOK

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This afternoon as I take up THE CHRISTIAN SUN, look over it and read the contents I can see brighter things for the Christian Church. When I read of Dr. Atkinson's success in causing our people to think of missions and to contribute so largely and so loyally to the cause, it only brings to memory what I have tried to impress on our people more than once—that we as a people are not informed very well on the subject of missions. When our conferences are in session, we present some good resolutions on missions and stop at the close of the resolutions. What we have needed in our Church for years is a man to talk missions to the churches so something worth while could come to pass. But we have been conservative in our conferences, and I might add that the Southern Christian Convention would never put forth any progressive step if it was going to cost anything. We have feared adventure—we would not risk our money in anything that might advance us as a Church.

There is no good reason why we should not have a church in every city in North Carolina. If we will take the right move and make the proper effort there is plenty of room for us in most any city. I well remember when Dr. W. S. Long commenced the effort for

Elon College, and people said that he would not succeed, and yet, if Elon College is not a success, I am sadly mistaken. The first money paid for the building of Elon College was paid by a member of my local church, Hank's Chapel. He had faith in what Dr. Long said and he gave him some money with which to begin, and from that small donation, Elon started; and, if no one had made the start, we would not have had Elon today. If it had not been for Elon we would not have the present editor of THE CHRISTIAN SUN, we would not have Banks at Henderson, Morgan at Norfolk, Knight at Newport News, Brown at Durham, Carter in Alabama, Andes and Walters in the Valley of Virginia, Harward, Lankford, Rowland, Johnson, Dr. Harper, President of Elon College, Drs. Wicker, Lawrence, Brannock, of the college faculty, and others whose names I cannot recall. We can see what a great change has been made in the last twenty-five years.

Let us take courage and go forward to greater things, for the effort is certainly worth while.

F. M. FARRELL.

Pittsboro, N. C.

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RULES TO PROMOTE HARMONY IN THE FAMILY

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1. We may be sure that our will is likely to be crossed during the day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain or infirmity, we feel irritable, to keen a very strict watch over ourselves.

8. To observe when others are suffering, and drop a word of kindness or sympathy suited to them.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, and to encourage hope.

11. To speak kindly to the servants, and praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not done the same, and been forgiven?"

15. In conversation, not to exalt ourselves, but to bring others forward.

16. To be very gentle with the younger ones, and treat them with respect.

17. Never to judge one another, but attribute a good motive when you can.—*Christian Treasury.*

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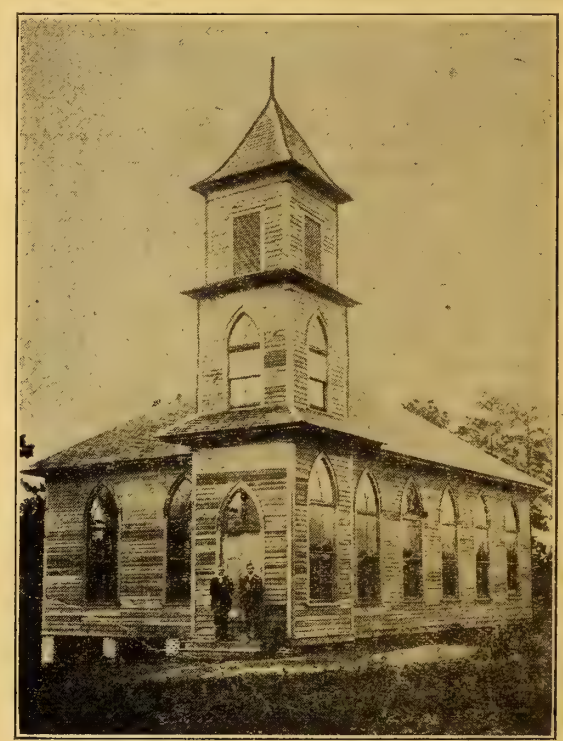

Bennett Christian Church

GREAT MEN IN A SENTENCE

(From Great Thoughts)

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Louis XVI.—The king of snobs.—*H. S. Merriman.*

Dr. Johnson.—The Colossus of literature.—*James Boswell.*

Browning.— Our dramatist of the soul.—*James Fotheringham.*

George Borrow.—The walking lord of gypsy lore.—*Watts-Dunton.*

Garibaldi.—A summary of the lives of Plutarch.—*An Admirer.*

Thomas a Kempis.—A golden book for all times.—*W. E. Gladstone.*

John Bright.—The representative man of popular ideas.—*W. E. Gladstone.*

Dr. Chalmers.—A man with the energy of a giant and the simplicity of a child.—*W. E. Gladstone.*

Burke.— The greatest of Irishmen and the largest master of civil wisdom in our tongue.—*John Morley.*

Goldsmith.— A man who, whatever he wrote, did it better than any other man could do.—*Dr. Johnson.*

———:o:———

The best half of life is in front of the man of forty, if he be anythin gof a man. The work he will do will be done with the hand of a master, and not of an apprentice. He can seek and use opportunities which he did not have and could not have in youth. The trained intellect sees everything in just measures. The trained temper advances with the calm and ordered peace of conscious power and deliberate determination. Every year of his life may be happier and more hopeful than the last.—*London Hospital.*

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Shoe factories in America are now turning out $500,000,000 of shoes every year. There are 206,000 persons employed in the making of these shoes and the pay rolls total $138,000,000.

A FRATERNAL MESSAGE*

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I am pleased to have a minor role in this extraordinary occasion which so aptly forms a part of the magnificent program and to represent the Christian Church in the expression of a principle for which it unitedly stands.

With you of this communion we have many unities. The beginning of our history antedates the work of Alexander Campbell by but a few years. Though never united, our historical lines have closely paralleled. Our common attitude against creeds and ecclesiastical verbiage of human origin have made us the sharers of like experiences. You make quite the same declaration of principle as my own Church. In many localities you are known by the same name. These very items of unity have been responsible for confusion and complications which have not always been conducive to the warmest Christian fellowship. Our mutual ways have at times been roughened where interests in local communities have taken on the character of competition rather than cooperation. If from some such experiences we may have denominated you "Campbellites," you have been amply revenged by a reciprocal designation of "New-lights." We now offer you both our penitence and our forgiveness.

I want to voice the congratulations of the brethren of my Church upon your denominational achievements. You have worked by a program of aggressiveness which is the marvel of modern churchmen. We are also indebted to you for your splendid contributions to the great world movements of Christianity for which we must all feel a responsibility and rejoice in every additional part assumed by every other body.

Especially has it been gratifying that a group within your communion has, for the last few years, been emphasizing the essential unity of the Kingdom of Christ in a way that has been done by no other people. An agitation toward Christian unity is as useful a service as that which we denominate Evangelism, Missions, or other department of Christ's Kingdom.

The logic of events demands the closest affiliation possible. Whether our task is approached from the angle of community service of world service; whether ministering to the bodies or to the souls of men; the same unity of forces is imperatively demanded. That this impression is universal is evident from the indubitable get-together tendencies of the modern church. Divisive non-essentials are being everywhere soft-pedaled and unities stressed in obedience to conscientious convictions. The most exclusive ecclesiastics are scenting akin to crime in a divided church. Great interests of the Kingdom of Christ make inexorable demand for the combined impact of a united Christendom.

It is not that our Christian tasks cannot be so well done by non-cooperation. The awful alternative is that they cannot be done at all. Even in the community dooryard of our Church, the work awaiting us can be performed only by cooperation. Almost every city in the United States is at once an example of both overworked fields and unused opportunities because of the impositions of denominationalism. We dare not attempt the program made necessary by our times without a coordination of church forces. It ought to be impossible to longer get the consent of our consciences to violate both the highest loyalty to humanity and the simplest teachings of our Christianity. The world call has imposed a task for which the church of Jesus Christ is wholly inadequate except by a union of forces. One cannot mention a genuinely Christian activity which will not be promoted proportionate to the degree of unity realized by the churches.

The mildest thing which can be said in view of all these things is that the non-federation of denominations is an egregious mistake. The times require the mobilization of all with all. The independent denomination is an insolent denomination, for the slogan of our day is not independence, but interdependence—everyone a bit and all the bits together. The church's regimental standards are of much less consequence than her Kingdom standard.

Our problems have already gone beyond the adequacy of mere comity. They demand cooperation. This, too, will in time become insufficient. The ultimate must be union. The spirit which is now leading us will not stop short of that. A crisis is on in the American church. Will we have the courage to go all the way? Can we, the church of Jesus Christ in America, unhindered by the prejudices injected through centuries of sectarianism, still follow the heart and the prayer of Christ to the end? These are no times for thrusting the petty and insignificant to the fore. Big issues make big days, and big issues and big days demand big churches and big men. It is doubtful if there has ever been a time when the church could turn apostate to her sacred obligations with greater guilt than now. She will have to account to an unforgiving generation if before the issues of life she presses the traditions of denominationalism. Even indulging sentiments of comity will not satisfy. The world will not be willing to accredit the church as a worthy institution unless she converts herself into a united constructive force. Without this, eventually, by decree of a humanity loving world she will be consigned to the junk heap of history. The disinterested world which we are trying to impress scorns our histories, our dogmas and our distinctions, but it measures well and values high our service to humanity.

To you who have already diagnosed the beats of the world pulse further words would be wasted. Were we starting a new day far away from the grip of the gray arms of the past, the American church would be a decidedly different institution. If she can have the consecration and inventiveness to interpret her duty in the light of present conditions; if she can mass her forces together to do the new thing for the Kingdom of Christ, she will remain with increasing favor. We dare not think of the alternative results. In Jesus Christ we must have the courage of spiritual adventure.

The signs of the church and the times encourage us. The movements of change are in the right direction, theough they are marked by less celerity than we wish. This is being rapidly effected. The Sunday school,

Christian Endeavor societies and other organizations are working together with a minimum of embarassments from denominationalism. They unite without a doctrinal questionaire. Their common interest and basis of union is in Christian life and Christian service. They inject no question as to ceremonies and sacraments. They set up no arbitrary tests of doctrine and theology. They mutually seek to be Christ-like in life practice, independent of extraneous considerations. Out of this program there is developing a constantly increasing unity. They are the pioneers, and the way of their coming together is marking the trails for all succeeding movements of similar import.

Creedal statements, though designed to unify, have the unvarying testimony of centuries that they are divisive. We must finally come back to the sufficiency of the Holy Scriptures alone for a full and complete creedal statement; the adequacy of Jesus Christ as the supreme divine authority in His church, and the Christ-likeness of the individual Christian as a basis both as narrow and as broad as is required for the fullest Christian fraternity. Whether the church world yet fully realizes that here they will arrive when their complete convergence has been accomplished, I do not know, but I believe that you feel with me that upon such a platform we must finally stand together.

But fellowship is not primarily a matter of method. It is first a spirit. Given the spirit of a generous affiliation, plans for expressing it are comparatively easy. There must be the warmth of a genuine fellowship among individual Christians, from which is absent all tendency to narrowness, self-seeking and prejudice. This must be accomplished before any program of larger application can have hope of success with these same people.

The unity of Christian forces has its first place of operation in the individual heart. A denominational officer, elected to promote unity, will find his credentials of election wholly without meaning unless he can have the spirit of Christian love and fraternity in the hearts of those with whom he plans and labors.

It will probably be easier to establish unity at the top of our several denominations than at the bottom. Our denominational officiaries visioning the need of it, lose pettiness in the dominance of world interests which they realize must be worked out in conjunction with others. Down in some village with a population of two hundred and the maintenance of five churches, the union situation presents a different aspect. Though the need is more pungent, the difficulties are greater. Here is a spirit inbred and oft reborn. It is the accumulation of several generations. To change it may take no less. In coming together we must take into consideration this common situation. *Conference resolutions will not bring denominations into co-operation.* Secretaries' reports of resolutions adopted will make little impress in the far away church absorbed in the warfare of community strife. Great accomplishments do not come so easy as this. They are the result of the "line upon line and precept upon precept." *Whatever* effort may be required it is not too much if the end can be accomplished.

If we believe in the ideals of which this meeting tonight is an advocate, we must begin at once the education of our church constituency toward Christ-like feeling. We must start in the home in the Christian culture of our children. This has in some instances gone little beyond the production of denominational bigotry. We must follow on through the church school and the church service with the inculcation of *Kingdom* love, *Kingdom* loyalty and *Kingdom* fellowship. We must disclose the whole great kingdom of Christ instead of our little province. The ministry must be an agency through which the whole plan and spirit of Christ finds adequate expression. The college and seminary must have their teachings regulated by the same splendid ideal. Religious journalism must have the rancor, irony and sarcasm taken out of it. Christian editors must be the followers of expanding ways to the heights of world brotherhood; not the travelers of narrow, tangled paths to the dark valleys of denomination-segregation

More than all this, we, who are here, must be very sure that in addition to the profound things which we have thought and the splendid plans which we have originated, we have placed first emphasis upon putting ourselves individually in touch with the great Master of the Kingdom; that when we pray, we can pray *our* Father; that when we love we can so love the Christ and be ambitious for His cause that we will be unconscious of any distinctions. If the whole life of our church emanates from Him and continues within the precincts of His will, there will be outstanding that incomparable fact of Christian unity, for in Him is neither separation nor contradiction.

The vision is worthy of us, brethren. Let us here together dedicate ourselves to its accomplishment. Whatever history may have been with *us* or with others, let us turn our faces toward a splendid future from which we can eliminate all the embarrassments of the past and work together for the realization of the desire which throbs in the great heart of our common Lord and Savior Jesus Christ.

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*Delivered by Rev. F. G. Coffin, D. D., to the National Convention of the Disciples of Christ, at Kansas City, Mo., October 27, 1917.

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WHERE SHALL THE SOUTHERN CHRISTIAN CONVENTION MEET IN 1918?

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The Southern Christian Convention, at its last session, left the choice of the place of the next session, Tuesday before the first Sunday in May, 1918, to the Executive Committee. This note is printed in THE CHRISTIAN SUN to give churches an opportunity to invite the Convention for its next session. Any church that desires to entertain the next Convention will please write the undersigned.

W. W. STALEY,
Chairman Ex. Com. of S. C. Convention.
Suffolk, Va.

FROM OVER THE SEAS

THE TYPHOON OF OCTOBER FIRST

—o—

Tokyo has sufficiently recovered from the effects of the storm that we can tell where we are and how we fare. Not that things are put to rights again, as that will take at least several weeks more. But things are now running fairly smooth again.

The Weather Bureau had issued warnings, but how is one to prepare to meet a gale? For hours, early Monday morning, everything was at the mercy of the wind, which raged, shook, and tore, and the rain which beat in through every crevice the wind was able to open up. We were glad that it was night, and no one out of the house. Of course, we could not sleep, but it did little good to attempt to shut out the rain, which beat in all about the windows, so after an hour or so of useless effort, we went back to bed. Fortunately, no serious damage was done to us. Our yard is full of trees, more than thirty of which were thrown to the ground. Tiles from our roof were thrown about the grounds. One window was blown in. Our big, heavy gate and one gate-post were broken. It has taken five men ten days to put the grounds to rights, and they are not through yet. But, really, we were let off easy.

Our church properties and mission homes in several places were slightly damaged. At Oji, the church roof cannot be repaired until tiles the right size have been made and shipped in from outside Tokyo. The supply here has been exhausted, and hundreds of houses await repairs. Our Sendai church, 200 miles north of Tokyo, and the Wakuya church, were also damaged somewhat.

The property of the Episcopal Church has been damaged to the extent of Y20,000. One of their dormitories was entirely demolished, killing one student. One house had more than 140 window panes blown in. Their hospital, churches, and missionary homes all suffered loss.

The low part of Tokyo was flooded, rendering 32,000 houses uninhabitable for several days, and 100,000 homeless people were thrown on the government and charitable organizations for food and support for this time. All kinds of buildings suffered loss, warehouses along with the rest, and 90,000 bags of sugar were flooded. The supply of paper in the warehouses was most all a loss, and the newspapers were forced to issue only two or four pages a day until communications with the outside could be re-established. The large warehouse companies reported losses varying from two to five million yen. Of the 180 telephone lines going out of the city, 140 were broken. But twenty per cent of the telephones within the city were left in working order. One cable wire, and no wireless connection with America was left in working condition. Wages and prices have arisen so that only absolutely necessary purchases were made, and still markets and wage conditions are abnormal. The loss of life was heavy; 990 were killed, 275 missing, and 1,155 injured. Half of these were in Tokyo, alone.

C. P. GARMAN.

Tokyo, Japan.

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GOD AND MAN ARE PARTNERS

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We are laborers together with God. God and man are partners in this business; they work together and help each other. Neither can do complete work without the other; let them join hands and labor together, and the largest and most blessed results will be attained. There is something inspiring in this thought. It crowns life with dignity, lifts us out of the dust, and puts us in the same class with God. We are partners in the same business with Him and share in the profits. We see this truth illustrated most simply and forcibly in the material world. The farmer is plainly a fellow worker with God. God creates the soil, and the farmer plows it. God furnishes the seed, and the farmer sows it. God shines and rains upon the corn, and the farmer cultivates it. God ripens the wheat, and the farmer reaps it. They thus work together as plainly and truly as two men that are lifting the same load. The wheat in the barn is the product of their joint labor. If either of these two partners were to withhold his labor, there would be no harvest. Seed without sowing or plowing without seed would not yield a grain or a blade. Without God the farmer can do nothing, and without the farmer God will do nothing. Let them combine and become laborers together, and the fields will wave with wheat and the valleys rustle with corn. Not only the farmer, but every worker in material things is thus a fellow-worker with God.—*Banner.*

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"We sometimes meet men who have grown so broad, and sophisticated that they see good in evil, and pay compliments to the devil. They have lost the power of discernment."

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The grave is only the moat around the inner castle of the King, across which they who have long been His loving and loyal retainers on the farther side enter in, sure of a welcome to the heart of His hospitality.—*Phillips Brooks.*

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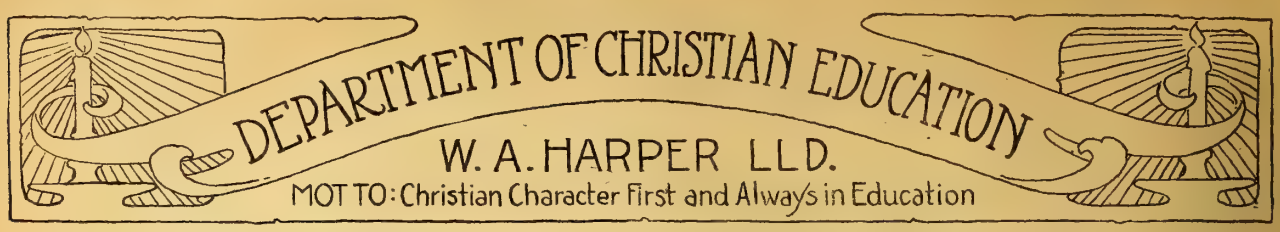
Throughout the year, why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!—*George L. Perin.*



SOME REMARKS ON PROFESSORS' SALARIES

By George E. Vincent

(President of the University of Minnesota and President-elect of the Rockefeller Foundation)

In the *Republic*, after Socrates has divided his citizens into three classes, this question is asked: how make members of these groups contented with their lots? To meet this problem Socrates proposes a "serviceable falsehood." Let them be told a myth: they are all children of a common mother, Earth, but into the making of them different metals have entered. The guardians or philosophers have an element of gold. To these leaders is assigned the task of ruling the city. They are to live at common tables, to forego luxuries, to hold no private property, and to devote themselves unselfishly to the public welfare. When a doubter asks whether these philosophers will be satisfied to serve without the rewards of wealth, Socraties replies: "We shall tell them that they already have gold in their own characters, and hence have no need of mere, sordid metal."

The essential principles of human society do not greatly change. We have been telling our guardians "serviceable falsehoods." We stimulate our teachers and professors by fine phrases; we depict the advantages of training the youthful mind, and extol the satisfaction of quiet, unobtrusive service to society. It is quite astonishing to note how well this plan has succeeded. Even today we are paying college professors too largely in the currency of compliment.

No one seriously believes that men of highest character can be bribed into an academic career. In earlier days religious and institutional loyalty had great influence. Men lived simply, and spent themselves freely for the institutions to which they were pledged. The intellectual satisfactions of scholarship, escape from the competition of commercial life, comradeship with congenial colleagues; the sense of kindling other minds, ideals of intellectual and spiritual progress are the real rewards which today appeal to leaders in the work of higher education.

It is one thing to recognize these leading motives; quite another to regard economic considerations as negligible. If the men who devote themselves to college and university teaching are to do their work well they must be able to count upon incomes which will free them from sordid anxieties and give them opportunities for growth.

The college teacher's professional training grows more and more exacting. He must devote years to study before he becomes a candidate for the higher ranks of service. This implies increased investment in himself before he can hope for satisfying returns. Unless men of real ability can look forward with confidence to receiving adequate incomes they are unlikely to enter the teaching profession. It is essential, therefore, to the recruiting of university faculties that salaries be put upon a higher level.

The college professor occupies in American life a difficult position. By education and tastes he is fitted to associate with people who enjoy much larger incomes, and whose standards of dress, entertainment, and other expenditures are far beyond his reach. It requires philosophy, humor, and the highest breeding to play such a part with dignity and serenity. There is an economic limit below which the professor and his family can hardly hope to achieve this difficult task.

There are austere people who would prescribe for the professor, his wife and his children a *regime* of simplicity, self-denial, and isolation from the world and all its works. Unfortunately, if the professor is to be a human and genial influence in the class room he needs contact with a wide environment. He must travel; he must escape a narrow provincialism. It is not enough that he be a highly trained specialist. He should in the best sense be also a man of the world. And this is not to be achieved on the average salary of a railway engineer.

The professioual schools in our universities have had to meet the competition of extra-mural demands. Many professors of law are receiving salaries of $6,000. There have been recent appointments made at $7,500. The full-time clinical salaries in at least one medical school have been set at $10,000. Professors of engineering are very generally permitted to receive fees from private practice. Thus, in one institution a professor of Engineering is paid a salary of $2,000 out of his total income of $25,000. Professors of languages, literature, history, mathematics, the pure sciences, cannot fail to resent the disparity between the salary scale of liberal arts colleges, and the range of incomes in professional schools. There is a more or less justified feeling that the law of supply and demand in this field ought to be modified by considerations of public policy.

The chief hope of the academic profession lies in the competition between universities in their search for the best available men. With increasing resources, this competition has had a perceptible influence in raising the general level of salaries. Ten years ago a professional salary of $5,000 was exceptional. Today in leading institutions it is assumed as a desirable minimum for men of the first rank. One begins to hear of salaries even in arts colleges of $5,500 and $6,000. Within a short time this new scale will be established, and the institutions which are not able to meet it will face the danger of losing their outstanding men.

MISSIONGRAMS

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Why not make 1918 memorable amongst us as Mission year? Nothing could or would do as much as this to awaken the Christian Church to a sense of its privilege, power and responsibility. Procrastination is the one foe to all moral and spiritual progress. It seems to me we have delayed the matter of missions long enough, all too long for our good and growth. The sooner we begin to adopt God's full program for our Church the sooner will the resources of God be made available to our Church. That which has hung as a mill-stone about the neck of our denomination for the past two or three decades, to go back no further, is our non-missionary spirit and endeavor. We have not remedied this sooner. Why not make the Year of our Lord, 1918, ever memorable in our annals as the great missionary year? Is it not high time to put first things first? Missions is the first and chief business of the Church. Unless a church puts this first it is controverting the Christ order and the Bible order also. We, as a Church, will come into our own when we become missionary, and not until then.

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Editor C. B. Riddle gave to SUN readers, to our ministers and interested laymen, a great editorial in his issue of December 12. The suggestion that we raise (by subscriptions to be paid within five years) the $100,000.00 for missions by the time the Southern Convention meets in May is a wise and forward-looking one. We can do this great thing, if all will. What a source of everlasting joy and gladdness to all our people if this should be done! It would send a thrill of inspiration, and courage, and confidence along down the whole line of brave workers and liberal givers in the Church such as we have not witnessed or experienced heretofore. If we, all of us, pastors and those who really care for the Church and desire its growth and progress, will put our prayers and our efforts together the whole $100,000.00 will be subscribed, and much of it paid, by that time. Only be the cooperation and unceasing diligence for the cause of all our pastors and congregations can the great work be achieved.

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"My husband gave me two dollars this a. m. to buy something at the store which he heard me say I wanted and needed. I have decided to forego the need and instead send the two dollars to you for missions. It is not much I know, and my only regret is, not that I must do without that which I wished, but that I am not able to add to this sum and make it felt for the great work you are undertaking." So wrote a dear, good woman on December 24, and I felt it was about the best Christmas present I had received; for it was not for me, but for the work of the Church and the cause of our Christ. I am wondering why more men do not volunteer and send in their gifts, or offer their subscriptions to this, the greatest missionary undertaking of our Southern Convention.

* * * * * * * * *

In two days of the present week I was permitted to place to the credit of the Mission Fund of the Southern Christian Convention some over $1,500 in cash. As the payments of subscriptions become due, our hearts are made to rejoice beyond measure at this response. I rejoice not so much at the money as over what I know it represents, and signifies, and will result in for our Church and for our struggling and needy missionary cause. A United States Congressman and two large business concerns sent in $200.00 each as a first payment of a thousand dollars subscription each. And cheerful, prayerful, inspiring letters accompanied the cash, showing that there was heart sympathy, interest, love for this great work, as well as a donation. What I have desired, and do now desire, above all else in this missionary endeavor is to enlist the interest, the intelligence, and the devotion of our people in and for the cause of missions in our Church and in the world. We are fighting in the world's most terrible and bloody war to make the world safe for democracy. The world will be safe for democracy, permanently, when and only when it is made safe for it by and through Christ. Permanent and everlasting peace will ultimately be won, not by the sword, but by the Cross. Following the present war, missions will have, must have, an impetus and a place in the world not heretofore experienced. We should now make ready, get our dear Church in willingness and in position to do its part in making the world safe for Christ, truth, and righteousness.

* * * * * * * * *

Those who have been contributing to our mission work so readily and liberally the past four months have wrought better than they thought or could know. They have sent a thrill of joy, courage and comfort to every part of our Zion, both in the home and in the foreign field. Our missionaries everywhere are taking fresh courage and a new lease on their great duties and many responsibilities. Our missionaries feel now that they have friends who are going to do for them, hold up their hands and see them in the work they are doing. Brother Riddle published in a recent issue of THE SUN a letter from far away Japan that told how our missionaries there are encouraged already at what has been done in the South. When we shall have done the great thing we have started out to do then will be the song of praise and the spirit of rejoicing throughout our borders.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

DEAR FRIENDS:—

Our report this week is very encouraging to me and should be to all. We still lack $420.58 of reaching the $4000.00 goal for the Thanksgiving offering. We still lack $294.69 of reaching the goal of $10,000.00 for the year 1917. We must reach the goal. Let the churches and Sunday schools take and mail this offering in at once. Let us reach the goal. On account of the severe cold weather for the past month, and the church attendance being small, a number of the churches have not taken the offering, and to give these churches a chance to make this offering and get it in, I will not close the books for the year 1917 till the 18th day of January. I will hold the January offerings and report them all on January 30.

Now, let us make one more effort to reach the goal. We have many members in the Christian Church who could make an offering of $10.00 or $20.00 and be the better off by so doing. Mail me your check as soon as you read this letter. See that we reach the goal. To reach the goal means much for the future of this work. Don't wait for your friends and neighbors. Mail me your check and your friends and neighbors will mail theirs. How much do you want to see us reach the $10,000.00 mark? Would you not feel glad to see us reach it? We have worked hard all the year, and what a disappointment it would be to get so near the goal and then lose. Will you make a small sacrifice to see that we reach the goal? Mail your checks so they will reach us before the 18th.

—o—

Christmas Gifts

The friends have been kind to us this Christmas and have sent in the following for Christmas:

The Cooperative Store, Elon College, N. C., a package containing a treat for each child in the institution.

The Ladies of the Raleigh Christian church, a box containing groceries and many articles for the pantry and for the children.

"The Little Folks," People's Church, Dover, Del., one box containing articles for the children.

Intermediate and Junior classes, Pleasant Grove church, Virginia, three barrels containg canned fruit.

First Christian church, Norfolk, Va., two boxes containing presents for the children, one box of candy for each child, one box oranges, and one barrel apples.

The Ladies of Catawba Springs church, three quilts.

Suffolk Christian Sunday school, one box containing presents for the children and two boxes fruit.

The Jr. C. E. Society of the Ravena Christian church, N. Y., one box of presents for the children.

The Burlington church and Sunday school, apples, oranges, box Octagon soap, towels, tooth brushes, sugar, Ivory soap, toilet soap, and many useful articles.

Sunday school, Sumner, Ill., one box containing articles for the children.

Third Christian church, Norfolk, Va., boxes containing presents for the children.

Henderson Christian church, a treat for the children.

D. D. Sutton, Burlington, R. F. D., one bushel apples.

———:o:———

FINANCIAL REPORT FOR DECEMBER, 26, 1917 (Continued)

Amount brought forward	$8,805.31

Monthly Sunday School Offerings

Wake Chapel	$ 5.00
Sanford	4.08
Pleasant Grove (Va.)	2.50
Winchester (Va) March to December	12.00
Amelia	5.50
Mt. Carmel	2.00
Mt. Carmel, Class No. 6	1.00
Bethlehem (N. C.)	1.00
Waverly (Va.)	1.00
Spring Hill (Va.)	1.00
Antioch (Va.)	2.00
Mebane (N. C.)	1.00
New Elam	1.51
Henderson (N. C.)	7.22
"Sunday school," by Edgard Spikes	3.00
Ebenezer	2.00
Mt. Pleasant	1.00
Zion Christian church, Nov. and Dec.	3.00
Holy Neck	5.00
Happy Home, Nov. and Dec.	3.45
Holland (Va.)	6.00
Waverly (Va .)	15.00
Apple's Chapel	1.00
Centerville	1.00
Total	$ 87.26
Grand Total	$8892.57

———:o:———

A LETTER

Dear Uncle Charley:—

We are two little boys, one's name is Albert King and the other is Woodrow Wilson King. We want to join the Children's Corner for December. Albert is eleven years old and Woodrow Wilson is four years old. We send you five cents each for the children. Hope they will have a fine Christmas. Love to all.

ALBERT & WOODROW KING.

Burlington, N. C.

Four new members for the Corner this week (Dec. 26). Two little boys and two little girls. All named King. It makes our Corner look bright.

"UNCLE CHARLIE."

THE STORY OF ELEVEN POOR BOYS

—o—

John Adams, second President, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterwards clerk in a country store.

Millard Fillmore was a son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky and lived in a log cabin until he was twenty-one years old.

Andrew Jackson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio River, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterwards worked on a canal boat.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school —*Rocky Mountain Advocate.*

———:o:———

TESSIE'S TWO CLOUDS

—o—

Did you ever see a little real live cloud? Well, I have. Tessie was one this morning. She was a little shiny, white cloud till her mother told her she couldn't go over and play in Gertrude's swing. Then, O my! What a black little cloud gathered on Tessie's face. You have seen those fat black clouds up in the sky when it is getting ready to rain or for a thunderstorm. They are ugly-looking things, aren't they? Well, so was this little black cloud on Tessie's face, and it grumbled and rumbled like the cloud in the sky, too. Only the cloud on her face thundered in words. "I don't see why you won't let me go," it said. "I just don't want to stay here and play on this gallery." And I am sorry to say it, but this little cloud made a big storm.

You know clouds—the black ones—rain after they thunder a while, and so did this little cloud on Tessie's face. Only this little cloud cried tears instead of raindrops. O, it was a regular little thundershower that was on Tessie's face then. "What an ugly, ugly storm!" I said. "Where?" asked Tessie, forgetting to cry for a moment. And then I told her about the two kinds of clouds she had been and showed her a little fluffffy, white one, sailing by, 'way high up in the sky.

"Don't you think that is a much prettier cloud than the one on your face?" I asked her.

"It looks just like a plate of ice cream," she exclaimed. And it did. "Black clouds are ugly, and I won't be one; I'd rather be like a pile of ice cream, anyway," she said, laughing. And away rolled that black cloud.

Dont you think she was a wise little girl to prefer a soft white cloud to a "thundery" black one? We carry the sunshine of good temper in us; and if we only let it shine, it will chase away those black clouds every time. Try it and see.—*Exchange.*

———:o:———

Let us beware of losing our enthusiasms. Let us ever glory in something and strive to retain our admiration for all that would enoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks.*

———:o:———

One thousand coal operators solemnly declared recently in Pittsburgh that the President should prohibit the sale of liquor within five miles of any mine as a positive aid to the critical coal situation now threatening the country. No argument is needed. While miners have access to liquor they are not fit for work, and the output suffers in consequence. Will it be done? Not if the liquor dealers can prevent it.—*Exchange.*

———:o:———

Senator Simmons was discussing the proposed war tax on automobile owners. "Making war taxes," said he, "isn't pleasant work. It puts one in the position of the facetious minister at Ocean Grove who took a little girl on his knee and said: 'I don't love you, Nellie.' All the ladies on the breeze-swept veranda laughed, but little Nellie frowned and said: 'You've got to love me. You've got to.' 'Got to? How so?' laughed the divine. 'Because,' said Nellie stoutly, 'you've got to love them that hate you, and, goodness knows, I hate you.' "—*Washington Star.*

———:o:———

A PRACTICAL ANSWER

—o—

"A train leaves New York," supposed the teacher, "traveling forty miles an hour. It is followed thirty minutes later by a train traveling eighty miles an hour. At what point will the second train run into the first?" The class seemed at a loss—that is, all except Willie Green, who was standing in the aisle vigorously waving his hand. "Well, Willie?" said the teacher. "At the hind end of the rear car, ma'am," answered Willie. —*Onward.*

SUNDAY SCHOOL LESSON—January 20

(BY G. O. LANKFORD)

—o—

JESUS AT WORK

Mark 1: 21-45

Golden Text: "I must work the works of him that sent me, while it is day."—John 9: 4.

Jesus was the greatest of all workers. He came not to be ministered unto, but to minister. As man He was the son of a laborer, and a laborer Himself; as the Son of God He was servant of all. With man it is often all service for self; with Jesus it was all of self in service for others.

Let us notice in the present study a three-fold touch that Jesus experienced in His work.

1. **Jesus in touch with that which opposed Him.**—It was a custom of the Master to go into the synagogue on the Sabbath. To Him the Sabbath was a day not to be spent in feasting the body, or in idle dreaming, but a day for worship and Christian service. Hence the first Sabbath in Capernaum found Jesus in the synagogue among the worshippers. He was also more than a mere attendant—He "taught." While at the place of worship, Jesus came into conflict with that which opposed Him; namely, an "unclean spirit." The cry of this spirit was "Leave us alone." Resting calmly in its uncleanness this spirit that had nothing in common with Christ desired that no disquietude be produced in the realm of its peace. Yet this opposing spirit was aroused and commanded to depart. The most difficult task is that of conquering a spirit, but this was not too hard for Jesus. Even the sinful, rebellious spirit He has conquered and will conquer. As He went about His work, Jesus did not shun nor shield the evil spirit, but touched it and cast it out by the power He possessed.

2. **Jesus in touch with those who desired Him.**—Because of the kindly ministries rendered by Jesus to those whom His hand had touched it is said that His fame spread abroad, and when at the home of Simon and after healing Simon's mother-in-law, many came at the end of the day and He healed them. The Master's work brought Him frequently into bitter conflict with forces that arrayed themselves against Him, but it was not all conflict with error and struggle wih the darkness of this world, for there were many hearts that warmed with delightful anticipation of a meeting with the man of Nazareth, and when once the meeting took place, they gladly received Him into their lives. Such was the meeting of "many" with Christ at Simon's house where "all the city was gathered together at the door." The sick were healed of disease, the sufferer was relieved of pain, and the demonpossessed were freed from their terrible bondage by Him who came to serve.

3. **Jesus in touch with the source of His Strength.**—Having finished an arduous day, the night was spent in the home of Simon and Andrew. Very likely John and James were there for the night also. These disciples must have discussed with Jesus their new joy, His wonderful power, the increase of interest in spiritual things in the city and kindred subjects. Then the Master rested. But a great while before day He was up and had made His way out "into a solitary place" to pray. Jesus so felt the urge of His task and the need of the Father's constant strength and direction that He sought audience and communion with God before beginning the work of the day. With this kind of a Christ in the city, it is no wonder that the multitudes were eager to come within range of His blessing. Jesus would go into Galilee and preach. While there He would not withhold His touch from the leper. But before touching the leper He would touch God, the Father, in prayer. To be a worker is good; to be a praying worker is better. Jesus worked, but He prayed before He worked and while He worked. The Christian is a worker, a hard worker for Christ, and as he labors for God he does not forget to keep in touch with the source of all help and strength.

CHRISTIAN ENDEAVOR LESSON—January 20

(By H. S. HARDCASTLE)

—o—

TOPIC—YOUNG CHRISTIANS REACHING OUTWARD

Scripture Lesson—Galatians 6: 1-10

One of the greatest factors in making a success of anything it to get a good start. "Well begun is half done" is a proverb with more truth than fiction. Hence the first C. E. lesson of the New Year was on the subject, "Becoming a Christian." That furnished every young person a valuable hint on how to begin a successful life. But while it is true that "Well begun is half done," it is equally true that "Well begun is **only** half done." Hence the second lesson gave one of the essentials of growth in the Christian life; namely, "Reaching Upward," or, as it might be termed, "The Prayer Life." And now we come to the next essential of a healthy Christian experience, "Reaching Outward." It is only as we give ourselves in service for others, and as we reach out and touch the lives of others, that we are fulfilling the requirements for normal growth in the Christian life. As Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Service is one of the watchwords of the Christian life. And yet it is a sad fact that many Christians are blind to this truth. They sing, "Make me a channel of blessing today," when their very acts signify that what they want to be is a reservoir and not a channel. They are glad to receive God's blessings, and yet, at the same time, they are unwilling to pass them along to others. Perhaps Paul had this class of people in mind when he wrote this wonderful chapter of sundry commands on service.

There are a few prerequisites for successful service:

1. **Spirituality (v. 1).**—It is only as we are filled with the love of Christ and go to the erring brother in that spirit that we can help him.
2. **A willingness to bear one another's burdens.**—Many are striving with burdens too heavy to bear. It is our duty to lend a helping hand.
3. **Humility (v. 3).**—"Love vaunteth not itself; is not puffed up."
4. **A willingness to bear our own burdens.**—There are some things which we, like Mary, must ponder in our hearts, and only the Master can help.
5. **Unselfishness** (v. 6).—If we know some precious truth it is our duty to pass it along.
6. **Clear vision (vs. 7, 8).**—We must not be deceived, and we must ever practice self-examination in the light of God's Word to be able to see the issues of life.
7. **Perseverance (v. 9).**—No matter how unappreciative the world may seem, we must, like the Master, have a sublime faith in God that we shall not lose our reward.

And who, beside the Master, is more capable of giving this advice than is the Apostle Paul? Who exemplified in his daily life, more than he, the real spirit of service? Who had a more vital passion for helping others than he? His life has been an inspiration to all generations, and is a challenge to the Christian of today.

"Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

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A five room house, located in Elon College, N. C. This house has with it a one acre lot, large garden, barn, fruit trees, good well water, electric lights. Will rent quick for $10.00 the month. Will sell. If you want it, address

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

MADDEN-DeBRULA

Mr. Arthur Madden and Miss Geneva DeBrula were married at the home of Rev. J. W. Holt December 26, 1917.

J. W. Holt.

—o—

AIKEN-JONES

On November 28, 1917 Ralph Rufus Aiken and Salome Jones were united in marriage in the Christian church, Holland. Va,—B. F. B.

—o—

WOURLD-GOURNER

On December 19, 1917 at the parsonage, Holland, Va., the writer united in marriage Harvey L. Wourld and Lillian A. Gourner.—B. F. B.

—o—

WEST-FANNEY

On December 9, 1917 at the parsonage, Holland, Va., L. Judson West, Jr., and Myrtie Fanney were united in marriage.—B. F. B.

—o—

PITTMAN-REIDEL

On November 28, 1917 Wilmer Thomas Pittman and Erma Elizabeth Riedel were united in marriage by the writer at Holland, Va., in the Christian church.—B. F. B.

—o—

PARKER-THOMPSON

Mr. Duncan Chalmers Parker and Miss Mary Estelle Thompson were united in marriage by the writer at the home of the bride's parents December 18, 1917. Mr. Parker is a resident of Mecklenburg county, North Carolina and Miss Thompson is the youngest daughter of Mr. and Mrs. Reuben D. Thompson, Houston, Virginia. May long life and happiness attend them.

J. G. Truitt.

—o—

LAMBETH-BROWN

Mr. James T. Lambeth, Reidsville, N. C., and Miss Martha Edna Brown, Ruffin, N. C., took their friends by surprise by going to Elon College Sunday morning, January 6, and taking the solemn vows which made them husband and wife. The ceremony was performed by their former pastor at his residence at the College. Only a few relatives and friends witnessed the marriage vows. The bride and groom are both highly esteemed in Reidsville, where they will reside.

L. I. Cox.

—o—

NORWOOD-CAYTON

On December 24, 1917, Durham, N. C., Miss Bedie Cayton became the bride of Mr. Clem Norwood. The ring ceremony was used. The mutual vows in holy wedlock were witnessed by the relatives of the contracting parties and a few close friends. The bride was beautifully attired in a mid-night blue traveling suit with gray accessories and carried a lovely bouquet of bride's roses and fern. The room was tastefully decorated with ferns and potted plants. The groom had as his best man Mr. Luther Riddick of Durham and the maid of honor was the sister of the groom, Miss Norwood. Immediately after the ceremony the happy couple whose hearts beat as one, left for Greensboro and other points to spend their honeymoon. They have the hearty congratulations and best wishes of their many friends.

R. F. Brown.

OBITUARIES

ECTOR

Mrs. Lula Ector died at her home near Union Ridge, N. C., December 24, 1917. She leaves a husband and three children to mourn her death. She was a worthy member of Union Church. Funeral and interment at Union, conducted by Rev. J. W. Holt. A good woman and kind mother has gone from among us.

J. W. HOLT.

—:o:—

SATTERFIELD

Maude, the eight-year-old daughter of Mr. and Mrs. I. J. Satterfield, was called by the death angel from her beloved parents, January 1, 1918. Beneath the tall pines and falling snow the remains were laid to rest in the family burying ground. May God bless and comfort the bereaved parents and loved ones.

J. G. TRUITT.

—:o:—

WINBOURNE

Elisha Winbourne departed this life November 10, 1917 at the age of 67 years. The interment was made in the family cemetery at his home near Buckhorn. The deceased leaves to mourn their loss three daughters and four sons, and two brothers and one sister. He was a member of Holland Christian church, a prominent citizen and will be missed by a host of neighbors and friends. The funeral services were conducted by the writer from the home of the deceased.

B. F. BLACK.

—:o:—

ROUNTREE

Martha Ann Rountree was born February 28, 1851, died December 15, 1917, aged 66 years, 9 months and 17 days. She was the daughter of the late John Wesley and Deliah Harrell. She married C. F. Rountee January 3, 1878. They were blessed with seven children, six of whom are living. These with other relatives and friends are left to mourn their loss. From her childhood she has been a faithful member of Cypress Chapel Christian church. Her last words were the words of hope and faith. The floral offerings by the family and friends were expressions of devotion and friendship. The services were conducted by her pastor, the writer. Interment was made in the family plot at the church. B. F. BLACK.

THE CHURCH PAPER AND THE CHURCH PEOPLE

—o—

Enjoy THE SUN more each time.—*N. Etta Farrell, Pittsboro, N. C.*

—o—

I am enjoying THE SUN. Let it come on.—*C. E. Gerringer, Richland, Ga.*

—o—

Herein find two dollars to place to my subscription to THE SUN. Let the old SUN still shine and come forward.—*L. E. Brady, Coleridge, N. C.*

—o—

I did not receive my CHRISTIAN SUN for last week. Please find ten cents to send me THE SUN. Cannot afford to miss my church paper. I cannot get along without it.—*W. F. Ritenour, Seven Fountains, Va.*

—o—

Dear Brother Ridddle: I want to say that I have appreciated THE CHRISTIAN SUN during 1917. This is not the first time I have been conscious of a gratefulness toward you—for the feeling comes over me each time I get a copy of THE SUN—but I, like a great many other laymen, I suppose, neglect to express my sentiment through the habit of procrastination. I suppose this is a failing of all humans, and if every reader has not expressed his or her appreciation of your efforts, it is likely from the same reason that I have not done so before this time.—*P. T. Hines, Raleigh, N. C.*

HA--HAS!

SAFETY FIRST

The teacher wrote on the board the following:

"Don't light matches; remember the Chicago fire."

Little Willie erased it and in its place wrote:

"Don't spit; remember the Johnstown flood."—*Boy's Life.*

—o—

SELDOM

The teacher of a village school was one day examining a few of her select pupils in grammar. "Stand up, Freddie, and make me a sentence containing the word 'seldom,'" she said, pointing to a small boy. Freddie paused as if in thought, then with a flush of triumph on his face, replied: "Last week father had five fits, but yesterday he seldom!"—*Exchange.*

—o—

MAMMY'S DECISION

A colored woman was busily engaged in emptying her savings stocking on the desk of the Liberty Loan clerk. As the silver quarters, dollars, nickels, dimes, etc., rolled out on the desk, the clerk said: "This must be the result of a number of hard years' savings."

The old woman relied: "Yassah, ah been a-saving it to bury maself, but ah got to thinkin' it ovah an' ah jus' made up mah mind it would be a heap bettah to buy a Liberty Bond to help bury dat Kaisah."—*Boys' Life.*

—o—

"Freddy," said the curate to his host's little son, "wouldn't you like to come to our Sabbath school class? I am sure some of your little friends have joined."

"Does Tommy Smith come?" asked Freddy, after thinking deeply for a few moments.

"Oh, yes, he is always there."

"All right, I'll come next Sabbath. I've been trying to find that kid for a long time. I owe one of the biggest hidings he's ever dremt of."

—:o:—

Hiram Diggs wites thus to the Traction Bulletin: "I received the book you sent me, which is named 'What Makes the Gasoline Engin Go.' I ain't read it yet, because what's the use reading it when I don't care what makes the asoline engine go as long as it goes which mine don't only occassionally. What I want to know is, 'What Makes the Gasoline Engine Stop. If you got a book called that send me one. I want to know what makes my gasoline engine stop when everything is O. K. and nothing is the matter." (Selected by THE SUN office force, who apply for the book, "How to Make The Engine Go.")

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.

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THE THINGS THAT HAVEN'T BEEN DONE BEFORE

The things that haven't been done before,
Those are the things to try,
Columbus dreamed of an unknown shore,
At the rim of the far-flung sky,
And his heart was bold and his faith was strong,
As he ventured with dangers new,
And he paid no heed to the jeering throng,
Or the fears of a doubting crew.

The things that haven't been done before,
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail,
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?

—*Selected.*

Volume LXX **WEDNESDAY, JANUARY 16, 1918** **Number 3**

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

A REVIVAL OF GIVING

There is no question but that a revival of giving is rapidly approaching in this Christian Church of ours. It is coming, coming, coming. And as it comes the Church will grow and prosper and better fill its mission. Yes, the air is full of the music of giving. It is the music of the heart's expression of joy in doing something for the cause of the Master.

Not only will we grow in numbers, in the value of property, and efficiency of work as we give of our means, but we shall grow spiritually. The man who gives of his means, and gives it with his heart in it, is going to grow in grace and become a better Christian. He cannot help it; it would be against a divine law to otherwise act. Read what *The United Presbyterian* has to say on the matter of spirituality of giving:

"It is surprising how people are giving these days. Money is flowing freely into places where there is genuine need. Persons who have the reputation of being tight-fisted are loosening their grip on the dollar. We have become familiar with great financial drives involving many millions of dollars and people have subscribed and paid immense sums with apparent cheerfulness and manifest ease. With astonishing promptness and commendable generosity men and women have contributed to the Y. M. C. A., the Red Cross and other philanthropic agencies. In this expression of liberality we rejoice. It bolsters up our faith in humanity.

True giving is essentially spiritual. It finds its supreme example in God. It is of His very nature to give. He is the lover of souls and the giver of every good and perfect gift. He is the source of all that is good, the bestower of abundant blessings, the father of all rich and tender mercies.

Cheerfulness characterizes the right sort of giving. We have sometimes heard the counsel: "Give until it hurts." There is no question that it does cause some people real pain to bestow their coin upon even a worthy cause. We have seen gentlemen handing out checks with a look of positive discomfort upon their countenances. The morning paper recently contained this advice from our friend, Abe Martin: 'Give until it quits hurtin'.' Practice giving until it becomes a real joy, a special privilege, a thing which brings good cheer to our souls.

Spiritual giving is the unselfish order. We can think of nothing smaller and meaner than for a person to give with the eager expectation and itching desire to receive something bigger in return. This is simply crafty investment. Neither is giving of any merit if its purpose is to advertise self. It may be a very pleasant thing to see one's name in print, heading a subscription list for some philanthropic cause, but if we have given for that particular reason we certainly have made no gain in our spiritual life.

We are convinced that genuine liberality depends upon a right conception of stewardship. God owns everything. What we have is not really ours. We are in possession of it. We are intrusted with its management and are under solemn responsibility to make use of it to the glory of God. Our money, our talents, whatever we are and whatever we possess, should be invested where they will bring the largest possible returns for the King.

Intelligent Christian giving seeks just one thing, the progress of God's kingdom in the world. God's kingdom of justice, truth, righteousness and love. Every time a man puts a dollar into the contribution box or makes the investment of a loving deed, it should be with the thought that this will help in advancing the kingdom of God.

What shall be the measure of our giving? "Bring ye all the tithes into the storehouse,' is the plain Old Testament command, a good standard for today, a splendid rule for Christian people to follow. Certainly it is wise in this matter to adopt a definite standard. Haphazard, unsystematic giving is like everything else of that particular sort. What would be the result if all Christians would adopt the tithe system and faithfully practice it? It would mean that the whole enterprise of the church would rest upon a sound financial basis, that there would be abundant resources for the pushing of every missionary enterprise, and more than that, it would mean the opening of the windows of heaven according to God's promise and the pouring out of such spiritual blessings that we shuld not have room enough to receive them. Let this be understood, however, that the tithe does not limit our giving. It simply provides a standard.

In Christian giving there is the sure reaction in the enrichment of one's own soul. We hand out our coins, our greenbacks, our checks, all of which seem very material, but the underlying principle of the whole business is spiritual. The motive, the purpose, the effect, are fundamentally spiritual. The thing gets into our hearts, our souls; it determines our life principles, our life purpose, our life destinies.

Surely the need of the world today is great. There is a loud and insistent cry from humanity's burdened heart for the consecrated giving of men and women who have the spirit of Christ. Now if ever is the time to give—to give money, to give time, to give talent, to give energy, to give life itself, for the sake of Christ and for the sake of those for whom Christ died."

DUPLICATE REPORTS

For several years we have noticed the duplicate reports that appear in the Christian Annual. We have ministers who are members of one Conference with work in that and other conferences. We also have cases where a minister is a member of one conference and all of his work entirely in another conference. While we see no serious objection to this, we cannot see any good for these ministers to make reports of their work to two different conferences. Just having finished reading the proof on the Christian Annual for this year we notice these things more than usual. Readers will notice several cases of this kind when the Annual is mailed out.

We believe that when all of a man's work is located in one conference that the conference in which his work is located is entitled to his membership. The very fact that the church which he is serving is a member of the conference makes him a member of that conference. Why should a man want to make two reports? Why should he desire to burden the pages of the Church Annual with duplicate reports? Why should a church employ a man to minister and to preach and not require him to become a member of the conference in which the church is located?

We believe the time has come when some action should be taken so that this holding of membership in one conference and working in another conference will be done away. We believe that our system should be so arranged that when a man leaves one conference that his name will be automatically dropped from the roll as soon as he offers his name for membership in another conference. Think upon these things, brethren, and then turn to the ministerial reports of all the various conferences and see wherein we do this duplication.

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NOTES AND PERSONALS

Rev. T. E. White changes his address from Ramseur, N. C. to Sanford, N. C.

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Dr. W. T. Herndon is living in Winston-Salem, N. C. His address is 517 North Spring street. His health is poor. He will be glad to hear from friends.

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Our goverment judges a man today to a great extent by the teeth he wears. Uncle Sam examines the teeth of every man who presents himself for service and throws him into the discard as unfitted to protect us unless he can show two sound contiguous molars above the two below which will meet upon closing the mouth, or can furnish such a grinding service through the dentist's art with fillings, crowns or bridges.

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On page four will be found a very important announcement from the Executive Committee of the Southern Christian Convention. Delegates will note that Winchester, Va., and Franklin, Va., have made application for the Convention and that the Committee desires that each delegate express his preference as to place. This should be done at once by each delegate. Do it now. *Don't wait.*

Don't forget to write Dr. Staley, Mr. Delegate, and tell him where you want the Convention to meet. Franklin, Virginia is 36 miles from Norfolk, Va., 138 miles from Raleigh, N. C., 155 miles from Greensboro, N. C., and is accessible via the Seaboard or Southern Railways. Winchester, Virginia, is located on the Baltimore and Ohio Railway. Delegates going to Winchester will go via Washington, D. C. Which place? Say now and say quick. See page four.

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A base hospital to be designated as No. 65 and served by North Carolina physicians and nurses, provided the latter are available, the hospital force to include 500 people or more is now being organized by Dr. J. W. Long of Greensboro, chairman of the State Committee, Council of National Defense, medical section, for North Carlina. Dr. Long is authorized by the Federal Government to equip a base hospital at once to contain 1,000 beds and to be served by thirty physicians and surgeons, 100 nurses and 250 orderlies. The hospital will be located "somewhere in France" and is expected to be ready for use by May or June.

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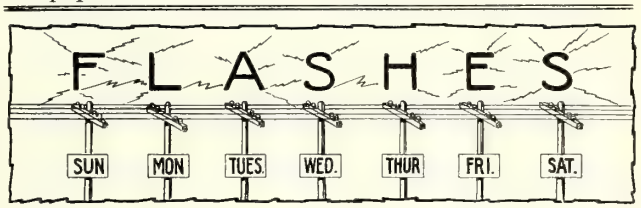
We have been very patient with a number of subscribers who are allowing their subscriptions to lapse. We need the renewals—we need the money—and trust that those with whom we have waited will be kind enough to return the favor by sending a remittance to be applied on their account. Many do not seem to understand that each subscription is supposed to be paid in advance. The figures on your label indicate to what date your subscription has been paid. Don't ask us to send the paper on credit. Friends will also remember that it takes time and money for us to write letters reminding subscribers that their accounts are past due. Friends, help your church paper by aiding the management in the most economical way of issuing the paper.



January 6: Distrust of the present German government blocks the road to peace.

January 7: Adoption of the suffrage amendment seems likely.

January 8: The Australian cabinet headed by Premier Hughes has resigned.

January 9: Starvation, disorder, and crime run loose in Petrograd.

January 10: Wilmington may soon be one of the vital points for exportation to Europe.

January 11: "No fuel relief for another sixty days," says Garfield. Government powder plant to be established near Nashville, Tenn., costing $6,000,000.

January 12: Chicago is snow bound and every effort to operate trains last night failed.

IMPORTANT ANNOUNCEMENT TO THE DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION

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The following persons have been elected as delegates to the Southern Christian Convention. The place of meeting was left to the Executive Committee to choose. Winchester, Va., and Franklin, Va., have invited the Convention. This list is given that all delegates may be reminded of their election; and the committee respectfully requests every delegate-elect to notify the undersigned Chairman of the Committee which of the two places he prefers as the meeting place for the next session of the Convention on Tuesday before the first Sunday in May of this year, 1918. Make your choice and write very soon, as the place must be selected, and notice given of the time and place of meeting.

Alabama Conference

Rev. J. H. Hughes, Cullman, Ala.; Rev. G. D. Hunt, Wadley, Ala.; Rev. C. W. Carter, Wadley, Ala.; Rev. J. Taylor, Linville, Ala.

Laymen

E M. Gay, Ashland, Ala.; Dr. J. M. Welch, Wadley, Ala.; W. D. Mitchell, Cragford, Ala.; W. E. Pate, Delta, Ala.

Eastern North Carolina Conference

Rev W. G. Clements, Morrisville, N. C.; Rev. J. D. Wicker, Sanford, N. C.; Rev. J. Lee Johnson, Holly Springs, N. C.; Rev. W. C. Wicker, D. D., Elon College, N. C.; Rev. A. T. Banks, Henderson, N. C.;Rev. G. J. Green, Franklinton, N. C.; Rev. J. E. Franks, Cary, N. C.; Rev. H. Scholz, Macon, N. C.; Rev. R. L. Williamson, Raleigh, N. C.

Laymen

K. B. Johnson, Cardenas, N. C.; M. C. Sorrell, Apex, N. C., Route 2; George T. Whitaker, Franklinton, N. C.; S. M. Rowland, N. C., Route 3; Byrd Ellington, Manson, N. C.; D. I. Langston, Henderson, N. C.; A. W. Wicker, Sanford, N. C.; I. W. Pritchard, Chapel Hill, N. C.; C. H. Stephenson, Raleigh, N. C.; J. D. Gunter, Sanford, N. C.

Eastern Virginia Conference

Rev. C. H. Rowland, D. D., Franklin, Va.; Rev. J. P. Barrett, D. D., Dayton, Ohio; Rev. B. F. Black, Holland, Va.; Rev. H. H. Butler, Suffolk, Va.; Rev. W. H. Denison, D. D., Norfolk, Va.; Rev. George D. Eastes, Norfolk, Va.; Rev. J. L. Foster, Waverly, Va.; Rev. W. H. Garman, Norfolk, Va.; Rev. Stanley C. Harrell, Windsor, Va.; Rev. W. D. Harward, D. D.,, Dendron, Va.; Rev. I. W. Johnson, D. D., Suffolk, Va.; Rev. J. T. Kitchen, Windsor, Va.; Rev. L. L. Lassiter, Suffolk, Va.; Rev. R. H. Peel, South Westerlo, N. Y.; Rev. H. E. Rountree, Portmouth, N. H.; Rev. J. M. Roberts, Windsor, Va.; Rev. W. W. Staley, Suffolk, Va.; Rev. O. D. Poythress, South Norfolk, Va.

Laymen

R. T. West, Waverly, Va.; R. B. Odom, Driver, Va.; E. T. Holland, Holland, Va.; M. J. W. White, Norfolk, Va.; R. B. Wood, Portsmouth, Va.; I. A. Luke, Holland, Va.; J. E. West, Suffolk, Va.; Mrs. C. H. Rowland, Franklin, Va.; O. V. Cockes, Elberon, Va.; I. T. Byrd, Holland, Va.; C. D. West, Newport News, Va.; L. R. Jones, Franklin, Va.; J. W. Bradshaw, Windsor, Va.; E. N. Cornwell, Wakefield, Va.; Dr. J. W. Manning, Norfolk, Va.; B. D. Jones, Holland, Va.; E. T. Atkinson, Dendron, Va.; A. T. Holland, Suffolk, Va.

Georgia and Alabama Conference

Rev. H. W. Elder, Richland, Ga., Rev. C. E. Gerringer, Ga., Route 4, Box 6; Rev. P. L. Duke, 2537 4th Avenue, Columbus, Ga.

Laymen

W. T. Beggs, 2900 1st Avenue, Columbus, Ga.; T. J. Holland, Ambrose, Ga.; E. E. Hill, Box 96, Phoenix, Ala.

North Carolina and Virginia Conference

Rev. P. H. Fleming, D. D., Greensboro, N. C.; Rev. J. F. Apple, Elon College, N. C.; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Rev. J. S. Carden, Durham, N. C.; Rev. J. W. Holt, Burlington, N. C.; Rev. A. F. Iseley, Burlington, N. C.; Rev. P. T. Klapp, Elon College, N. C.; Rev. S. B. Klapp, Ruffin, N. C., Route 3; Rev. C. E. Newman, Virgilina, Va.; Rev. N. G. Newman, D. D., Elon College, N. C.; Rev. W. L. Wells, Elon College, N. C.; Rev. J. W. Wellons, D. D., Elon College, N. C.

Laymen

H. C. Simpson, Greensboro, N. C.; L. D. Rippy Altamahaw, N. C.; W. A. Harper, Elon College, N. C.; W. P. Lawrence, Elon College, N. C.; D. S. Farmer, News Ferry, Va.; A. B. Farmer, News Ferry, Va.; D. L. Boone, Durham, N. C.; A. W. Preston, Belew Creek, N. C.; George R. Maynard, Watson, N. C.; Mrs. W. A. Harper, Elon College, N. C.; W. H. Smith, Reidsville, N. C.; Chas. A. Hines, Greensboro, N. C.

Virginia Valley Central Conference

Rev. W. T. Walters, Winchester, Va.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. B. J. Earp, Stanley, Va.; Rev. W. C. Hook, Mt. Jackon, Va.

Laymen

E. W. Cather, Albin, Va.; J. C. Bradford, Broadway, Va.; C. D. Maphis, Linville, Va.; J. E. Foster, Luray, Va.

Western North Carolina Conference

Rev. W. S. Long, D. D., Chapel Hill, N. C.; Rev. T. E. White, Sanford, N. C.; Rev. G. R. Underwood, Asheboro, N. C.; Rev. L. I. Cox, Elon College, N. C.; Rev. J. W. Harrell, D. D., Burlington, N. C.; Rev. C. B. Riddle, Elon College, N. C.; Rev. D. A. Long, D. D., Raleigh, N. C.

Laymen

E. L. Moffitt, Aheboro, N. C.; F. M. Farrell, Pittsboro, N. C.; D. R. Fonville, Burlington, N. C.; F. M. Wright, Asheboro, N. C.; W. T. Lewis, Eagle Springs, N. C.; C. D. Johnston, Elon College, N. C.; R. W. York, Rameur, N. C.; J. R. Foster, Burlington, N. C.

The Committee desires every delegate to write the Chairman and to state definitely two things: 1. Whether you want the Convention to meet in the Franklin church, Franklin, Va., or in the Winchester church,

Winchester, Va. Do not base your choice on your personal convenience, but on your judgment as to which place is best for the Convention. 2. State whether it is your intention to attend the Convention, and thus discharge your duty as a delegate. Make both of these plain, as it is necessary to know who will attend the Convention so as to make adequate preparation for entertainment and, at the same time, not to prepare for more delegates than will attend. This is all the more important in these times when food is so high; and it is simple justice to the church that entertains the Convention that every delegate inform the Committee of the fact.

W. W. STALEY,
I. W. JOHNSON,
E. E. HOLLAND,
Ex. Committee.

Suffolk, Va., January 10, 1918.

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PAGE VALLEY, VIRGINIA

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For a long time little has been written or said publically about the work in Page county, Virginia. The truth is that several of the Christian churches here have been pastorless for several months. Rev. W. T. Walters and others have supplied at times for some of these churches when they could. Last September six of these churches grouped themselves into a pastorate and elected the writer to serve as pastor. We arrived here and began work October 4, 1917. The weather has been severe, and we have had snow on the ground for over a month, still we have not lost an appointment. The attendance has increased at all the churches since we have been here. Three of these churches are in splendid shape, but the other three have been pastorless so long that the interest is not what we would like to see. Special mention should be made of Leaksville and New Port at which points we have conducted revivals.

Leaksville

We held our revival at Leaksville in October. The church was much revived, many reconsecrated themselves to the work of the Master. There was one convertion and one member received into fellowship. The Sunday school had a successful Christmas tree December twenty-four. The Christian Endeavor Society is doing splendid work.

New Port

We are more than pleased with the increased interest at New Port. Congregations have doubled since we first began. The revival was conducted in November. The church was greatly revived Nine members were received into fellowship. On December twenty-third we had the pleasure of organizing a Christian Endeavor Society with twenty-six charter members.

The people of the Valley are clever, kind and good-hearted. I am enjoying my new field and feel that good is being accomplished.

B. J. EARP.

Stanley, Va.

THE TIME AND PLACE OF MORAL REFORM*

(REV. W. L. WELLS)

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The time and place to begin to bring about better moral conditions is with the child in the home. Nearer to the child than either the school or the church in the formation period of its career, are the parents. Of this was McKinley thinking when he said: "If asked to name one thing wherein consists the chief glory of our Republic, I would answer, It is the American home." Whatever exalts the home, exalts the country and its citizenship. The family is the basis of social, religious and political life, and not the individual as maintained by Kant, Fichte and others. From the family, and the family alone, has grown the idea of church and state. It follows then, that as the family or home is, so will the nation be in its religious, political and every other aspect. There are so many streams pouring themselves into the great current of moral, social and political life. The home makes or mars society in all its relations and doings. It is the home training that determines, with iron hand, national weal or woe. Keep pure the fountain of the home, and ours will be a clean and vigorous country, but taint that spring and all will be bitterness and death. Strike the average of the family and you have the standard of the nation, for the stream cannot rise above its source. In the home training of today you have the inevitable life and times of tomorrow. It has been beautifully, and truly, said that our strongest national defense is not army and navy, guns and forts, but the boys and girls of this land. The homes of our pepole are our strongest forts. It is not the public school, college, university or military academies alone that fit and train men and women for public place and responsible position; it is done in a large measure under the parental roof. Schools can only give tone to that which has already been done in the home. The one defect in all education today, is that it is practically done before we think it scarcely begun. In tenderest years, life impressions are made, habits are fixed and characters are formed. The home is the world's greatest training school, and he who neglects that neglects all. If business cares are immoderate and unreasonable, had we not better slap business full in the face and take time to save the home? Can we afford, even in this commercial age, to sell such values for a few paltry dollars?

Too often, in the average home of today, the parents do not control the children, but the children have control of the parents. The child is either allowed to have its own way, or has it over parental protest, and yet the parents do not seem to be alarmed about it. The impudence of the average child of today is a matter of growing concern among thinking people. There is little respect for parents, and none for elders and superiors, and scorn and derision for all others. In short, the child of today has no superior, he is "lord of all," but subject to none. Themistocles once said, "My little chlid rules all Greece." When asked what he meant, he replied, "The little child rules its mother, the mother rules me, I rule Athens, and Athens rules

all Greece." That old Grecian family has many representatives in this country.

The testimony of our Lord concerning Abraham, in Genesis 18: 19, was that he will command his children to keep the way of the Lord. Abraham was not one to advise and suggest; he believed in compulsion. With him it was not a question whether his children wanted to serve the Lord or not. He made them serve Him. Individual wants and wishes were not consulted as to faith and religion. There was but one thing to do here, and that to obey the Lord God in all that He required. He no more asked the young man Isaac whether he wanted to serve the Lord God, than he asked the babe Isaac whether he wanted to nurse or sleep. He decided what was best for his children to do, and he made them do it.

It is true there is a painful contrast between the home of Abraham and many of our homes at the present time, and the shame is with us. It is to our awful shame that children grow up to do as they please, when it is our plain duty to command them to keep the way of the Lord. They may only tread upon our toes now, but ere long they wil tread upon our hearts. We spare the rod, but spoil the child, and make it impossible for it to succeed in life, by neglecting that training which alone can bring success. It is sad to see hosts of children growing up for the basest treadmill of existence, to hang like a millstone upon the community, or for the penitentiary or death chair all because parents do not do their duty.

It is in the towns and cities that children seem to have grown most alarmingly away from parental control, and have waxed grossest in their impudence. This is due in large measure to parental carelessness. The father is so busy he has no time to keep his children out of the way of sin and death. The mother lets them run in the street or leaves them in the care of an ignorant nurse while she devotes her time and attention to novels, social clubs, parties and theatres. Down with the novels. social clubs, parties and theatres, and more personal attention to the children, or the hand that rocks the cradle will cease to rule the world. Allowed to live on the streets, to become familiar with the slang, profanity, and indecency of the streets and with the basest companionship of the city, what can you expect of a girl or boy growing up under such circumstances as these? If they escape the penitentiary and house of infamy, they will not owe it to parental care and concern. But not all the bad children are in the city. The country has its share also. In the quiet country home where the child is constantly overshadowed by parental presence and love, conditions are but little improved. Here it is idle hands for which Satan finds employment and bad companions that mislead. The poison seems to be in our very life and times. It is the most common thing to hear children speak in the most disrespectful way of those whom they have been divinely commanded to honor and obey. Let the child learn the lesson of loving obedience in the home and in deferring to the will and wish of others, it will learn to control itself; and when one has learned to rule the kingdom of self, he is not far from the Kingdom of God. "Better is he that ruleth his spirit, than he that taketh a city." Obedience is not only the first, highest and only requisite of the soldier, but of every calling known among men.. When one has learned obedience, courage, confidence, self-respect and self-control, storms may howl and tempest may rage, but the step is unfaltering, the purpose true, courage unshaken, and success more certain than the sun.

The welfare of the nation demands the utmost care in the training of the home, and the discipline of the family. Carelessness in the home is not only reflected in the individual, but also in the nation, for the life of the nation is the life of the combined homes of the nation, and not the nation of the homes. If the state and national leaders are true and honorable men, it is because they had faithful, praying fathers and mothers. If the time shall come when this nation shall forget God and be turned into hell, it will be because the parents in the homes are untrue to God and do not command the children to keep His way. When boys are taught honesty and uprightness in the home, when they become citizens of the state, in private capacity or official position, they would rather sacrifice their right hand than do wrong or pervert justice or judgment. If they are taught to love the right and frown down the wrong in the home, they will stand at the polls as the guardians of national purity, morality and integrity. But when the child is allowed to lie, swear, steal, play cards, drink whiskey in the home, and rule and plunder there, do not blame him for pursuing a similar course on a larger scale when he leaves the home. I believe in the truth of the proverb of the Bible, "Train up a child in the way he should go and when he is old he will not depart from it." A child properly trained up to the proper point will not go astray. The normal way to get rid of drunkards is to quit raising them. The normal way to get rid of liars, thieves, gamblers, is to quit raising them. Every man steps from the home door into the social, moral and civil world. What he is upon the home step he will be in the field of life. If we would abolish the evil of strong drink, the divorce evil, Sabbath desecration, the use of tobacco, the indecency of dress, and every other evil in our nation, break it up in the home, and it will trouble us no further. Make your homes clean and the nation will be clean: keep your homes pure and the nation will be pure.

A step further. The carelessness and indifference, the lukewarmness and the lack of vital godliness in the church today is directly and abundantly traceable to the Christian home. The church is sick and dying because of pestilence in the home. Our love is so cold and faint in the church, because we live at such a poor, dying rate in the home. The family altar has been broken down, or in many homes it has never been established. The Bible is neglected. There is no time for prayer and meditation. No time for religion and God in the home. Few children, I fear, can truthfully say they ever heard their parents pray. Verily, verily, these things ought not to be. We have forgotten God, sold ourselves for naught, and our foolish lamps are going

out. When, behold, the Bridegroom cometh, and the door will soon be shut. We want the church in the home, and until we get the church in the home, we will not get the home in the church. The home is the foundation of everyting.

Henry Grady tells us where he found the home of his country. As he stood in Washington and looked upon the Capitol for the first time, tears came into his eyes and he said to himself, "Here is the home of my country. That building is the official home of the greatest nation God's eye ever saw." A few weeks later, after spending the night where the noble Christian father read from the old-fashioned Bible, and knelt with his children around the family altar,—after having associated for a day and night with the manly Christian man and noble Christian woman, he said, "I was mistaken in Washington, that pile of marble, magnificent as it is, is not the home of my country, but here in these country homes, where the family altar is established are the homes of our country. These homes give us our men and women."

The home is the place of moral reform. Therein is our opportunity as well as our responsibility.

"If you write upon paper, a careless hand may destroy it. If you write on parchment, the dust of centuries may gather over it. If you write on marble, the moss may cover it, and the elements may erase it. If you engrave your thoughts with a pen of iron upon the granite cliff, in the slow revolving years it shall wear away, and when the earth melts your writing will perish." Write then upon the heart of a child. There engrave your thought and it shall endure when the world shall pass away and the stars shall fall, and time shall be no more. For that heart is immortal and your words written there shall live through all eternity.

*Delivered before the recent session of the North Carolina and Virginia Christian Conference and published by request of that body.

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NOTICE

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Those who receive Annuals for distribution among the churches of the Eastern Virginia Conference are requested to sell them for twenty-five cents per copy and send the money to me. This money will be turned over to Mr. H. Woodward, Treasurer, and put to the credit of the Conference Fund. This step is taken by order of the last session of Conference. The increased cost of the Annuals for the last three or four years has made it necessary to make several overdrafts on the Conference Fund, and this was considered the best way to meet this deficiency. The pastors are requested to explain this matter to the churches, so the matter will be understood.

I. W. Johnson, *Secretary.*

Suffolk, Va.

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AN APPRECIATION

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On Wednesday night before Christmas, while the pastor was absent at the midweek service some friends representing the Rosemont church, came quietly to our home for the purpose of making glad the heart of their pastor and his family. As an evidence of their purpose, an abundant supply of good things to eat were deposited in our care. The pounding consisted of canned fruit, pickles, preserves, oranges, apples, nuts, sugar, bacon, and a generous Virginia ham, and as a flavoring for the foregoing a big fine turkey for our Christmas dinner. In addition to the generous pounding by the church, several friends of both Rosemont and Berea remembered us either in cash or kind at the Christmas season. For all of these kindness we are deeply grateful. By the grace and help of God, we shall endeavor to render faithful service in return.

G. O. Lankford.

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A MESSAGE OF APPRECIATION AND THANKS

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I desire to express my appreciation to my many friends for the large number of letters, cards and a few substantials that I received on my ninety-second birthday. I regret very much that I cannot write personally to all. Time will not allow me to do so as I am preparing some manuscript that is taking most of my time. But I am thankful just as much as if I could write to each.

Perhaps many would like to hear how I am standing this hard winter. I am grateful to say that my rheumatism of early life never bothers me now. I used to think that neuraulgia would burst my cheek bones or uncap my head, but I have whipped that out. I used to almost perish myself because I would have dyspepsia and attacks of convulsions from the same, but now eat what I want with one exception. My digestive organs, if I do not burden them, are all right. My eyes are doing very good service yet, and my hearing, if I do not crowd it too fast, does very well. My capacity for moving around is not so good as I have to favor my lower limbs quite a good deal. My memory is poor and I cannot recall quickly any of the simplest names. As to asthma, don't say a word. It just comes along, jumps down upon me with both feet and hands and now for a spat. I often wheeze and cough after a little can say like Prof. J. J. Lincoln, "I want to change doctors, and if some one will come along right I will." Just then you are beating the spat like the Germans fighting on land and in air and under the water. It does not stop for law or order, but pitches right in at every chance.

J. W. Wellons.

Elon College, N. C., January 12, 1918.

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Send to The Sun office for a copy of Peloubet's Select Sunday School Notes, price $1.35 postpaid. Mr. Teacher, you need this splendid book. Give your class the benefit of such a small investment.

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I think that there is success in all honest endeavor, and that there is some victory gained in every gallant struggle that is made.—*Dickens.*

THE CHALLENGE TO THE CHURCH

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(Annual address of Rev. P. H. Fleming, D. D., President of North Carolina and Virginia Christian Conference. Published by request.)

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"A great door and effectual is open unto me and there are many adversaries."—I Cor. 16: 9.

These words are from Paul's letter to the Corinthian church. He was at Ephesus where an open door and many adversaries impelled him to remain, notwithstanding his desire to visit Corinth. It was not pleasure but duty that kept him at Ephesus. He saw not only an open door, but he saw also the many adversaries; and he accepted the challenge and entered the conflict to win.

That he fought valiantly and courageously is evident from the opposition he stirred up and in that he founded a strong and prosperous church in the very stronghold of the idolatrous worship of Diana, and of the image which the Ephesians claimed fell down from Jupiter.

The Ephseians were not only worshippers of the goddess Diana, but they were addicted to sorcery and magic. The temple of Diana was one of the seven wonders of the world. Here it was that Paul saw an open door, entered it, and fought valiantly and established a church which in its early days merited praise for its "works, labor and patience."

Here in idolatrous Ephesus there arose splendid Christian temples rivaling almost the splendors of the pagan temple of the great Diana; and the images of that heathen goddess fell, and lay prostrate at the foot of the cross. After a few years, the cresent of Mohomet glittered from the dome of what was once a Christian church; and then ere long Ephesus had neither temple, cross, crescent, nor city; but a desolation, wild, and a wilderness: thus it remains today. Even the sea that once laved its shores and bore ships laden with merchandise from every part of the world to its wharves, has receded and pestilential morasses have settled down.

However much this church at Ephesus, in its earliest days, may have merited praise for its "works, labor and patience," it fell away and received from Christ the solemn admonition: "Remember therefore from what thou art fallen, and repent and do the first work; or else I will remove thy candlestick out of his place, except thou repent." Whatever repentance may have been produced by this solemn warning, it was not lasting, and the city and the church have long since become a ruin and a desolation, and stand today as an evidence of the truth of prophecy and the certainty of divine threatenings. It presents a melancholy subject for contemplation of thoughtful minds. Its fate has been the fate of all the once flourishing seven churches of Asia and of all that country.

For a time that church met faithfully the challenge thrown out to her, and she prospered and won, but when she fell into sin and proved unfaithful to Christ and His cause, she perished. Her fate is the fate of the church of today, unless she shall repent and prove true to Jesus Christ and meet faithfully the challenge thown out to her.

The challenge to the church has ever been to meet the existing conditions in the spirit of Jesus Christ, to utilize the opportunities presented to prepare for the future and in all things and through all things to win souls to Christ.

The challenge of the past, the present and the future to the church has been, is and will be, till this world is won to Christ, "Go ye into all the world and preach the gospel to every creature."

To the gospel worker and the church, there comes no less a vision of an open door, a challenge, and a battle with the adversaries, than came to Paul and the church at Ephesus. The open door is larger, the challenge is greater and the adversaries very many.

The challenge came to Paul as an individual, and to Ephesus as a place: but the challenge which comes to Christian workers and the church today is world-wide. It is everywhere. It comes to each of us as an individual, and to each individual church, and to the church as a whole. All must work together in their particular spheres; yet the world is aflame, and Christian workers and the church as individuals and as a whole must catch the vision of the open door, accept the challenge, and fight unitedly everywhere; for the adversaries are very many. They are world-wide.

1. *The Vision of an Open Door.*

In the midst of heathenism, idolatry, sorcery and magic, Paul saw an open door at Ephesus which he entered and wrought valiantly for Christ and won.

1. A great open door. The word *door* as used in the text is used in the sense of opportunity of service. It seems to have been a favorite word with Paul, and I am not surprised: for it means so much. Not only Paul, but other sacred writers have used it with force and power. In Hos. 2:15, we read of a "door of hope;" in Acts 14:27, we read of a "door of faith;" in 2 Cor. 2:12 we read "a door was opened unto me of the Lord;" and in Col. 4:3, we read of a "door of utterance;" in Rev. 3:8, we read of an "open door" set by Christ before the ancient church in Philadelphia; and in Rev. 3:20, we hear Christ saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me."

Paul saw the open door of opportunity, or extending the gospel of Jesus Christ. He saw doors of faith, and of hope; and had opened unto him doors for extending Christ's kingdom; and to him was given a door of utterance to speak the mystery of Christ.

It was not only a *door* that was opened to Paul at Ephesus; but it was a great and *effectual door.* It was a great opportunity for extensive and efficient service in the cause of Jesus Christ. It was full of employment in advancing Christ's kingdom. There was opportunity for effecting great things for Christ and the church.

Paul's success at Ephesus was very great. Many who practiced the arts of magic and divination were con-

verted and publicly burned their books containing the secrets of those arts. (Acts 19:17-20).

His success, the many converts, and the burning of the books of magic and divination, so enraged the idolators at Ephesus and especially the craftsmen who made shrines for Diana, that they raised a great tumult and filled the whole city with confusion, which was quelled only by the tact and threat of the town clerk.

2 *Many adversaries.* Standing in the door; opposing the entering of the gospel and its progress at Ephesus were many adversaries. They opposed Paul's entering the door of opportunity and service there opened for the preaching of the gospel and the establishment of a church. There were those at Ephesus who would block the open door, but Paul was there to fight and to win.

Where great good is, evil is sure to start up antagonism. Where great success attends the preaching of the gospel, the devil usually stirs up many adversaries. But when Satan is most angry and when he stirs up many adversaries, then may we hope that much good is being done. This thought ought to encourage the true child of God and especially preachers to stay where duty demands, though the difficulties are many, the discouragements great, and the danger imminent. Paul decided to stay in Ephesus where a great door was open to him, even though the adversaries were many. And that is the duty of all Christian workers and of the church today. They must see the great door and effectual, of opportunity that is open to them. They must enter that door, and go or stay, serve and sacrifice wherever duty calls, even though there are many adversaries, though devils be as thick "as the tiles on the roof."

Paul not only saw the great open door, but he saw and knew the adversaries. He searched them out, and catalogued them. His great and indomitable courage seems to have been whetted by opposition and to have been animated by the zeal of his many adversaries. He seems to exult in the thought of meeting them and of winning the victory in the name of Christ whom he loved and served.

But, after all, it is not so much the opposition of enemies that chills the faith and heart of the faithful preacher, pastor, and gospel minister, but the coldness, obstinacy, backslidings and revolt of professing Christians.

There are many who are willing to see the open door, but who are not willing to see and meet and fight the many adversaries. We are often delighted with the straight and plain way that Christians travel and with the experiences in the house where Piety and Charity dwell, and with the rest room looking toward the sunrise; but we shudder and fear when we come to the lions crouching by the way and see Apollyon straddling the road over which we must pass on the other side of the hill.

The individual and the church need to see the vision as Paul saw it. They need to see both the open door and the many adversaries.

3. *The Open Door.*

This world war—the world aflame with greed, hate, anger, bloodshed, death and hell—opens the greatest opportunity for service to God and man that man ever knew. It calls for faith, hope, and love greater than ever before. It calls for suffering and for sacrifice on the part of man as no other period has ever called.

The religious prospects for the world are startling. There is everywhere an open door for service and for sacrifice. There is an opportunity such as man never saw for going forth in the spirit of the Lord Jesus Christ to preach good tidings unto the poor, to bind up broken hearts, proclaim liberty to captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to preach Jesus crucified; to call the race to repentance and faith and acceptance of Jesus Christ, the Savior of the world.

A great door is open to the sin-sick and dying world. The world needs the gospel of the Son of God. Christ bids, yea commands, His disciples, His church, "Go ye into all the world, and preach the gospel to every creature;" and it is the privilege and duty of the church to go and teach all nations, make disciples ,or Christians of them all, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever Christ has commanded.

At the batle front there is an open door. Look at one striking feature of this world war. It follows not the usual lines of cleavage. The cataclysm has drawn into its vortex a strange mixture of races, colors, and religions. Christian are fighting Christians—shall I say it? Jews are killing Jews; Moslems are murdering Moslems; whites are fighting whites; men of color are fighting each other; Saxons are fighting Saxons; Slavs are fighting Slavs; and each and all are blasphemously claiming special favor of the God of heaven.

But here at the battle front, in the crucible, in the melting pot of nations, a great door is open to preach the gospel to all races and colors, and to minister to them in the name of Christ who died to save them. Then, those at home, who sitin poverty, destruction, sorrow and death—the widow, the orphan, the maimed, the old, the youth, the babe, the tottering—struggling on into darker depths and into a more calamitous future, while the war continues, all present an open door for the gospel and for Christian service and sacrifice in the name of Jesus Christ.

(*Continued next week.*)

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"My dear, I've an idea," said old Mrs. Goodart to her caller. "You know we frequently read of the soldiers making sorties. Now, why not make up a lot of those sorties and send them to the poor fellows at the front?"—*Exchange.*

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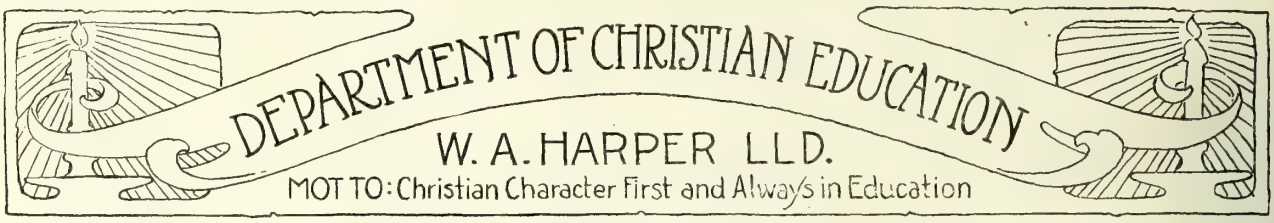
The world is never content with the Church when the note of praise is absent from her services. When the Church stops sining, the world stays away.—*Herald and Presbyter.*



ELON GREATLY HONORED

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Elon feels greatly honored to have the Board of Education of the American Christian Convention meet here beginning January 22, at noon. The members of the Board are Dr. W. G. Sargent, chairman, Providence, R. I.; Dr. W. T. Walters, Winchester, Va.; Dr. Hugh A. Smith, West Milton, Ohio; Dr. John A. Stover, Danville, Ill.; and Dr. John McCalman, Lakemont, N. Y. These men have the consideration of our general educational work in their hands, and their coming to Elon will be a benediction.

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TWO GREAT GATHERINGS LAST WEEK

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There met in Chicago, January 8-12, in separate and also in joint session, two great educational bodies—The Council of Church Boards of Education and The Association of American Colleges. No two gatherings of any kind mean so much for Christian education in America as these. Their pronouncements on the great war and the relation thereto of the Christian college will be keenly awaited on every college campus in the land. When these organizations speak, the whole nation listens.

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THE SMALL COLLEGE FROM A BUSINESS VIEWPOINT

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In referring to the criticism made by the Real Estate Board of New York of the College of the City of New York, the New York Sun for October 11th, 1914, said:

"There are 1,457 students, the board says, enrolled in the College of the City of New York. The cost for maintenance last year was $684, 963.62. The value of the land occupied, including buildings, is $5,780,000. If you add to the cost of maintenance 4 per cent interest on the value of the land the cost per capita is $556. The cost of the buildings with 4 per cent interest adds another item of $101,000 or nearly $70.00 more, a total of $626. 00 per student per year for education.

"The average tuition fee in the large universities, including Columbia is about $150.00 yearly. For books, tuition and other incidentals the cost might be brought up to $200.00 a year."

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Henry S. Pritchett, President of the Carnegie Foundation for Advancement of Teaching, in the Atlantic Monthly said:

"As an organization, the business man claims, the college never receives the critical administrative examination to which all other organizations are compelled to submit. While a newly started college may therefore, they say, be soundly organized, all colleges become after a greater or less time ill organized and expensive beyond a reasonable limit."

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Estimating the expenses of a small college at $70,000 and the student body at 500, the cost per capita would only be $140. The tuition would then be anywhere from $140.00 to nothing, depending on the amount of endowment and other sources of income. Even allowing for a wide variation from these figures the cost per capita would be very small comparatively.

As the small college only has a limited supply of funds, special care is taken to see that every dollar is used to the best possible advantage.

The time is coming when all colleges must be on a sound business basis or they will not be supported. The small colleges meets the test of business efficiency now.

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"THE AMERICAN COLLEGE AND THE GREAT WAR"

Under this caption the January issue of *Scribners Magazine* contain a most illuminating article by Dr. Robert L. Kelly, Executive Secretary of the Council of Church Bards of Education in the United States. Dr. Kelly's comprehensive treatment of this important question should be read by every one who is interested in any phase of this subject. From the mine of information which the article contains, the following interesting facts are taken: (1) More than 100,000 college men, including alumni and faculty, are already in actual military service; (2) of the 40,000 men enrolled in the first series of training camps, thirty-five per cent were college men; (3) at least 45,000 men who were in college last year are now in active military service, besides the large number of experts in the various lines of noncombatant service; (4) The colleges will lose this year more than $2,000,000 in tuition because of reduced enrollment; (5) every phase of war time service is being led by college men; (6) in 108 denominational colleges there is a total loss in attendance of eleven and five-tenths percent and a loss in freshmen of fourteen and one-tenth per cent. One of the strongest features of the article is the contrast which is drawn between the methods of American education and those of Germany, and the conclusion is reached that we should be willing to commit with confidence the leadership of our cause to those who have had training in that institution which is peculiar to the United States—the American Christian college.—*Christian Advocate.*

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"In the multitude of people is the king's honor; but in the want of people is the destruction of the prince."

MAKING 1918 MEMORABLE

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"We are certainly upon the eve of the greatest opportunity the church has ever had and I devoutly pray that all leaders may be given unusual guidance in planning for *'this grand and awful time.'*" So writes President John Bascom Shaw of Cornell University in the Christian Herald. What should concern CHRISTIAN SUN readers is, Will our dear Christian Church avail itself of this opportunity, and enter with its full strength into the work divinely appointed it for this grand and awful time? The whole wide world is to be evangelized and made safe for Christ. The churches, the peoples of the churches, are going to do this great thing. Shall our branch of the church stand idly by, and the others do this work, or shall we undertake to do our part of it? Unles we undertake God's work as a church, we certainly cannot share God's bounty and blessing as a people.

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The past few weeks have been so unfavorable for travel and preaching and visiting that the Field Secretary has not risked himself in making or filling many engagements. Our subscription list now is about the $50,000 mark. It has required something over four months to reach that mark. (If weather conditions had favored, we feel that four months would have been ample.) Now Editor Riddle and President Staley of the Convention want to see the $100,000 goal reached by May 1. That is less than four months off. Will the brethren do as much for this great work within the next four months as they have in the past four? The Secretary is willing to do as much; feels able to do more, for he is in better health and strength, physically, now than when he began. But is there going to be cooperation and activity among the pastors?

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By the way, what can interest and awaken enthusiasm among all the pastors of the Southern Christian Convention? We would certainly love to know. One would think missions would, if anything could, since the very life, progress and power of the Church depend upon missions. We wonder if wide-spread interest could not be awakened among pastors and people by attempting to raise $100,00 for missions by subscriptions within eight months.

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I do not know how matters are in other churches, but in the churches of our Southern Christian Convention I believe that our laity are far more progressive than our ministry. A very intelligent layman said to me the other day: "Tell me why it is that the pastors in the Christian Church will not preach missions and advocate the interests and enterprises that make for the life, progress and development of our own church?" I was unable to answer. We seem to want to grow, and we seem to profess a sort of love for our Church, its principles and its purity; but what are we doing in concert and in common to put our church in the first line standard and make it measure up in doing the divine work with other churches?

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It was a source of great joy to the writer to be at Catawba Springs church in Wake County, N. C., first Sunday in this month. This was the church in which he was brought up and of which he was a member till, and for some time after, entering the ministry. The day was quite inclement and only a very few were present, yet a small per cent of the few present subscribed about $1400 to missions. Rev. J. Lee Johnson, the wide-awake, missionary pastor, was present and had prepared his people for our coming. Brother Johnson is one of our progressive pastors and is missionary in heart, purse, mind and purpose. It is easy and joyous to get brethren to give to missions in his field. "Like priest, like people," still holds true in the world of all sorts of activity.

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Will not the brethren think some over the missionary situation and with me ask the question, Why not make 1918 memorable in the Southern Convention as the epoch of our missionary awakening? And I know nothing that would awaken us like reaching the $100,000 in cash and subscriptions by May, 1918, and then giving beyond that in the remaining months of the year by sending to the Conferences the largest apportionments ever set up from the churches. The apportionments will all be easy if the $100,000 should come first. Shall we do this great work? Brethren, sisters and beloved, it would encourage every interest and individual in the church to raise the $100,000 by the time suggested by Brother Riddle and President Staley. Will the pastors and all others interested pray and plan and labor to this end. It is indeed a most worthy and meritorious thing to do.

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Of two things every man may be assured. First, he will never carry any money or property with him into the next world. Second, when he is gone no one is going to love him for what he had, or for what he accumulated while on earth.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—

Just one more week and we will close the books for the year 1917 and begin on our New Year's work.

With this report we just lack $166.67 reaching our goal of four thousand dollars for the Thanksgiving offering for 1917. We have one more week to complete this task. I will close up the work for 1917 on January 18.

I think we ought to make some extra sacrifice to reach this mark. We are too close to lose the prize now. Don't you want to see us reach it? How much do you want to see us make the goal and win the race? Mail us your check so we can get it by the 18th of January and get it in the last report for 1917.

I make this my last appeal for the year 1917 and I trust we have friends enough who are interested in the Orphan child to open their hearts and make a small contribution to help us reach the goal we have been striving for during all the past year. Will you help now?

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REPORT FOR DECEMBER 26, 1917—Continued

Sunday Schools Monthly Offerings

Dendron, Va.	$2.00
Berea, (N C.)	.30
Graces Chapel	1.00
Morrisville, N. C.	2.00
Oak Level, November and December	2.00
Porters, December	1.00
Berea (Norfolk) Va.	2.00

Thanksgiving Offerings

O. S. Boyd, South Boston, Va.	5.00
Dendron Sunday school, Va.	7.31
Liberty Spring church, Va.	105.00
Mr. W. J. Pierce, News Ferry, Va.	10.00
Washington St. S. S. Portsmouth, Va.	50.00
A Friend, Burlington, N. C.	1.00
Oak Level Sunday school, N. C.	12.00
A Friend, Snow Camp, N. C.	6.00
Fairview S. S., Mt. Vernon, Ohio	5.00
A Friend	10.00
Third Avenue Sunday school, Danville, Va.	20.00
Union Memorial S. S., Everett, Penn.	11.60
Old Zion Sunday school, Norfolk, Va.	11.00
Mrs. T. J. Green	2.00
Timber Ridge Sunday school	5.00
Good Hope Sunday school	6.55
Hank's Chapel Sunday school	10.00
Mrs. R. I. Watkins	5.00
First Christian Sunday school, Norfolk, Va.	13.18
New Lebanon Sunday school (Va.)	10.20
Oscar Brown and family, Asheboro, N. C.	3.00
First Christian church, Lincoln, Kans.	18.34
Rock Stand church, Ala.	2.50
Washington St. Christian church, Portsmouth, Va.	9.10
Bethlehem Sunday school (Va.)	27.00
Ravena N. Y. Sunday school	5.09
Pleasant Grove church (Va.)	62.41
Mr. D. S. Farmer, Pleasant Grove, Va.	10.00
Mebane Sunday school	4.00
Newport News, Va.	31.50
East End S. S. Newport News, Va.	8.32
Mr. J. P. Boland, Burlington, N. C.	1.00
Mr. D. D. Sutton, Burlington, N. C.	5.00
Fuller's church	45.00
Mr. Ned Shelton, Burlington, N. C.	5.00
Antioch Sunday school, Roanoke, Ala.	4.66
Waverly Va. Sunday school	21.17
Waverly Va. Sunday school (White Gifts)	39.83
Mt. Auburn Sunday school, N. C.	68.48
Mr H. C. Haithcock, Manson, N. C.	1.00
Rev. Herbert Scholz, Macon, N. C.	1.00
First Christian church, Norfolk, Va.	29.75

Miscellaneous

Cash items	.57
L. I. Fields, on support of children	20.00
O'Kelley Bible Class, First Christian church, Greensboro	20.00
Dr. S. A. Ware	1.00
Mrs. Sue Brooks Siler, on support of child	7.00
Dr. G. S. Watson	30.00
Mr. Hoffman, for coal	9.45
Southern Railway Company, refunded freight	36.61

Special Offerings

Southern Railway Company, donation on freight	17.16

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LETTERS

Dear Uncle Charley:

I am sending $1, my Thanksgiving offering. I wish I could visit Elon and the Orphanage and see you and the little children. Daddy has promised to carry me when I get larger. With love and best wishes,

Your little friend,

JEAN SIMPSON.

Stokesdale, N. C.

Dear Uncle Charley:

Here is my dime for December. I hope the cousins are all well. Wishing them a Merry Christmas,

A little friend,

WELLONS STAYLOR.

Edenton, N. C.

Dear Uncle Charley:

I am a little late but I am here at last with my dime. Are all the little cousins well? Christmas is near and everybody is getting ready for Christmas. Christmas is near and all little childen like us must be getting good.

(Letter not signed.)

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The people who are through the world in the quest of happiness lose sight of the fact that happiness may be home-made.—*Philadelphia Record.*

A SILENT WITNESS

"Mother, why are you hanging a looking-glass there?" asked James, looking at it curiously. "Such a pretty one, too," he continued. "It seems to me I should want it where it would be seen oftener."

"I want it right here in the dining room where it can see," answered his mother laughingly. "I am putting it here for a witness."

"A witness!" scoffed James. "It can't tell anything."

"We shall see. It will tell your faults to you as well as to others."

"I'd like to know how."

At supper James found that he and his brother Ned were to sit side by side, facing the glass.

"What's that for?" demanded both at once.

"Your father and Ithink it best to have it so," explained their mother.

The boys sat down with scowls on their faces and an air of great injury. Ned happened to raise his eyes, when the ludicrousness of those frowning reflflections struck him so forcibly that it provoked a shout of luaghter.

"What is the matter with you?" growled James, looking up to make an ugly face, when his attention also was arrested by the truthful mirror. His startled stare added so much to Ned's glee that he began to thrust out his tongue at James. The silent reminder brought him to a sudden stop.

"I see you are caught also," remarked his father quietly.

The boys were silent. The day following, their experiences were repeated with such good results that their mother was beginning to congratulate herself on the success of her paln. In her absence from home of several weeks, while attending her mother in a serious illness, the boys had acquired the habit of bickering at the table, greatly to the humiliation of their parents.

Their silent witness had been with them two days when their cousin, a bright, manly little fellow came to visit them.

At dinner Mrs. Lane said: "William, you may sit between James and Ned, where you can all enjjoy yourselves."

But, O how two boys reddened as the mirror showed them how beautifully William's hair was combed and how their own tously locks looked in comparison! Their mother had remained discreetly silent and allowed them to see for themselves.

Ned spoke first. "Mother, will you excxuse me a minute?"

"Certianly," agreed his mother.

"And me too?" questioned James.

They returned with shining faces and well-brushed hair and smiled at each other over the changed reflection. If William noticed, he was too much of a gentleman to say anything; but three pairs of eyes returned often to the pleasing picture.

"It is nice, isn't it?" said Mr. Lane.

"What?" asked all three at once.

"Three good-looking boys in a row."

"O." answered William, "I believe auntie had a reason for puting the glass there."

After William's visit was over and he had returned home, James came to his mother. "Mother," he said, "your witness is all right. I couldn't understand before; but I do now, and I vote that we keep it there."

"Vote carried by a big majjority," shouted Ned.

"Very well," promised mother; "it shall stay with you as long as you want it—a silent witness, but a good friend."—*Baptist Boys and Girls.*

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SOUTH WESTERLO (N. Y.)

The extreme cold has interfered with our work during the month of December. The thermometer has ranged from zero to 33 below many mornings through the month. Hence congregations have been rather small. However, we have held all our morning services. A few evening services have been called in on account of the extreme cold.

The members and friends kindly remembered the pastor and his family at Christmas. One barrel of flour, fresh pork, butter and sugar were brought to the parsonage. These kind remembrances are thankfully received, both because of their intrinsic value and the spirit that prompts them.

Saturday, January 5, we held our annual meeting. Good epots were made from the several departments. The financial report was the best for sevreal years.

Three members were received into the church at this meeting. Two others were to unite with the church at the same time but were prevented from attending by the cold and snow drifts.

We held our two weeks of special services in October, conducted by Rev. A. B. Kendall of Ravena, N. Y. While there eemed but little visible results during these services, we feel that the truths presented are bringing forth fruit and trust that even greater harvests may be gathered.

Our Sunday school has arranged to purchase the Mission books for 1918 as part of literature to be used by the school during the year.

R. H. Peel.

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NOTICE

The Musical Institute authorized by the Eastern North Carolina Sunday School and Christian Endeavor Convention will be held Thursday, Friday and Saturday before the third Sunday in February at Christian Light church near Kipling, Harnett county, North Carolina. A special program will be arranged fo Sunday morning. Preaching in the afternoon by the pastor, Rev. J. Lee Johnson. The committee desires that every superintendent attend, and bring your leader and your organist.

Geo. M. McCullers, *Chm. Com.*

SUNDAY SCHOOL LESSON—January 27

BY G. O. LANKFORD)

—o—

JESUS FORGIVING SIN

Mark 2: 1-12

Golden Text: "The Son of Man hath power on earth to forgive sins." Mark 2: 10.

Jesus had been on a preaching tour through Galilee. While on this tour several towns were visited, the sick were healed, and devils were cast out. Again He comes into Capernaum. This time in addition to meeting the multitudes, the case of the paralytic sinner is brought to His attention. This case of suffering and of sin appealed to Jesus as does all suffering and sin.

Notice the following significant features of the lesson:

1. **The Helpless**—"One sick of the palsy." This man was helpless. He was unable to lift himself from his bed. Neither was he able to lift himself out of his sins. He was afflicted with a two-fold malady, paralysis of the body and sin that hampered the soul. A paralytic condition of the body may arise without sin, yet sin always paralyzes the soul. This man was helpless; he was dependent. In a way every sinner is in a helpless condition. The sinner needs assistance in coming to Christ.

2. **The Hinderer**—"They could not come nigh unto him (Jesus) for the press." The "press" was the throng gathered about the door where Jesus was teaching, making it impossible for the four friends who were bearing the helpless man to reach Christ through the door. The "press" was in the way. The hinderers would not, or did not, give back. Perhaps they were not aware that they were hindering the man from coming to Christ. They were hinderers just the same. Man may unconsciously and unintentionally block the way of his fellowman who desires to come to Christ.

3. **The Helper**—"They uncovered the roof * * * and let down the bed wherein the sick of the palsy lay." The four who had started to Jesus with the man afflicted with palsy were undaunted in their determination to get to Christ. Soldiers in the battlefield never charged an enemy with greater heroism than that which fired the hearts of these four friends as they attacked the obstacle that stood between them and Jesus. Finding it impossible to pass through the crowd, they would pass the sick man through an opening in the roof, and would let him down where Jesus was. They were helpers. Their purpose was fixed in a faith that was firm. Doubt sees the difficulty and turns back; faith sees the goal and presses forward to victory. This is the kind of help that really helps.

4. **The Healer**—"Son, thy sins be forgiven thee. Arise, take up thy bed, and go thy way." These words were spoken by Jesus after the faith of the four had prevailed in bringing the paralytic into His presence. The two-fold malady was healed. Jesus forgave the man his sins and cured him of his palsy. In healing this two-fold malady, Jesus performed a two-fold miracle. Only a wonderful Savior and Healer could do a work like this. The helpers brought the helpless to the Healer, where the helpless was made whole in body and in soul. The Healer imparts to the helpless not only the power to walk, but the power to live—live right.

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A five room house, located in Elon College, N. C. This house has with it a one acre lot, large garden, barn, fruit trees, good well water, electric lights. Will rent quick for $10.00 the month. Will sell. If you want it, address

Jas. L. Foster, Waverly, Va.

CHRISTIAN ENDEAVOR LESSON—January 27

(By H. S. HARDCASTLE)

—o—

CHRISTIAN ENDEAVOR GOALS AND HOW TO REACH THEM

Romans 12: 1-13

It is a great thing to build a pyramid, but it is a still greater thing to build a noble character. The pyramid will, in time, pass away, but true character endures forever. Hence it should be the supreme purpose of every young person to build Christian character. It is in this factor of human life, if in no other, that Christian Endeavor is playing such a vital part in the lives of the young people, for although it may have as many goals as there are local societies, its central theme and ultimate aim is to build **Christian Character.** If we would question this, let us look at the twelfth chapter of Romans, which is known as the Christian Endeavor chapter. Within its brief compass are embodied the whole teachings of Christ. It is an epitome of the Gospel.

One of the first requisites for Christian character is purity. It is alarming how much laxity there is along this line on the part of so many Christians. Not in the big things. Very few will countenance the outwardly impure. But it is in the little things—the forbidden picture in the mind, the questionable story, the evil imagination—that the bars are let down. And yet these things are an implacable foe of purity in character. They rob us of the beauty of holiness, and the consciousness of power. The pure man is a strong man. As Sir Galahad says:

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure."

Paul says: "Present your bodies a living sacrifice, **holy,** acceptable to God."

Another goal of Christian Endeavor is **service for Christ.** Character always expresses itself in action, and the man or woman who has Christian character will give expression to that character in service to others. Paul enjoins upon his readers not to make the mistake, which, alas, so many Christian young people make—allowing an inability to do the big things to keep them from doing the little things. He emphatically states that we all have separate and distinct gifts, and that we should act in harmony to promote the cause of Christ, just as the members of the body act in harmony to promote the well-being of the body.

He mentions many other things which it will be well worth our time to adopt as habits in our life, the outcome of which will be **Christian character.** Among these ma be mentioned open-hearted sincerity with an absence of hypocrisy or dissimulation, affection, politeness, diligence, optimism, patience, praverfulness, generosity, and hospitality. What a splendid array of Christian virtues and how they should be the **goal** of every **Christian Endeavorer.**

———:o:———

Our rest is in the complete abandonment of ourselves to Him. He is mine, and I am His. He altogether mine, and all that He is, all that He has, all that He can be, and all that He can do, mine. And I altogether His—out into all the past goes the hush of His gracious forgiveess, breathing over it a peace that cannot be broken. Close over me He standeth with His tender whisper, "Fear not;" ever caring for me, and caring for me in everything. On into the unknown He looketh. He planneth all, He provideth, He leadeth. So compassed about with His favor as with a shield, He maketh me to lie down.—MARK GUY PEARSE.

———:o:———

There are a great many church members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in the nineteenth century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them. —L. D. MOODY.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

LILLY-RIEDEL

On December 26, 1917 at the Christian church, Holland, Va., the writer united in marriage John J. Lilly and Minnie C. Reidel. B. F. B.

—o—

FARMER-POTTAGE

Mr. Wilson Farmer and Miss Mabel Pottage were united in marriage in Grace Episcopal Church, News Ferry, Virginia, December 22, 1917, at three o'clock in the afternoon. Mr. Farmer is a son of Mr. and Mrs. C. D. S. Farmer and a senior engineer on the Norfolk and Western railroad. Miss Pottage is the daughter of Mr. and Mrs. Robt. D. G. Pottage, a large land holder and farmer near News Ferry, Virginia. May happiness and length of days be theirs.

J. G. TRUITT.

—:o:—

McEWEN-HOLT

Mr. J. H. McEwen and Miss Iris Leola Holt were united in marriage at the First Christian church of Burlington, N. C., on December 27, 1917 at 10 a. m. The beautiful ring ceremony was read by the writer. Only a few close friends were present. Miss Holt is the daughter of Mr. W. Kirk Holt, a prominent business man of this city and also an influential member of the Burlington Christian church. She is a young woman of charming personality and highly accomplished, a teacher in our Sunday school and loved by all who know her. She is a graduate of the State Normal College and since graduation has taught in High Point and Elizabeth City.

Mr. McEwen is a young man of ability, of genial and pleasing address. He graduated from Davidson College in 1914, and since that time he has been principal of the high school in this city. After the ceremony the happy couple motored to Greensboro where they boarded the Southern train for their wedding tour. Upon their return they will reside in this city. They have a host of friends who wish for them a life of happiness and success.

J. W. HARRELL.

—:o:—

OBITUARIES

AUSTIN

J. E. Austin, Deacon of Amelia Christian Church, departed this life December 18, 1917 at his home in Johnston county, North Carolina. He was seventy years old August 29, 1917. He entered the Civil War at the age of seventeen, making a faithful soldier to the close. He leaves a wife, Amelia, two sons, Z. B. and D. E. Austin, four brothers and two sisters to mourn their loss. He was a good farmer, highly esteemed neighbor, a devoted father and husband. I think he was one of the most faithful Christians I ever knew. The church, Sunday school and community will long remember him for his good deeds. Notwithstanding the inclemency of the weather the funeral services were largely attended. Services were conducted by the witer at Amelia church.

W. G. CLEMENTS.

COOK

Frankie McNeill Cook, Nederland, Texas, died after a very brief illness with pneumonia, at home in Nederland, Texas, December 22, 1917.

The first news of her death came as a great shock to her friends and relatives in North Carolina, who were sorely grieved.

The funeral service was conducted in Beaumont, Texas, and her remains laid to rest in Magnolia cemetery of that place. The deceased lived from her birth until within recent years at Brown Summit, North Carolina. She was married in the early summer of 1917 to Berthold Cook of Texas. Surviving her, besides her husband are her father and mother, Mr. and Mrs. J. H. McNeill, also three brothers, William, James and Paul, all of Texas. She was a granddaughter of the late Rev. W. T. Walker. Frankie was idolized by the members of her family and it seemed that her sudden death was more than they could bear. Her loyalty and devotion to her friends was beautiful to see. Her beautiful life was the best testimony of her religion and those who knew her best have no doubt she is at rest.

It seems that she passed away peacefully. Like a little child who, when the shadows of twilight begin to fall, lays its head on its mother's breast and peacefully falls asleep.

A FRIEND.

Brown Summit, N. C.

REPORT OF THE CONDITION
OF THE

Elon Banking & Trust Company

at Elon College, in the State of North Carolina, at the close of business Dec. 31, 1917.

RESOURCES

Loans and discounts	$19 280 16
Overdrafts unsecured	325 26
United States Bonds on hand	300 00
Banking houses, $1480 38; Furniture and fixtures, $1123.18	2 603 56
Demand Loans	300 00
Due from National Banks	10 462 35
Due from State banks and bankers	
Cash items	615 67
Gold coin	592 50
Silver coin, including all minor coin currency	119 41
National bank notes and other U. S. notes	3 641 00
Total	$38 239 91

LIABILITIES

Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	415 47
Bills Payable	
Deposits subject to check	24 822 53
Time Certificates of Deposit	6 555 91
Cashier's checks outstanding	325 00
Certified Checks	1 00
Trust deposits	120 00
Total	$ 38 239 91

January 9, 1918.

State of North Carolina, County of Alamance, *ss:*

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 9th day of January, 1918.

J. J. LAMBETH, J. P.

Correct—Attest:

J. J. LAMBETH
G. S. WATSON
J. B. GERRINGER
} Directors

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"Didn't you see that sign 'Fresh paint'?" asked the grocer.

"Of course I did," snapped the other; "but I've see so many signs hung up here announcing something fresh which wasn't that I didn't believe it."—*Grit.*

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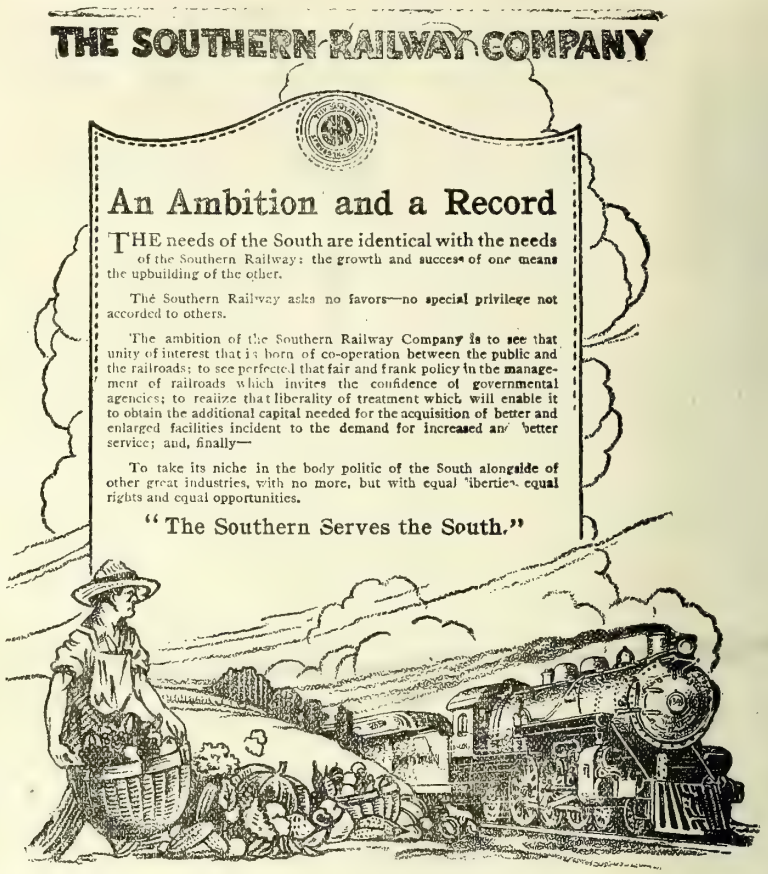
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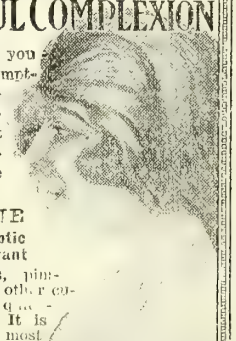

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"Flat?"
"No; cold."—**Buffalo Express.**

1918	JANUARY					1918
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27	28	29	30	31		

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LET US GUARD OURSELVE

GUARD ourselves we must in such a time as this. Men are in a hurry. Machinery is powered to its capacity. Service is exacting. Mental strain is great. Duty has become double duty. We cannot be still; all are in a stir. The voice of authority re-echoes around the world, and millions obey the command. We look for the unusual; we are not satisfied with the usual. Old theories and themes we are casting aside. We are making history and making it fast. But, with it all, let us not forget to linger at the throne of grace. Let us guard ourselves that we may not forget the sweetness of the sanctuary, the moments of meditation and prayer. We must not substitute patriotism for religion. We must guard ourselves against forgetting God. :-: :-: :-:

Volume LXX WEDNESDAY, JANUARY 23, 1918 Number 4

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

OUR PEOPLE AND THEIR BOOKS

We often wonder why it is that so many good and valuable books from the pens of our own people burden the shelves of our book depositories. Hundreds of dollars have been spent by many of our best men in producing something for the benefit of our people and all too many times a heavy financial loss sustained. There are dozens of books we could mention by a little time and cataloging, but in the absence of a complete list, let us mention a few: "Lives of Christian Ministers," by Prof. P. J. Kernodle; "Christians, Not Disciples," by the late and lamented M. L. Hurley; "Teacher-Training," by Drs. W. A. Harper, W. P. Lawrence and W. C. Wicker; "Mother's Answered Prayer," by Dr. P. H. Fleming; "The New Layman for the New Time," by President W. A. Harper; "The Minister," by Dr. W. W. Staley; "Vital Truths for Hungry Hearts," by the venerable Rev. J. W. Wellons; "Life of James O'Kelley," by MacClenny; and other books by other men of the Christian Church. We speak of these books because they represent men in our own Southern Christian Convention and men who are known to hundreds of SUN readers.

Take the case of the "Life of James O'Kelley," and we have a book that is pulsating with the most vital history of the Christian Church. It is a book that should be in the library of every minister, in the possession of every layman and within the reach of every home of our Church . It is a book that cost sacrifice of time and money for its output. It is a book that will probably never be duplicated by another edition for generations to come. Several hundred copies of this book lie piled in the book room at the CHRISTIAN SUN office. The binding is handsome. The print is good. The illustrations are fine and it represents the fundamental pillars of our foundation. The price is only $1.50.

Or, take the "Lives of Christian Ministers," by Prof. P. J. Kernodle. There is gathered into this book, 410 pages of interesting history and sacred documents. It represents the pioneer ministers of our Church as well as those who answered the summons of death during later periods. So far as we know no man in the denomination would be willing to print the second edition of this book, and if it were printed again the cost of production would more than double what it did years ago. This book is also a well prepared volume in text and type and binding and sells for two dollars. One hundred or more copies are now in the possession of this office and have been for a long time. We can supply any of the above mentioned books and shall be glad to do so.

THE CHRISTIAN ANNUAL

We said to the Conferences and officers of the Conferences last fall that the Christian Annual would, provided no hindrance, be mailed out Christmas week or the first week in January. We set our schedule to carry out this plan. Our first hold up was for want of the proceedings of the Georgia and Alabama Conference. These we were unable to get for several weeks after the Conference closed. It took several urgent letters and a telegram to finally get the copy. Our next hold up was a similar case with the secretary of the Western North Carolina Conference. That Conference closed on November 15, and we gave the secretary written notice that the copy would have to be in hand by December 1. After the writing of several special letters and sending a telegram, we were enabled to get the copy in unprepared form and with no financial tables made out, on the afternoon of December 18. This caught us in the rush of the Christmas season and preparing to close for the holidays When we resumed our work after the holidays our linotype operator was taken sick and was unable to render but little service for two weeks. Application for more help proved futile as similar applications from other print shops have been proving. The Government fuel order stopped our work for five days save on THE CHRISTIAN SUN, but this week the Annual will be completed and sent out. We could have finished the Annual all right and mailed it out in December had it not been for our inability to get the proceedings of the two conferences above mentioned. We feel that these facts should be stated in justice to ourselves as well as to others. Our inability to get out the Annual the first week in January centered itself about a matter beyond our control.

So far only two conference secretaries have furnished us mailing lists for the Annual. The Editor of the Annual ought not to have to make request each year for the mailing list and we hope that other secretaries will give us this information at once.

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PERSONAL MENTION

Don't froget about sending for that copy of Pelou-bet's Sunday School Notes. Only a few more left of the last order. Price $1.35.

o——o

Rev B. F. Black returned from Elon College to his home in Holland, Virginia, last Friday. He spent two weeks at the college in special study and research work.

o——o

Dr. J. O. Atkinson attended an important interdenominational missionary meeting at Long Island, New York, last week. He will no doubt give SUN readers an account of the meeting next week.

The Board of Education of the American Christian Convention is in session at Elon College this week. The members of the Board are: Revs. W. G. Sargent, Providence, R. I.; W. T. Walters, Winchester, Va.; John A. Stover, Danville, Ill.; Hugh A. Smith, West Milton, Ohio; John MacCalman, Lakemont, N. Y.

We are again printing the list of delegates to the next meeting of the Southern Christian Convention that no one will forget to write Dr. W. W. Staley, Chairman of the Executive Committee, as to choice of meeting place — Franklin or Winchester, Va. Write today if you have not done so. And again, we say, *WRITE*.

BETWEEN OURSELVES

—THE EDITOR TO SUN SUBSCRIBERS—

As long as I have been knowing The Christian Sun the subscription price has been **payable in advance.** Many who observe this rule of the paper think all others do. I once thought that, but seven years ago, when I began doing office work for the former Editor, I learned better. I learned how charitable and generous he was. I learned what strong faith editors must have in humanity. I have tried to cultivate that same faith. **I am now finding it useful.**

During the years that I have known The Sun's subscription list, not more than 30 per cent of it pay strictly in advance. And those who do not get the same paper and the same benefit as those who do. The Editor always gets less and too many times **much less.** Some of the best members of the Church —some of the lifelong subscribers to the paper—allow their subscriptions to lapse. It is a very common thing to get a letter of congratulations on certain features of the paper, a letter speaking in highest terms of The Sun, and the writer more than a year behind with his subscription account. As I pen these lines not less than a dozen names come to my mind of men who have been constant readers of The Christian Sun for twenty-five years, and yet they are behind with their accounts. Only last week it was my **painful** duty to write a number of such subscribers personal letters calling their attention to the matter. At this writing few responses have been received—scarcely enough money to pay for postage and stationery.

Do I hear a voice saying, "Cut them off if they do not pay promptly"? Let us consider this: Last year I collected more than fifteen hundred dollars from persons whose subscriptions had gotten behind. And while this is true, I closed my first year as Editor (June 1, 1917) with more than this much owing to the paper. Or, take cases like this: Persons have written me that if I would continue the paper that they would send check later for all back dues and renew. Many have sent checks for as much as five dollars. But while I took it for granted that others would do the same thing, I have had to finally stop their paper, transfer their account to my book called "Crystallized Christians" and have my faith weakened in humanity because I had trusted them, sent the paper in good faith and personally lost it all. Thank God for the difference between the man who gives and the man who gets. Then again: Here is a person whom you know you can trust. He wants the pape and wants it **now.** He cannot pay now, but later on or at a certain time he can pay. Are we to keep him from having his church paper because he cannot pay in advance? Money-making is not the mission of the paper. Its mission is to promulgate the interests of the Church and the Kingdom. But the paper should not be deprived of what is due it and its Editor asked to work for nothing.

There can be cases cited and reasons submitted pro and con about the subscription terms, but suffice it to say that **no denominational paper has ever been able to exist and adhere strictly to the cash-in-advance plan.**

But why am I writing at length about this thing? Because I feel that something must be done. With more than two thousand dollars due The Sun, with the constant increase of living, a thing which hits hard on the church paper, and increased postage, I feel that I have a right to speak and should be heard. Some kind of a compomise must be reached. If I were to place the knife on every subscription that is behind, nearly twelve hundred persons would get no Christian Sun this week. And I believe that they are honest and upright. They have not taken the situation seriously. They have not considered that every copy of the paper they get after their time is out is paid for by the Editor whether he collects for it or not. They have not stopped to consider that the expenses of the paper must be met weekly. They have overlookd the matter. I know they have. But since the Editor cannot have the paper printed unless he meets his bills promptly, subscribers should be willing to submit to the same principle; and I am thinking it is much easier for a subscriber to pay $2.00 in advance each year than for the Editor to pay from fifty to sixty dollars each week for the printing of the p.per.

For the last several months I have been patient with a large number. The financial burden is getting heavier than I can bear and all I ask is justice and consideration. I have endeavored to keep the paper at sixteen pages regardless of high prices. I have given all my time to the work, and it is discouraging to continue this. Look at your label, dear friend, and if your time is out, renew, or write me to stop the paper. Remember that when your account is one year behind I am required by the Postal Laws to stop the paper.

A PLAN NOW BEING CONSIDERED

After carefully and prayerfully considering the matter, counting the cost of writing letters (and however **sweet** they are to have them called "duns") the annual loss to the paper for accounts allowed to run past due, I have been convinced that the following would be a good plan:

When a subscription expires notify the subscriber, giving him 30 or 60 days to renew, and at the expiration of the time, stop the paper. This would give those who do not have the ready money ample time to renew. This would give those who forget and those who overlook their account a reminder. I believe this plan would lessen the paper's circulation for a while, but would be the means of lessening the loss on publishing. But since one man is called upon to sustain this loss (who is never a millionaire), he should not be expected to print and circulate a paper for the Church at his own expense. The Christian Sun could have been kept at $1.50 the year, if all who owed the paper would have paid.

With love and hope and esteem for all, I submit this message for consideration, believing that with the facts before the people I shall receive a just consideration at their hands.

Yours in sincere service,

C. B. RIDDLE.

VALLEY LETTER

—o—

Since December 8 church work in this part of the country has been very much interfered with by real winter weather. At the date above mentioned I was in the midst of a revival meeting at Palmyra with good and growing interest. On account of the snow and severe cold I closed the meeting temporarily, hoping to take it up again in a short time. However, the weather has not permitted me that privilege yet. On account of the drifted roads I could not get to Timber Ridge at my last appointment. I have filled most of my other appointments, but met small congregations most of the time.

Dry Run and Concord prepared and rendered excellent Christmas programs. It was my pleasure to attend them both. I was made glad in each case to see the splendid young talent harnessed up in the work of the church. As long as I can see a splendid array of young talent ready and willing to take hold I have no fear that the church will be without workers after awhile. One of our greatest tasks is to keep these young people in the work and train them properly for the duties that will eventually fall upon them.

The Christmas season was not without its appreciated blessings this year. Dry Run remembered their pastor with a good purse containing $11.50; also a beautiful white silk necktie and a silk handkerchief. Mayland presented a collection amounting to $5.33. Concord gave us a beautiful glass pitcher and set of glasses. Some of the good folks at Palmyra have from time to time been giving us good things to feed the hungry. For all of these kind remembrances we are indeed grateful—grateful because of their real value, and still more grateful because of the kind feeling and good will thus manifested on the part of a good people. There is added joy in service when one knows that service is appreciated.

A. W. Andes.

Harrisonburg, Va.

———:o:———

INGRAM AND PLEASANT GROVE

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The severest winter weather this section has had for many years is yet upon us. Streams have been frozen for forty days, and zero temperature is a familiar thing here as it is in many other places. But we are working right on for our Church, country, and Convention.

Miss Mary Kent, leader of the members of the Red Cross at Ingram, has been able to double here membership since December 1, making it at present above eighty members. They are knitting and sewing right along and many of the stitches are made by mothers whose every stitch is a prayer for some beloved son.

Superintendent Wilson G. Dunn, of the Ingram Sunday school has found it hard to keep up the average attendance for the last few weeks, but he is an energetic Sunday school worker and will regain his ground a little later.

The people at, and about, Ingram are a great people. Our brethren R. F. Brown and C. E. Newman recent former pastors, have not recommended them so highly. I have been with them only a short while, but already I have found the homes hospitable and happy.

Both Ingram and Pleasant Grove have stood faithfully by the Orphanage this year, and there is yet several dozen cans of fruit being kept in the community awaiting warmer weather.

Church services at Pleasant Grove have been unusually well attended considering the sever cold we have had. During the holidays we were made happy throughout our community by various visits made by our people. Among whom were: Prof. and Mrs. A. C. Hall, of the State Normal at Greensboro, N. C.; Prof. and Mrs. John L. Farmer, Enfield, N. C.; Misses Lelia, Nannie, Emma, Mabel, and Julia Farmer, daughters of Mr. and Mrs. Charles D. S. Farmer; Mr. Wellons Boyd, of Africa; Mr. and Mrs. L. E. Carlton, Kinston, N. C.; Mr. and Mrs. Herbert A. Carlton, Mullens, S. C.; Mr. Scott Dunn, Richmond, Va.; Mr. Pressly Farmer, Elon College, N. C.; Mr. P. J. Carlton, Richmond, Va.; Mr. Joseph P. Farmer, Camp Jackson, S. C.; Mr. Shelton Dunn, Rocky Mount, N. C.; Mr. W. S. Holt, W. Va.; Mr. and Mrs. J. S. Thompson, South Boston, Va.; and Mr. Wilson Farmer, Crew, Va.

May God bless, also, our noble boys who are in the camps and "Over There."

J. G. Truitt.

News Ferry, Va.

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FROM THE FAR SOUTH

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We have had trouble trying to arrange the work in the Alabama Conference this time owing to the fact that some of our best preachers are doing work in other states and Conferences. We have had a task trying to prepare for all the churches in our Conference to have pastors and the work is not full arranged yet. I trust that before this year shall come to a close the Lord will turn the hearts of some of our good brethren homeward for I believe that Alabama is a good field for the Christian Church. It may be that the salary will be a little short for a while, but we need an educated ministry. We, who are uneducated, feel that there is a work here that we cannot do and we are more anxious about the Church than we are about ourselves. We think that we have some as bright talents and as strong men as anybody and we cannot help but begrudge them to other fields when they are so badly needed at home. They are good men and we know it and for that reason we want to say to them that the way is open, the work is here and they will find a hearty welcome and we hope that the close of the year, 1918, will find them at home in Alabama.

Rev. G. D. Hunt goes to Beulah, Antioch, Wadley, New Hope and Pleasant Grove.

Rev. C. M. Carter goes to Christiana, McGuires Chapel, Noonday and Rock Springs.

Rev. E. M. Carter goes to Cragford and New Harmony in the Alabama Conference.

Rev. B. F. Young goes to New Home, Spring Hill and Shady Grove in the Alabama Conference.

Rev. John Taylor goes to Macedonia.

Rev. A. H. Sheppard will probably preach at Lanett one Sunday in each month and at Loell one.

The writer goes to Bethany, Cornith, Mt. Zion, Rockstand and will probably preach at Lowell on the second Sunday night in each month.

Dingler's Chapel so far as we know, is unprovided for as yet but we hope that they will be able to get a good pastor and do a good work this year.

We are having some extreme weather down here in Alabama this winter. I missed my appointment at Bethany and Lowell in December and it looks as though I will not get there tomorrow.

May the Lord be pleased to make this the greatest year in the history of the Christian Church for Christ's sake and in His name. Brethren, pray for us.

J. D. DOLLAR.

Roanoke, Ala.

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IMPORTANT ANNOUNCEMENT TO THE DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION

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The following persons have been elected as delegates to the Southern Christian Convention. The place of meeting was left to the Executive Committee to choose. Winchester, Va., and Franklin, Va., have invited the Convention. This list is given that all delegates may be reminded of their election; and the committee respectfully requests every delegate-elect to notify the undersigned Chairman of the Committee which of the two places he prefers as the meeting place for the next session of the Convention on Tuesday before the first Sunday in May of this year, 1918. Make your choice and write very soon, as the place must be selected, and notice given of the time and place of meeting.

Alabama Conference

Rev. J. H. Hughes, Cullman, Ala.; Rev. G. D. Hunt, Wadley, Ala.; Rev. C. W. Carter, Wadley, Ala.; Rev. J. Taylor, Linville, Ala.

Laymen

E. M. Gay, Ashland, Ala.; Dr. J. M. Welch, Wadley, Ala.; W. D. Mitchell, Cragford, Ala.; W. E. Pate, Delta, Ala.

Eastern North Carolina Conference

Rev W. G. Clements, Morrisville, N. C.; Rev. J. D. Wicker, Sanford, N. C.; Rev. J. Lee Johnson, Holly Springs, N. C.; Rev. W. C. Wicker, D. D., Elon College, N. C.; Rev. A. T. Banks, Henderson, N. C.; Rev. G. J. Green, Franklinton, N. C.; Rev. J. E. Franks, Cary, N. C.; Rev. H. Scholz, Macon, N. C.; Rev. R. L. Williamson, Raleigh, N. C.

Laymen

K. B. Johnson, Cardenas, N. C.; M. C. Sorrell, Apex, N. C., Route 2; George T. Whitaker, Franklinton, N. C.; S. M. Rowland, N. C., Route 3; Byrd Ellington, Manson, N. C.; D. I. Langston, Henderson, N. C.; A. W. Wicker, Sanford, N. C.; I. W. Pritchard, Chapel Hill, N. C.; C. H. Stephenson, Raleigh, N. C.; J. D. Gunter, Sanford, N. C.

Eastern Virginia Conference

Rev. C. H. Rowland, D. D., Franklin, Va.; Rev. J. P. Barrett, D. D., Dayton, Ohio; Rev. B. F. Black, Holland, Va.; Rev. H. H. Butler, Suffolk, Va.; Rev. W. H. Denison, D. D., Norfolk, Va.; Rev. George D. Eastes, Norfolk, Va.; Rev. J. L. Foster, Waverly, Va.; Rev. W. H. Garman, Norfolk, Va.; Rev. Stanley C. Harrell, Windsor, Va.; Rev. W. D. Harward, D. D.,, Dendron, Va.; Rev. I. W. Johnson, D. D., Suffolk, Va.; Rev. J. T. Kitchen, Windsor, Va.; Rev. L. L. Lassiter, Suffolk, Va.; Rev. R. H. Peel, South Westerlo, N. Y.; Rev. H. E. Rountree, Portmouth, N. H.; Rev. J. M. Roberts, Windsor, Va.; Rev. W. W. Staley, Suffolk, Va.; Rev. O. D. Poythress, South Norfolk, Va.

Laymen

R. T. West, Waverly, Va.; R. B. Odom, Driver, Va.; E. T. Holland, Holland, Va.; M. J. W. White, Norfolk, Va.; R. B. Wood, Portsmouth, Va.; I. A. Luke, Holland, Va.; J. E. West, Suffolk, Va.; Mrs. C. H. Rowland, Franklin, Va.; O. V. Cockes, Elberon, Va.; I. T. Byrd, Holland, Va.; C. D. West, Newport News, Va.; L. R. Jones, Franklin, Va.; J. W. Bradshaw, Windsor, Va.; E. N. Cornwell, Wakefield, Va.; Dr. J. W. Manning, Norfolk, Va.; B. D. Jones, Holland, Va.; E. T. Atkinson, Dendron, Va.; A. T. Holland, Suffolk, Va.

Georgia and Alabama Conference

Rev. H. W. Elder, Richland, Ga., Rev. C. E. Gerringer, Ga., Route 4, Box 6; Rev. P. L. Duke, 2537 4th Avenue, Columbus, Ga.

Laymen

W. T. Beggs, 2900 1st Avenue, Columbus, Ga.; T. J. Holland, Ambrose, Ga.; E. E. Hill, Box 96, Phoenix, Ala.

North Carolina and Virginia Conference

Rev. P. H. Fleming, D. D., Greensboro, N. C.; Rev. J. F. Apple, Elon College, N. C.; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Rev. J. S. Carden, Durham, N. C.; Rev. J. W. Holt, Burlington, N. C.; Rev. A. F. Iseley, Burlington, N. C.; Rev. P. T. Klapp, Elon College, N. C.; Rev. S. B. Klapp, Ruffin, N. C., Route 3; Rev. C. E. Newman, Virgilina, Va.; Rev. N. G. Newman, D. D., Elon College, N. C.; Rev. W. L. Wells, Elon College, N. C.; Rev. J. W. Wellons, D. D., Elon College, N. C.

Laymen

H. C. Simpson, Greensboro, N. C.; L. D. Rippy Altamahaw, N. C.; W. A. Harper, Elon College, N. C.; W. P. Lawrence, Elon College, N. C.; D. S. Farmer, News Ferry, Va.; A. B. Farmer, News Ferry, Va.; D. L. Boone, Durham, N. C.; A. W. Preston, Belew Creek, N. C.; George R. Maynard, Watson, N. C.; Mrs. W. A. Harper, Elon College, N. C.; W. H. Smith, Reidsville, N. C.; Chas. A. Hines, Greensboro, N. C.

Virginia Valley Central Conference

Rev. W. T. Walters, Winchester, Va.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. B. J. Earp, Stanley, Va.; Rev. W. C. Hook, Mt. Jackon, Va.

Laymen

E. W. Cather, Albin, Va.; J. C. Bradford, Broadway, Va.; C. D. Maphis, Linville, Va.; J. E. Foster, Luray, Va.

Western North Carolina Conference

Rev. W. S. Long, D. D., Chapel Hill, N. C.; Rev. T. E. White, Sanford, N. C.; Rev. G. R. Underwood, Asheboro, N. C.; Rev. L. I. Cox, Elon College, N. C.; Rev. J. W. Harrell, D. D., Burlington, N. C.; Rev. C. B. Riddle, Elon College, N. C.; Rev. D. A. Long, D. D., Raleigh, N. C.

Laymen

E. L. Moffitt, Aheboro, N. C.; F. M. Farrell, Pittsboro, N. C.; D. R. Fonville, Burlington, N. C.; F. M. Wright, Asheboro, N. C.; W. T. Lewis, Eagle Springs, N. C.; C. D. Johnston, Elon College, N. C.; R. W. York, Rameur, N. C.; J. R. Foster, Burlington, N. C.

The Committee desires every delegate to write the Chairman and to state definitely two things: 1. Whether you want the Convention to meet in the Franklin church, Franklin, Va., or in the Winchester church, Winchester, Va. Do not base your choice on your personal convenience, but on your judgment as to which place is best for the Convention. 2. State whether it is your intention to attend the Convention, and thus discharge your duty as a delegate. Make both of these plain, as it is necessary to know who will attend the Convention so as to make adequate preparation for entertainment and, at the same time, not to prepare for more delegates than will attend. This is all the more important in these times when food is so high; and it is simple justice to the church that entertains the Convention that every delegate inform the Committee of the fact.

W. W. Staley,
I. W. Johnson,
E. E. Holland,
Ex. Committee.

Suffolk, Va., January 10, 1918.

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NOTICE

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Those who receive Annuals for distribution among the churches of the Eastern Virginia Conference are requested to sell them for twenty-five cents per copy and send the money to me. This money will be turned over to Mr. H. Woodward, Treasurer, and put to the credit of the Conference Fund. This step is taken by order of the last session of Conference. The increased cost of the Annuals for the last three or four years has made it necessary to make several overdrafts on the Conference Fund, and this was considered the best way to meet this deficiency. The pastors are requested to explain this matter to the churches, so the matter will be understood.

I. W. Johnson, *Secretary.*

Suffolk, Va.

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Watch the date on your label and renew promptly.

WINCHESTER, VA. LETTER

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The cold wave has seriously interferred with church work in this section for the last month, though so far the only service we have missed has been one mid-week prayer meeting. However, the attendance at all services has been below normal.

Our Sunday school rendered a good program at Christmas. At the close of the service it was announced that something was on hand for the pastor and his wife if they would bring it out. Mrs. Walters and I lost no time in going into the adjoining room where we found a number of baskets piled high with all kinds of good things to eat. This in addition to a barrel of apples, a barrel of flour, meat and canned goods left at the parsonage formed a regular old fashioned pounding, for which we are truly grateful, and which has been much enjoyed ever since. This thoughtfulness and liberality on the part of our people make us feel that we want to render a larger and better service for them.

Our congregation was surprised last Sunday to find a handsome new piano had been placed in the church during the week. Various inquiries failed to throw any light on how it came there, but suspicion pointed to one of our loyal officials as being guilty of knowing something he did not tell. It finally developed that this liberal, big hearted deacon, Brother E. W. Cather, had donated the instrument to the church. Words cannot express the appreciation of the congregation and the pastor for this contribution to our equipment and which meets a long felt need in our services. Brother Cather and family are among our most faithful attendants and loyal supporters. May Heaven richly bless him and his for this noble sacrifice to the service of the Lord. The following contributions have been received:

Reported	$10,091.40
Rev. J. P. Barrett	10.00
Rev. W. D. Harward	1.00
Rev. H. R. Clem	1.00
Dr. W. A. Harper	10.00
J. P. Montgomery	1.00
E. L Depoy	5.00
W. T. Walters	5.00
Mrs. W. T. Walters	2.00
Willing Workers (Winchester Per Frances Richards)	25.00
Ever Ready Society	9.57
Ray R. Rothgeb	2.00
Christian Missionary Association, Eastern Virginia Conference	100.00
Total	$10,262.97

We are grateful for all these gifts. All money subscribed is due and we need it to meet outstanding obligations.

W. T. Walters.

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Watch the date on your label and renew promptly.

SUFFOLK LETTER

The war has changed the thought and life of the world. All previous views of causes for wars and conditions to assure peace have passed into the history of false prophecy. Before the war two reasons were given why there could be no war. One was that the nations were too enlightened to settle national differences by the antiquated methods of human slaughter. The other was, that business relations were so inter-related that business interests would prevent war. Both of these reasons have been proven false by the existence of war. Culture and business are no panaceas for human and national wrongs. It takes more than mind and money to keep the peace of nations. It takes the reign of the Prince of Peace. All who want peace should seek the favor of Jesus Christ. Prayer can do more than guns. A peace that rests on force is not the peace that Jesus gives. "Not as the world giveth, give I unto you."

The war has changed, also, the policy of the nation. It has taken charge of chartered interests and undertaken to operate them for the good of all. It controls prices, time, labor, food, fuel, and men. It speaks in new tones, directs with new authority, and puts the military color in all its plans. It does what, in time of peace, it would not have done. It is war. The people submit because it is war. Never, in the history of this nation, have the people submitted so gracefully to these new orders of government. It has changed the people as well as the policy. These are not small changes, but great changes in great times.

The frivolous is giving place to the serious in social life. The atmosphere is clearing along many lines. Luxury now respects necessity. Leisure respects labor. Style respects decency. Indulgence respects temperance. The mansion respects the tent. The civilian respects the soldier, and both respect law. All tremble before the god of war. All resources are laid at his feet. It is time for the world to think; and more, to pray. The God of heaven and earth must help in this world-conflict or it will only end to begin again. Religion alone can solve the problem of international brotherhood and world peace. It is high time the church made peace with itself by making a new peace with Jesus. How can we expect political states to make peace while religious sects are at war? How can the little states have the respect of great nations, while little religious bodies do not have the same respect as great bodies? Many of the problems that confront the world may have been settled at the altar of the church.

W. W. STALEY.

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NOT POUNDED, BUT CASHED AND CHECKED

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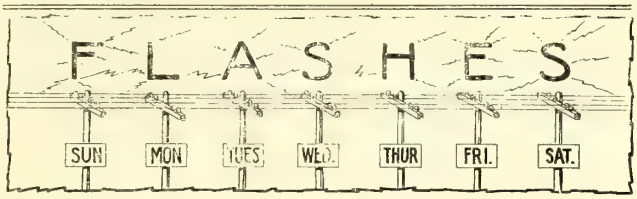
DEAR BROTHER EDITOR: I have read with pleasure, and in no spirit of envy, the accounts of the fortunate preachers who were pounded at Christmas. As I am raising chickens, pigs, and gardening on somewhat of an extended scale, my people decided that they would make their Christmas donation in cash. Checks began to come in Christmas morning, and did not stop till after the New Year. The totals were one hundred and three dollars from the churches and twenty-five dollars from one of the business men of Virgilina.

With my family and self I cannot express my thanks for this unmerited and undeserved expression of friendship and good will, but trust to be able to render in return something in the way of real service.

C. E. NEWMAN.

Virgilina, Va..



January 13: An official note from Washington states that five hundred thousand American business men are voting, through their commercial organizations, on the question of notifying the business men of Germany that they will not re-establish trade relations unless the Government responsible to the people, is given power.

January 14: Fayetteville, Raleigh and Salisbury have been given the same rating for location of a military camp. Definite steps for location not yet taken.

January 15: Congressman S. C. Johnson, of South Dakota, has enlisted as a private in the service of Uncle San. The bill to give the federal government control of the paper situation is rejected by a vote of thirty-six to thirty-two.

January 16: Dr. Harry Garfield, United States fuel administrator, issues an order today closing manulacturing plants east of the Mississippi for a period of five days, also a certain class of stores and manufacturing palnts on each Monday for ten weeks. Fuel shortage the cause.

January 17: Washington and the country at large is greatly stirred over the order of the fuel administrator.

January 18: Announcement is made that the food situation in parts of Austria is very critical.

January 19: The loss of British ships continues. The loss is estimated to be more than the output at the shipyards.

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One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for export. That would go far toward filling the gap between the need and the supply.

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Here is another reminder: we do not publish articles that come to us unsigned. The writer's name does not have to appear with the article, but we must know who is responsible for the article. And now, if the person who sent that unsigned marriage note from "Somewhere in Wake county" reads this, he or she will understand why it has not appeared.

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Watch the date on your label and renew promptly.

THE CHALLENGE TO THE CHURCH

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(Continued from last week)

Even the church itself is in the melting pot and is catching visions of larger things of greater service; and is being drawn closer together in this world war. How could it be otherwise, when all kinds of people, races, colors, and religions are fighting side by side?

Even in war-torn, bewildered, mystical, and ignorant Russia, the established church is going to be reformed in their new-found liberty, and that means that it and the other eastern churches are going to fall in line and keep step with the times toward religious liberty, love and union in Christ.

The religious effects of this world war are not only unconventional, but may be revolutionary, and if so, I catch sight of a great open door for the union of all who follow Christ and for the fulfillment of Christ's prayer, "that they all may be one."

The present time may be the dawning of the day of Christian union. May it speedily come!

The adversaries. The war with all its hates, cruelties, destructions, devastations, blood-shed, death and untold evils accompanying it and that walk in its wake are adversaries that stand in the open door. The situation is an anomaly. The very thing that makes the opportunity so great, and the need so urgent, stands in the open door, making religious services and church ministry difficult, hindering its progress, and sometimes even forbidding its entrance. "Oh war, thou son of Hell." The world, the flesh, and the devil are great adversaries to the cause of Christ and the advancement of His kingdom; and this triple alliance were never more busy than now. They must be working overtime at present to get in all the mischief, wickedness, devilment, ruin, murder, and death that is now going on in the world.

II. *The Challenge.*

The great open door and the many adversaries challenge the church of the living God to combat.

1. To meet the crisis. That there is a crisis is evident. The very atmosphere is tremulous with the great and every thoughtful individual feel it. There is a strain. The home, the church, business, everything, crisis in every life, in every nation, in everything worth while. There came a crisis in the life of Christ. When He said to His Disciples in announcing His death, "The hour is come." It was a crisis in His life. A time when the promises of God to redeem the world would be fulfilled and verified in the death and the atoning blood of Christ, or when He would falter and fail in the crucible. Christ triumphed, gave His life, poured out His heart's blood, ransomed and redeemed a lost world.

It is high time that we, as individuals and a nation, and that the world at large, realized that a crisis is at hand. The crucial hour is here, and the very foundations of civilization are trembling in the balances.

The hour is come, the time is at hand for each individual to take his stand for God, truth and righteousness; and he, who neglects, or refuses to do so, aids and abets the adversaries, the enemies who are endeavoring, doing their utmost to overthrow the very foundations of truth, justice and righteousness, and to even dethrone God Himself.

That there is a crisis is evident when we think of the fact that there are twenty-two countries at war. Of these countries eighteen are on the one side and four are on the other. Nearly all the white and yellow races and the physical resources of about half the world's area are mobilized on one side; while on the other is mobilized four nations and their resources.

Ten of the remaining nations have broken relations with the four nations, or the central powers, which leaves only thirteen nations which may be called neutral out of all the nations of the world. The situation and condition of these few remaing neutrals are very precarious and uncertain. They are passing through severe ordeals. (Since delivering this, one of the thirteen neutrals has broken relations with the central powers, which leaves only twelve nations that are neutral.)

Surely here is a crisis, a very great crisis, such as the world never saw. There is great tribulation such as has not been since the beginning, and God grant that it may never be again. Nation is rising against nation, and kingdom against kingdom; and there is famine, and pestilence, and earthquake in divers places.

Of the world's total population as given 1,691,000,000, 1,559,000,000 are under the flags of the nations at war or have broken relations with one of the combatants, which leaves only 132,000,000 neutrals, while there are some twenty-four to thirty millions of men in arms and prison camps. Surely there is a crisis. We are in the mist of a great world war—the greatest, the most cruel, the most costly and the bitterest war the earth ever knew. It has untold horrors, suffering, anguish, bloodshed and deaths. Our own fair land, the United States of America, is in it. The blood of our sons are flowing on a foreign field and mingling its crimson flow with the blood of well nigh all races, colors, and religions of earth. "The war of 1776 was our baptism; that of 1812 our confirmation; that of 1845 our adventure; that of 1861 our unification; that of 1898 our duty; and this war of 1917 which is still raging is our crucible."

Surely there is a crisis—a world crisis. The world is toppling on the abyss of the return of the Dark Ages, and he who loves liberty, and the pursuit of wealth and happiness according to his own ideals the privilege of worshipping God under his own vine and fig tree, must stand firm for God, truth and right.

Surely there is a crisis—a world crisis. Take for instance the destruction of man power and it is appalling. In Hungary, we find that in February, 1917, the deaths exceeded the births by more than 13,000. The destruction of man power in this war at the front can hardly be estimated; but the devastation caused at home seems even more terrible, if possible, than among the fighting forces at the front.

The losses at home, among the fighting forces, have indeed been serious and promise to be more so as the war goes on.

The deaths among the civilians during the third year or the war exceeded births by 130,000; and the losses at the front have been frightful. What is true of Hungary is true to some extent to all the countries at war; but perhaps not to so great an extent as yet. Surely there is a crisis.

II *To Meet The Reconstruction Period.*

Following the war, after its last gun has been fired, and peace has come, there will stalk in the wake of this war a great horde of ills and evils. A vertiable Pandora box of evils will have been opened, let loose, and fanned into action by every unrestrained immoral, wicked and evil passion of man.

The entire world, politically, socially, educationally, and religiously will come under the reconstruction wand.

There will be problems great and serious to solve. There will be sins strongly entrenched by practice and a weakened religious conscious to combat. There will be new political parties, new social conditions, new educational standards, new business regulations and alignments, new agricultural problems, and a readjustment of religious ideas, creed, and confessions.

This old world will have to be reconstructed along many lines; and how well it will be done depends upon the seed which the present generation sow; for the seed sown will surely ripen into a harvest. The church needs to be true now as never before to Christ and His cause and to suffering humanity and to prepare herself for the coming reconstruction period, for come it will. To the church the struggling world, born, and bleeding, and dying will look for guidance to Him Who is the way, the truth and the life.

The church will have great problems to solve and standards to set. She will have many combats with error and evil and sins of every conceivable form in the mad rush of readjustment in the reconstruction era.

The question of marriage, divorce and the repeopling a world whose female population largely outnumbers its male, because her men have been slain in battle or died in prison or disease. There has been and is a frightful slaughter of men in this world war, and it will continue with unbated ferocity till the tide turns in favor of peace and the grounding of arms.

In Hungary alone the men who are at the front or who have done military service are given at 3,000,000 or one-seventh of the entire population; and during the third year of the war Hungarian losses at the front were more than 100,000 according to the 600 casualty list published. With this condition of affairs, to some extent, world wide, the hydra-headed monster, polygamy, will likely lift his head and demand polygamous marriages for men at the close of the war; but the church of God must see to it that the monogamic law of marriage as instituted by God in the garden of Eden is enforced, and strike the adulterous desires and practices of polygamy a death blow.

A strenuous effort is being made to conserve material resources, and it is well, for we should obey Christ in this as all other things. We should gather up the fragments. Let nothing be lost. He who squanders the resources of life in this crucial hour is a traitor to humanity. But present day methods and practices flagrantly violates the Sabbath, and in many ways break the entire decalogue and Christ's great bath, and in many ways break the entire decalogue and Christ's great commandment of love to God and man. We are told that this is necessary in the time of war, that every thing is fair in love and war. But we must remember that the moral law is above the civil and the military law; and that it ought to be obeyed at all times, both in peace and in war.

Religiously, the world is almost bankrupt; nothing can save it but the grace of our Lord and Saviour Jesus Christ. If saved, it must be saved by repentance, faith, and obedience to Him Who came to seek and to save the lost.

At the close of the war there will be turned loose into the peaceful walks of life thousands of men who have been trained for war. The church must help to find them employment and steady them in the rebuilding of lost homes, loves, hopes, faith and fortunes. She must help to convert them from the soldiers to peaceful and settled citizens. Many of them will return with all gone except the wreck of the physicial man. The church must help to rebuild them in the faith, hope, and love which they lost in the storm and stress of life where might and scientific destruction, bloodshed and death seemed the law of right. They must be anchored in the faith of Jesus Christ.

(Continued next week).

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HAVE YOU A CASTLE?

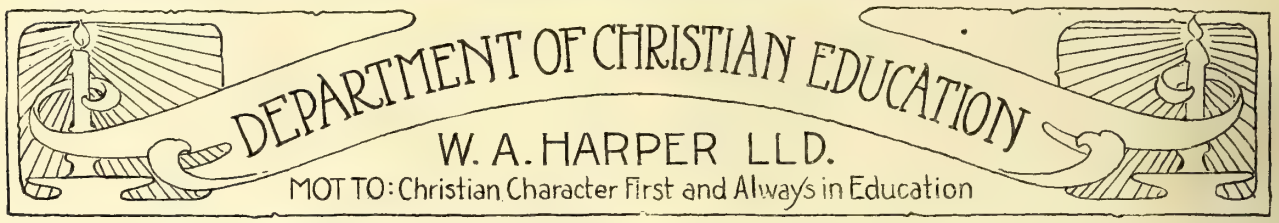
Everybody should have a castle, built so high upon the mountain peaks of the mind that the meaner self cannot climb to its heights, and so fortified that the approaches are guarded by white winged messengers from above.

There run occasionally for rest out of the toil and vexations of life, as well as for a calm look upon the entangled problems of the world, that you may find where to lose yourself for the good of others.

If you have not built such a castle, build it at once. Find the highest mountain in your mind—one of those that reaches highest into the blue vault of thought—and fortify as you build.

If your place in life lies mostly with those minds that are low and marshy, whence arises the malario of discontent, lust, suspicion and unlove, build your castle quickly and so protect your mountain passes that approaches to it will be impossible except to yourself and the anels that minister there.

Then will you be patient in the midst of the strife of the lower souls, you will do good to those who have wronged you, and your pity for all shall lie like a beam of light upon every face into which you shall look. The needs of every one shall come before you like the pathetic cry of the helpless infant, and your castle life shall make you a brother to all mankind.—*Peter Ainslie.*



THE FEDERAL COUNCIL SPEAKS CLEAR ON CHRISTIAN EDUCATION

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"Of the church's methods none are more vital than the educative. No part of its work is more important than that of religious education. Education is directly constructive: it prevents sin and failure, it makes men and women. Through evangelistic preaching the church reclaims the sinner; through Christian nurture it prevents the child from wandering into indifference or vice. Through revival or personal escort it wins men to decision and leads them to experience conversion: but if decision is to result in service and conversion to issue in its full and permanent fruitage, there must be instruction and training. Without full use of the methods of nurture and education the work of the church lacks substance and perpetuity; instead of growing by the vital powers God has given it as its own, it condemns itself to an unending battle for new conquests from without

"It is equally true that education without religion is incomplete and abortive. It fails to put the child into touch with life's truest ideals and most fundamental forces. It may teach about character, but lacks dynamic to create it. It cultivates intelligence and skill, but cannot beget the good will without which no community can achieve the fullest happiness and success. The church owes it to the community to maintain such methods of Christian education as may crown and complete the necessarily partial work of the public schools."—*Pronouncement of the Pittsburg Conference, October,* 1917.

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THE CHURCH AND THE WAR—A DECLARATION

By The American Branch of the World Alliance for Promoting International Friendship Through the Churches

—o—

In view of existing world conditions the American Branch of the World Alliance makes the following declaration in regard to the duty resting upon the church:

The church of Christ in America should prove itself the loyal and efficient servant of the nation in this time of testing. It should bear upon the heart the President and other national leaders and the men in service, ever praying and striving that the cause to which the nation has dedicated itself may be carried through to high achievement.

The church in all its branches should humbly and devoutly pray for recovery of the lost consciousness of its essential unity and universality in Christ, establishing in its membership the feeling of fellowship that transcends the barriers of nation and race. It should be the "light" and the "leaven" of the world, a living bond holding the nations together in righteousness and service.

The church should build in all its branches throughout Christendom a world-fellowship of goodwill and reconciliation. It should practice self-sacrificing service in the relief of suffering, earnestly cultivate love of enemies, and stand ready to share in the pressing tasks of reconstruction and rehabilitation when this war is ended.

The church should teach mankind that God's laws cover the whole of human life, individual, national and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

The church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion.

The Churches of America should support the policies announced by President Wilson in his reply to the Pope: "Punitive damages, dismemberment of empires, the establishment of selfish and economic leagues we deem inexpedient and in the end worse than futile, no proper basis for peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind."

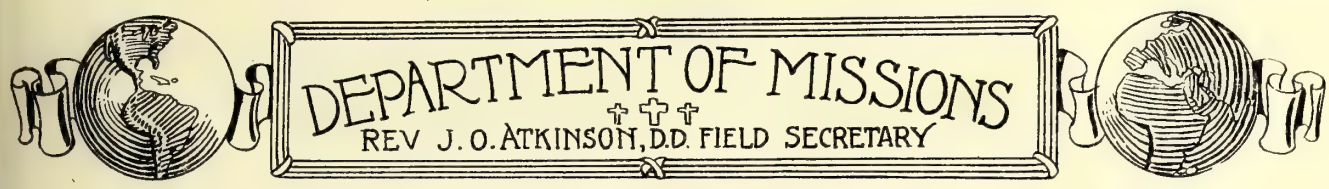
American Christians have in addition their own special and personal tasks in the relations of America to the Far East. They should strive to secure Federal legislation providing for the adequate protection of aliens, the loyal observance of treaties, the early removal of all causes of irritation, and a fundamental solution of the whole Asiatic problem.

These are the principles and program by which to secure world justice, goodwill and enduring peace. All American Churches and Christians should take part in establishing these principles and in securing these ends.

———:o:———

High thoughts and noble in all lands help me.
My soul is fed by such;
But ah, the touch of lips and hands,
The human touch!
Warm, vital, close, life's symbols dear—
These need I most and now and here.

—*Richard Burton.*



MAKING 1918 MEMORABLE

—o—

As field secretary for missions I have two letters this week exceedingly encouraging. Neither came from one whom I had seen and talked to about our missionary needs, but both of whom had been reading in THE CHRISTIAN SUN about the work that our Church is at last undertaking for missions. The one is from a young lady who works to earn her money, and says: "I am much interested in missions and I have been reading THE CHRISTIAN SUN. I enclose my check for fifty dollars and wish I were able to make it more. If we unitedly would give the hundred thousand dollars by the time our Convention meets next May is would indeed give inspiration and thrill us all with delight. To this end I am praying, and certainly trust that you will be successful. Most cordially yours."

* * * * * * * *

Another letter, equally encouraging, comes from a business man, a member of one of our struggling mission churches. He says, in part: "From reading in THE CHRISTIAN SUN of your work I am much interested and I have been expecting you to come our way and presume you will do so when the more important churches have been visited. Meanwhile I want to do my bit in the great work without waiting longer, and you may put me down for $100. A check for $25 of it is enclosed. If you need and desire the balance now, kindly advise, and I will send the other $75 at once. Here is hoping that the hundred thousand goal will be reached by the time our Convention meets. I am praying for you and the success of the work."

These letters are gratifying indeed as they indicate a deep desire on the part of many of our dear Church to see a great thing in our Convention accomplished.

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QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES of the Eastern Virginia Christian Conference

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Amounts received:

Woman's Societies

Berea, Nansemond	$ 14.00
Damascus	5.20
Dendron	11.50
Franklin	25.20
Liberty Spring	17.49
Memorial Temple	49.55
Portsmouth	19.40
Rosemont	24.77
Suffolk	74.90
Third Church, Norfolk	18.95
Waverly	15.92
Wakefield	13.20
Windsor	3.05
Total	$293.13

YOUNG PEOPLE

Berkley, Norfolk	$ 6.25
Burton's Grove	16.25
Franklin	5.00
Memorial Temple	5.66
New Lebanon	2.00
Portsmouth	3.00
Suffolk, Girls	12.80
Suffolk, Boys	16.05
Union, Surry	7.00
Total	$74.01

Willing Workers

Berea	$ 3.64
Franklin	.85
Memorial Temple	6.50
Suffolk	5.58
Waverly	1.50
Windsor	1.19
Total	$19.26
Grand total	$386.40

Amounts were for:

Woman's Societies

Dues	$116.73
Mrs. Watanaba	48.50
Thank offering (Barrett Home)	73.90
Mrs. Rowland's trip fund	10.00
Literature Fund	1.00
Cradle Roll	3.00
Miss Hamaguchi	12.50
Support of Eulice Bradshaw	15.00
Sunday school in Japan	12.50
Total	$293.13

Young People

Dues	$ 31.60
Pastor at Santa Isabel	9.25
Mrs. Rowland's trip fund	5.00
Thank offering (Barrett Home)	14.05
Church fund (Santa Isabel)	14.11
Total	$ 74.01

Willing Workers

Dues	$ 11.76
Pastor at Santa Isabel	5.25
Church fund (Santa Isabel)	.25
Support of Mary Thompson	2.00
Total	$ 19.26
Grand total	$386.40

MRS. M. L. BRYANT,
Corresponding Secretary and Treasurer.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

The goal has been reached. All goals set for the year 1917 have been reached, and more. Now let us all rejoice together. I have worked hard all the year and you have been just as loyal as you could be and have stood right by me and have come to my rescue every time I called on you and we have accomplished all we set out to do in the beginning of the year. I want to thank you from the very bottom of my heart for the kindness shown me and the sympathy you had for me in this work and the prayers you have offered in my behalf. If I had not had the faith in the Christian Church that I did have, that it would stand by me in this undertaking, I would have never accepted this work at all. But in the beginning I felt that the Church would be glad to give and to sacrifice that we might reach and care for the little Orphan children in our midst. I am glad to say that you have not failed me but have done more than I asked you.

In the beginning of the year 1917, I asked you to make it the "Banner Year" for the Orphanage. You made it the Banner Year in your offerings. I asked you to make the Thanksgiving offerings four thousand dollars. You made it four thousand, seventy-seven dollars. We are happy. We feel very much encouraged. We feel that the Church is getting more interested in the little helpless Orphan children and is willing to sacrifice that they may be helped. The total offerings for the year 1917 amounted to $10,233.21. I pray that God will richly bless each of you who have had a part in this great work for the year 1917 and that the sacrifices you have made will bring you in closer touch with the blessed Master and that your joys and happiness may be greater than ever before.

Donations

Our friends have been very kind to us and the following boxes have been received for Christmas:

Washington Street Christian Sunday school, Portsmouth, Va., one box containing presents for the children; Miss Annie Staley, one box containing dresses, hose, slippers for the girls.

The following persons from Pleasant Hill Church sent us fruit:

Miss Nannie Teague, 11 cans; Mrs. W. H. Fogleman, 5 cans; Mrs. T. Z. Fogleman, 6 cans; Mrs. Fred Pickard, 6 cans; Mrs. Maurice Wicker, 6 cans; Mrs. John Stewart, 6 cans; Mrs. W. F. Way, 6 cans; Mrs. Luther Workman, 6 cans; Mrs. J. L. Jones, 5 cans; Mrs. Geo. Bailiff, 12 cans.

Regina Hosiery Manufacturing Company, Haw River, N. C., 20 dozens ladies' hose, finished by the Burlington Finishing Mills free of charge.

L. Banks Holt Manufacturing Company, Graham, N. C., 75 yards goods for shirts.

Waverly, Va., Sunday school, box of presents for the children for Christmas.

Liberty Sunday school, Liberty, N. C., one quilt.

Salisbury Cotton Mills, Salisbury, N. C., one bolt shirting, one bolt ticking.

Red Cross, Kansas, one box second-hand clothing and one new quilt.

Brother T. E. Brickhouse, Norfolk, Va., never forgets the little Orhans and shipped us one barrel apples for Thanksgiving and another barrel for Christmas.

FINAL REPORT FOR DECEMBER, 1917

Amount brought forward		$9,986.68
Monthly Offerings		
Bethel Sunday school, Valley, Va.		2.00
Christmas Offerings		
A friend, Durham, N. C.	$10.00	
The Welcome Bible Class, Rosemont S. S., Va.	1.00	
Mr. Junius Parker, New York City	25.00	
Mr. A. B. Farmer, News Ferry, Va.	10.00	
Mr. T. E. Brickhouse, Norfolk, Va.	10.00	
Wakefield Christian Sunday school, Va.	10.00	
Greensboro Christian church, Greensboro, N. C	64.20	
Mt. Auburn S. S. and church (additional)	33.25	
Mr. K. B. Johnson, Kennebec, N. C.	10.00	
3rd Christian S. S., Norfolk, White Christmas	37.00	
3rd Christian S. S., Norfolk, birthday offering	6.58	
Mr. J. Beal Johnson, Cardenas, N. C.	5.00	
Mrs. Carrie Fields, Reidsville, N. C.	10.00	
Mr. D. J. Mood, Smithfield, Va.	2.50	
Mr. S. T. Gay, Suffolk, Va.	2.50	
Mr. B. P. Gay, Suffolk, Va.	2.50	
Mr. Geo. F. Whitley, Smithfield, Va.	2.50	
		244.53
Total for the week		$246.53
Grand total for the year 1917		$10,233.21

CROWDED OUT LAST WEEK

Christmas Offerings

Mr. T. R. Lehman, Berkley Ward, Norfolk, Va.	$ 2.00
Mr. J. W. Mercer, Norfolk, Va.	2.00
Dry Run Sunday school, (Va. V. C.)	6.09
20th Century Baraca Class, Suffolk, Sunday school	25.00
Primary Department, Suffolk, Sunday school	12.00
Aiming High Class, Suffolk, Sunday school	5.00
From Regular Treasury, Suffolk, Sunday school	30.89
Pope Chapel Sunday school, N. C.	4.80
Berea Sunday school, N. C.	.76
Mrs. Lula F. Brickhouse	5.00
Boys Class, Primary Dept. Peoples Church, Dover, Del.	5.00
Mrs. A. V. Leathers, Holland, Va.	2.00
Semper Fidelis Class, Suffolk Sunday school	6.00
Mr. A. M. Scales, Greensboro, N. C.	5.00
Men's Welcome Bible Class, Rosemont Church, Va.	23.50
Mr. and Mrs. T. R. Wyrick, Denim Branch, N. C.	2.00
Rev. J. J. Douglas, Greenville, Ohio	5.00
Women's Bible Class, Burlington Christian church	7.00
Class No. 1, Burlington Sunday school	4.00
Progressive Bible Class, Suffolk Christian church	5.00
Rev. W. B. Truitt, Collingswood, N. J.	10.00
Jas. N. Williamson, Jr.	50.00
John A. Mills, Raleigh, N. C.	15.00

THE CALIFORNIA WOODPECKER

(By C. A. David)

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There is not a single member of this widespread family but has some interesting peculiarity. The California Woodpecker, though not so beautiful as some of his kinfolks, is about the busiest one of them all. Every minute in the day he finds about a half dozen things that ought to be attended to at once. Between jobs, if he happens to have a spare moment, he puts it in by digging a hole in the bark where he chances to be sitting, knowing he can use it later.

As far as is known, he never goes east of the Santa Fe Mountains, but is content to live in Western Oregon and in California, convinced that there is no finer country on the face of the globe, so why should he want to move? He loves the pines that cover the rugged slopes of the wildest scenery on the continent. He seldom descends below the pine zone, except to visit his plantation of oaks, that grow just below the pines. Though, like all of his kind, he feeds on grasshoppers, moths, and other insects, as well as small fruits and grain, but his main dependence are the acorns, and without them he certainly would have a hard time in winter when other food is uncertain and scarce. He has a thrifty streak running through his make-up, and never forgets that a "rainy day" is bound to come some time, and that he will need the acorns lying around in such profusion. So every chance he has, he digs out little round holes in the bark, and into each hole he pushes a small, fat acorn. So tightly do they fit that it is no little job to get one out. He does not overlook any place that will shelter an acorn, be it a cleft in the bark, an auger hole in a telegraph pole, a chink behind a board, a crevice in a rock, or a last year's bird nest. His whole object in life, after the children are big enough to look out for themselves, seems to be to find some place where he can hide an acorn. Some trees, whose bark is soft and spongy, he turns into a regular storehouse, and one can scarcely lay a finger between the acorn plugged holes, and when he has finished with that tree it looks as if it had broken out with a bad case of smallpox. Though he is naturally one of the most even-tempered of the woodpeckers, this frugal habit of hiding acorns leads him into many a scrap with lazier birds who have no "thought for the morrow."

It nearly runs him crazy when he is trying to guard a special lot of holes from some pilfering crow, to raise his eyes and see a jay helping himself from his supply in another tree. He can't take care of all his widely lying possessions at once, for the simple reason he can't be everywhere at the same time. So this gets on his nerves, and people who did not know him well might think he was a bit too fussy, and pugnacious. When he wants an acorn for his own use he works it out, carries it away, pushes it in a crevice, and hammers it with his beak until it splits, and then helps himself to the meat at his leisure. He is quite social in his nature, and as many as five or six pairs sometimes nest in the same tree, and though their dug-outs are very close together, they get along in the most friendly manner. Both the male and the female take part in the hewing out of their home. He is evidently a believer that woman can do anything that man can, and, more than that, he sees to it that she does it. They cut a straight hole in for a few inches, then turn down and dig out the living room, a gourd-shape pocket big enough to accommodate the future family. They leave some of the chips at the bottom to serve for a bed for the youngsters, but disdain to bother about collecting such useless material as down, moss, or grass for lining the nest. They don't believe in making the nursery too comfortable, or the babies might want to stay in it too long. The eggs, like those of most birds that build in dark places, are perfectly white. If the eggs had been in an open nest, in plain view of everybody, nature would have seen to it that they were mottled or stained with some protective color, but as she knows they are to be hidden, to color them would be but to waste her paint. He never makes the mistake of laying up imperfect, or faulty acorns, but when you see one of his cached acorns, you may be sure it harbors no tiny egg to hatch out into a worm, but is sweet and nturitious. The California Woodpecker is modest as to his apparel, and wears only a small red patch on the back of his head, by way of decoration, and an unobtrusive white crescent under his chin, and a coat of smutty black, and a vest of dingy white, shot here and there with brown. It is told as a fact, that the bark of a large sugar pine has been honey-combed by the storage holes of this woodpecker, and well stocked wwith acorns, when it is a well known fact that there is not a solitary oak tree nearer than thirty miles. The owner of that store-house certainly was no idler; think of it, thirty miles for a single acorn!—*Onward.*

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A BRACING PATRIOTIC DUTY

Go *back* to the *simple* life, be contented with *simple* food, *simple* pleasures, *simple* clothes. Work hard, pray hard, play hard. Work, eat, recreate and sleep. do it all courageously. *We have a victory to win.*—*Hoover.*

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Send to The Sun office for a copy of Peloubet's Select Sunday School Notes, price $1.35 postpaid. Mr. Teacher, you need this splendid book. Give your class the benefit of such a small investment.

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The turning point of our lives is often decided by little things. Be careful of every day little acts, for they may be the means of changing your life for good or evil.—*Lutheran Young People.*

———:o:———

I think that there is success in all honest endeavor, and that there is some victory gained in every gallant struggle that is made.—*Dickens.*

SUNDAY SCHOOL LESSON—February 3

(BY G. O. LANKFORD)

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JESUS LORD OF THE SABBATH

Mark 2:13-3:6

Golden Text: "The Son of Man is Lord also of the Sabbath."—Mark 2:28.

The Pharisees were always watching Jesus that they might entrap Him. No opportunity on their part was ever lost to find fault with Him who "went about doing good." The Pharisees claimed to love the Law and were anxious to see it enforced; Jesus loved men and would not break the Law, but would make a law the operation of which would bring to men the highest blessing and the greatest good.

1. **The Origin of the Sabbath.**"—The Sabbath was made," (verse 27). The maker was God. All days are made by Him. But the Sabbath was made to stand apart from other days because of the sanctity that He attached to it. God observed the Sabbath before the Law declared that man should keep the day holy. Our seventh day, our rest day, is not a mere accident, neither is it the work of man, but of God. Nothing has had a diviner origin than the Christian Sabbath. God made the day and He made it sacred. When the law of the nation, state, or city tramples upon this day, it tramples upon one of the sacred institutions of God. When man disregards the day, he disregards the author of the day.

2. **The Purpose of the Sabbath.** "For man." (verse 27). No act or deed of God is without purpose or motive. In instituting the Sabbath, Jehovah had in mind the weal and welfare of the human family. The day was made **for man.** God saw that six days of successive labor for man, machinery, and beast was enough without rest. Were it not for Sunday family life would be hampered, for the labor of the week frequently necessitates separation from home one or more members who have the privilege on the Lord's day of joining the home vile for a few hours, and in so doing, the love for home is again warmed into a new flame, while a new hold upon life is the outcome. And, too, if there were no Sabbath, man's social instinct would too often be deprived of its development and growth. For great numbers who are during the week hidden away from their fellows by the necessities of their task, Sunday is the only opportunity they have for social fellowship. And again, congregational worship would be greatly reduced without the Sabbath. The Sabbath was made for man's present good and eternal gain.

3. **The Law of the Sabbath.** The law of the Sabbath is determined by the Lord of the Sabbath. "The Son of man is Lord also of the Sabbath." (vese 28). Jesus and His disciples went through the grain fields on the Sabbath and the disciples plucked the "ears of corn" (heads of grain) for they were hungry. To this the Pharisees objected because they considered their conduct a violation of the Law. The Pharisees saw the deed of the disciples; Jesus saw their deed in relation to their need. Jesus in the synagogue on the same day was about to heal an afflicted man. Again the Pharisees are watching through the hardness of their hearts. The need of the man appealed to Jesus and He healed him. He made use of the day **"for man."** Where the Pharisees were slaves to the day, Jesus was Master. To them the Law was "a set of rules;" to Jesus it was an embodiment of the principles of life.

The law of the Sabbath: **Use** it in righteousness, and not **abuse** it in unrighteousness.

GOOD HOUSE FOR RENT

A five room house, located in Elon College, N. C. This house has with it a one acre lot, large garden, barn, fruit trees, good well water, electric lights. Will rent quick for $10.00 the month. Will sell. If you want it, address

Jas. L. Foster, Waverly, Va.

CHRISTIAN ENDEAVOR TOPIC—February 3

(By H. S. HARDCASTLE)

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CHRISTIAN DUTY AND PRIVILEGE

When John wrote his gospel he went back to the beginning of things. (John 1:1.) Moreover he did not record all the details of Christ's eventful life. He merely selected a few of the outstanding events, and with these as subjects, he drew forceful lessons of deep spiritual significance. Is it not, therefore, worthy of note, that the first time we meet Christ after His baptism as recorded by John, we find Him in the role of a **personal worker?** Is it not equally as significant that the first act of the disciples, after they had been with Jesus, was that of doing **personal work?** It makes us wonder whether we put enough stress or emphasis upon this duty and privilege of the Christian life, which had its origin in Jesus Christ, and its confirmation in the large place which it occupied in the lives of the disciples and the constituents of the early church.

If we study the lesson carefully we will see that there are at least three factors that enter into successful personal evangelism. The first of these is **the power of a life.** John looked upon Jesus "as He walked." There was something about the Master that made a deep impression upon John. There was an influence which radiated from His presence. Emerson has quaintly and tersely said that what a man does, makes so much noise that we can't hear what he says. It is true. We cannot win others to Jesus Christ unless our own lives are free from sin.

In the second place we see the **power of testimony.** John was a faithful witness, and faithful witnessing is always a powerful force in influencing others. This same John, when called before the high priests witnessed so boldly that "they marvelled, and took knowledge that they had been with Jesus." (Acts 4:13.) It is a sad commentary on the sincerity of so many young Christians that they will not testify for their Master. Many profess to be his disciples, but like Nicodemus of old, they do not witness for Him. And yet our pledge card calls for this. May we not on this Consecration Day, pledge Him our faithful testimony?

Last but by no means least we notice the **power of being with Jesus.** The two disciples went home with Jesus and abode with Him that day. It must have been a wonderful experience to these humble peasants to sit at the feet of the Master Teacher and hear the words of eternal life. How their hearts must have thrilled within them as He told them the "good news," and asked them to share with Him, the great work of spreading abroad the message that the Messiah had come to save men from their sins. Is it any wonder that Andrew went from there and immediately looked for his brother?

If we want to win others we must first of all spend much time with Jesus, and then we must, like Andrew, go out and find others and "bring them to Jesus." And let us not forget that the eternal challenge is flung out to those who doubt Christ's sincerity, or the verity of the Christian life, for Christ says, "Come and ye shall see."

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MAKING FACES

The face is the index of character. This truth is recognized in the statement in the Word of God that "a wicked man hardeneth his face." The heart hardened by sin will soon be reflected in the face. In a real sense men and women are busy all the time "making faces." Evil thoughts leave real impressions on the countenance, though they may at times be faint. The habit of doing right and thinking right and loving God will show itself in the face, and habitual goodness will create a countenance that radiates kindness and truth.—*Exchange.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

When you request your paper stopped, send balance due, if any.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

RESOLUTIONS OF RESPECT—WRIGHT

The tragic and untimely death of Howard Wright, a well-beloved and faithful member of the Ladies Benevolent and Social Union, of Suffolk, Va. Christian church, came as a great shock and with deep sorrow to his relatives and many friends. Possessing many amiable virtues, chief of which was the sunshine in his soul always expressing itself to make glad the hearts of others. With deep and respectful reverence for old age and a gracious smile and a kind word for everybody, especially thoughtful of children, the deeds and kindness of this man will long live as a sweet memorial in the hearts of those with whom he came in contact.

Whereas, Almighty God in His providence has seen fit to call him to join the "colors" of those who "have come up through great tribulation and have washed their robes in the blood of the Lamb, therefore, be it, Resolved,

1. That in the death of Howard Wright the Ladies Benevolent and Social Union has lost a valuable and faithful member and the community a just and upright citizen.

2. That we extend to his sorrowing relatives our deepest and sincerest sympathy and Christian fellowship, invoking the blessings of our Heavenly Father to richly abide and comfort.

3. That these resolutions be spread upon the minutes of the Union, published in The Christian Sun, and a copy sent to the family of the deceased.

MRS. W. J. KENDRICK,
MRS. J. E. WEST,
MRS. O. S. SMITH,
Committee.

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EPPARD

Frank Amos Eppard was called to his reward on Sunday, January 6, 1918, at the age of 23 years, 9 months and 17 days. He died in the hospital at Camp Green, Charlotte, N. C. He burst a blood vessel in his brain as he was trying to make a ten mile "hike," from which he never recovered. He was a faithful member of Leaksville Christian church, Page county, Virginia, where on the following Thursday after his death, his body was interred. The funeral services were conducted by the writer, assisted by Rev. Mr. Jenkins. The largest crowd ever known at this church was present to pay the last tribute of respect to the deceased.

B. J. EARP.

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WHITE

Mrs. Mary F. White was born July 11, 1854, and departed this life January 4, 1918. Early in life Mrs. White gave God her heart. She was for some years a member of the Episcopal church, uniting later, however, with the Christian church at Rosemont, to which she was faithful unto the end. A devoted wife, and affectionate mother, a sincere friend, a true follower of Christ has gone to her reward. She leaves to mourn a husband and seven children. Funeral by the writer, assisted by Rev. O. D. Poythress. Interment at Magnolia cemetery, Berkley.

G. O. LANKFORD.

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PURCELL

Mrs. Lovetta Purcell, wife of A. Q. Purcell, passed to the great beyond January 14, 1918. For some years she has not been well and when pneumonia took hold she was unable to conquer it. She leaves behind a father, husband, four children and many relatives and friends. Those who knew her best loved her most. She was a faithful member of the Haw River Christian church from its organization. A loving wife, good mother, and an untiring servant of God has gone to her reward and we mourn our loss. May the Spirit that guided her comfort and lead the bereaved.

F. C. LESTER.

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JOHNSTON

On January 16, 1918, J. William Johnston, Haw River, N. C., brother of our Orphanage Superintendent, quietly and calmly passed to his reward. His death came as a great shock. At the close of the burial service of Mrs. Purcell, whose death we record above, he was stricken with paralysis, losing consciousness in a few hours and passed away early the next morning. A wife, five children, one sister, four brothers and a host of relatives and friends mourn their loss. Brother Johnston was a charter member of the Christian church at Haw River and a deacon from the beginning of its organization. Not less than fifteen years had he served as Sunday school superintendent. To say that he shall be missed is but half stating the facts. So much both in the town and church had depended upon him. Verily a Godly man has gone from us.

F. C. LESTER.

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KIMBALL

Mrs. Bettie Turner Kimball died in Durham, N. C., December 11, 1917, in her eighty-third year, at the home of her niece, Mrs. R. J. Kernodle, and was buried at Mt. Auburn in Warren county, North Carolina, her old home church. She was a member of one of the oldest families connected with this church, her great uncle was a Christian minister who was one of the church members at Kedar which is called Mt. Auburn. Mrs. Kimball was the eldest daughter of Stephen H. Turner. She is survived by two sisters, Mrs. L. R. Crocker of Middleburg, N. C., Mrs. W. H. Jones of Durham, N. C., also one brother, Mr. Zack Turner of Middleburg, N. C. Her oldest brother, Mr. John R. Turner, died several years ago in Petersburg, Va. Mrs. Kimball was twice married, first to Mr. Nat Nicholson of Warren county, N. C., after his death she married Mr. William Kimball of Middleburg, N. C. As they were both widowers with families she was a most devoted and thoughtful step-mother. After the death of her last husband she spent the greater part of her time with her step-children, who always welcomed her with loving hospitality. The last few yeas of her life were spent with her sister, Mrs. Jones, at Durham, N. C. Sister Kimball was a devoted member of the church and was ever ready to discharge her duty in every way. In consequence of her deafness she was denied the pleasure and privileges of enjoying the services of her church for quite a while before her death. Former pastor and life-long friend,

J. W. WELLONS.

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BAKER

Alive William Baker was born October 20, 1898, and died at the home of his parents near New Market, January 1, 1918, at the age of 19 years, 2 months, and 11 days. He was sick but a short time and his death came as a shock to his relatives and friends. He was not a professing Christian, much to the regret of his friends, but was regarded by all who knew him as a good and well-behaved boy. Funeral services were held January 2 at Concord Christian church of which the parents are members.

A. W. ANDES

THE CHURCH PAPER AND THE CHURCH PEOPLE

Long may THE SUN shine.—*C. H. Atkins, Route 3, Windsor, Va.*

—o—

I enjoy reading THE SUN very much.—*Mrs. A. B. Walker, Greensboro, N. C.*

—o—

I love THE SUN and would be at a loss withouts its weekly visits.—*Mrs. Mary E. Williams, Ivor, Va.*

—o—

I would not like to do without THE CHRISTIAN SUN.—*E. S. Norfleet, Route 1, Holland, Va.*

—o—

THE SUN has been coming into my home twenty-five years and I just can't do without it.—*Mrs. M. S. Coles, Portsmouth, Va.*

—o—

We enjoy THE SUN very much each week and feel that we could not do without it.—*Mrs. K. B. Way, Sanford, N. C.*

—:o:—

I enclose two dollars to renew subscription for my mother, Mrs. M. E. Rowland. She is now almost 84, and has read THE SUN for fifty years. She has not walked for twelve years, but she reads THE SUN each week from end to end.—*C. H. Rowland, Franklin, Va.*

——:o:——

A BIT OF HUMOR

Judge: "The police say that you and your wife had some words."

Prisoner: "I had some, judge, but I didn't get a chance to use them."—*Puck.*

—o—

"How did you learn to skate?" a little boy was asked.

"Oh," was the innocent but significant answer, "by getting up every time I fell down."

—o—

"Why couldn't Eve 'ave the measles, old boundah?"

"Cawn't say that I know. Why?"

"Because she'd 'Adam old fellow."—*Jack o' Lantern.*

—:o:—

Said the teacher to the Hebrew boy: "Ikey, is the world flat or round?"

"It ain't needer vun, teacher," said Ikey.

"But what is it, Ikey," asked the teacher in surprise, "if it is neither round nor flat?"

"Vell," said Ikey with conviction, "mine fader says it vos crooked."

—o—

"In short, ladies and gentlemen," said an overpowered orator, "I can only say—I be to assure you—that I wish I had a window in my bosom that you might see the emotions of my heart."

Vulgar Boy (in the gallery): "Wouldn't a pane in your stomach do?"

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In Two Homes

He swung on the gate and looked down the street,
Awaiting the sound of familiar feet,
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide,
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out of the window with eyes made wild
By the ghostly shades in failing light
And the glimpse of a drunken man in the night,
Cursing and reeling from side to side;
The poor boy trembling, and trying to hide,
Clung to his mother's skirts and cried,
"Papa's coming!"

—*Sel.*

Volume LXX **WEDNESDAY, JANUARY 30, 1918** **Number 5**

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

Liberal givers are the poorest advertisers of their charitable hearts.

o——o

It is hard to tell about some things whether they represent the spirit of the age or the age of the Spirit.

o——o

If church members who are neighbors cannot live peaceably, they will likely have a separation hereafter.

o——o

A dollar given to further the Kingdom's progress enters upon a new birth. Too many dollars are never born but one time

o——o

The man who rules his household with an iron hand will find it hard to make his children believe that he has a soft heart.

o——o

Jesus did not feel that He had to finish His work in a day. He had no nervous break-down. Too often we act like all the work must be done in this age. The thing that we need to consider is how well we leave the work for the next generation.

o——o

THE FEBRUARY DRIVE

During the last few months the conditions of the country have hit THE CHRISTIAN SUN hard. Many have been able to see only a financial crisis and asked that their paper be stopped. Others have been negligent in renewing and the whole financial strain has fallen upon the Editor.

Last year (June 1, 1916-June 1, 1917) the financial end of THE SUN was very gratifying. It is not so proving this year. It has meant no small sacrifice to the Editor to keep the paper at its full size during these last few months. Letters from many asking to be dropped from the list "until times are better" has not looked to him like every man is willing to stand the test. How uncharitable it does seem for a man not to be willing to sacrifice with his fellow-traveler? How much easier it would be for all to spend $2.00 each rather than for one man to be called upon to lose hundreds of dollars! May the faithful "few" increase to the faithful "many."

But getting back to the topic. We have set February as the month to do your "bit" for THE CHRISTIAN SUN. We call upon pastors and their people to help us. No doubt many have thought about giving a few hours, a half day, a day, in THE SUN's interest. Now is the time for this. You will feel better; those whom you interest in taking the paper will be benefitted; your church will be blessed, and the Editor made happy.

We repeat what we have said publicly many times, that we should not be satisfied in taking the church paper "just to help out." Impress your fellow church member that he should take THE CHRISTIAN SUN because it is *his Church paper*; because he needs it in his home; because it carries the news of the local churches; because its pages represent an influence Christian in character and ennobling in sentiment.

We earnestly trust that friends in the different local churches will see to it that the deacons take THE SUN. And those Sunday school superintendents that do not take the paper should have it, too. Yes, dear reader, many of these good officers do not support THE SUN. The Christian Annual is burdened with the names of church and Sunday school officers that are not on THE SUN list.

More about this will be said later, and before it can be said, let us hear from many friends. Begin now. Call your friends over the telephone, call upon them in person and write them letters. Let us make February Service Month for THE SUN, and if you cannot render service in one way, render it in another.

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THE DIVIDENDS OF THE CHURCH PAPER

One of the difficult things for the business world to see and understand is the problem of the religious press. From every denomination and from practically every publication of the various denominations is heard the cry and the call for constant help. Ninety-eight per cent of all the religious papers of the country operate on almost a basis of starvation. And when their facts are published abroad those in the money-making business cannot adjust themselves to appreciate the situation and understand how that all this mighty force of educational progress continues to go when there are no dividends, in the light of dollars, declared. Not only are dividends declared, but they are recognized. These dividends do not carry the emblem of the American dollar—they carry the emblem of education, of civilization through progress and of spirituality through intellectuality. These dividends are not declared annually; they are declared daily and hourly. In every move and walk of mankind these dividends are seen. These dividends mark a beautiful climax for all that is good and great; for all that is noble and true and for all that man can hope to be here in his earthly existence.

The church paper is not a money making scheme. Its cause has never been championed by men who were money-mad. The secular press crib this class. It is the men who consider deeds and not dollars, who consider spiritual worth rather than worldly wealth, that stand behind the religious press with one eye on the printed page and with the other on a depleted bank account, that make possible this, it seems to us, God-given enterprise and industry in this land of ours.

At the great Saratoga Methodist Conference nearly two years ago, a report was read that startled and be-

wildered that great body of Christian executives. That report showed that during the quadrennium (1912-1916) the ADVOCATES of the Methodist Episcopal Church had been published at a net loss of $381,415. You may know that body of men had a report to consider such as had never been before them. What were they to do? Could they close that great conference and say to the Church, and to the men representing the religious press of that Church, "The situation is with you"? Or again, could they afford to discontinue a number of their splendid papers? This was the proposition—this was the first proposition, and I might say that this was to them the only solution of the problem. Many of the papers had exhausted their last resource in trying to increase their circulation and yet they had not solved their great problem. A heated discussion was the outcome of that report. That discussion showed that the Church has no institutions which paid larger dividends than her family of splendid ADVOCATES. That conference tested that certain and sure saying, that you can not apply a financial yardstick to matters of spiritual worth.

But, briefly, What did they do? One man arose and said that he had given out of his own earnings more money to the institutions of the Methodist Church than had been lost in publishing the various papers. And why had he given it? Listen to his own words: "I gave it because of the influence and the unceasing appeal of my own Church paper." Can you, dear friend, grasp the situation and see that enormous amount of money—more than $380,000—given by one man to carry forward the work of the Kingdom because the Church paper had opened up his own heart and released his purse strings?

This is the situation in our own Church. And may we not say this is the situation in our own Southern Christian Convention? Great dividends have been paid by our Church paper. No man or set of men can estimate what the paper has been worth since its birth three-quarters of a century ago. THE CHRISTIAN SUN, the paper of our choice, a publication near and dear to our hearts, has keenly advocated every cause that the Church represents since the paper's beginning. There is not a church building anywhere in the Southern Christian Convention, whose beginning was since the paper's beginning, but that THE CHRISTIAN SUN has been its friend and called for help to sustain its existence. There is not a conference in the bounds of the Southern Christian Convention but that our own CHRISTIAN SUN has helped to build its walls and to make them strong. There is not a minister whose name is recorded on our Church roll that THE CHRISTIAN SUN has not helped to bless and to benefit. There is not a Sunday school anywhere in our Southern work but that our Church paper has helped to make more efficient and to enlighten its officers, teachers and pupils.

The Christian Orphanage, an institution that we cannot do without, had its birth in the minds of the people, and the first seed was sown in those minds by the presence of the children's corner in THE SUN years ago. Today the Christian Orphanage stands mounted on a beautiful hill as a monument to the Christian Church, North and South, East and West, and that is another dividend of the Church paper. A dividend more beautiful than gold and more precious than silver—a dividend carved into the hearts of the people and giving the unfortunate ones an equal chance.

Elon College, an educational institution, not only honored by our own denomination, but by all other denominations, and by our great commonwealth as well has for twenty-seven years carried her great cause to the minds and hearts of our people through the columns of our own Church paper. And that college began with a bare shelter nestled in a wild forest, and no one influence has been greater for the upbuilding of that institution than our own CHRISTIAN SUN. Today our college represents a net worth of more than $300,000, if we value it in dollars. But this is only the price put upon it by the commercial laws of the land. In our hearts she is priceless, and to the young men and women of the Church she is more precious than rubies. This is a dividend of the Church paper. Out of the pleadings of the press great institutions are built and great men are born. They rise up and overshadow that which brought them into existence, and yet unceasingly and uncomprisingly of financial reverses the church paper continues to live. Thank God, she will ever continue to live. and the reason she lives is because she has noble sons and daughters who rise up and call her blessed.

Every week every enterprise of the Church is exhibited through our paper. Were these enterprises to pay one-fourth of the advertising rate for their space, the paper could increase its circulation and go into the 30,000 homes of our Southern Church and even then come out a financial victor at the close of every fiscal year. Think of the thousands of dollars that annually pour into the mission treasury of our Church because the Church paper has acquainted the church people with the real needs of our mission work. Only recently we have set out to raise $100,000 for the extension of the Kingdom at home and abroad. One of the first sponsors to this cause was our own Church paper, opening up a special page to carry the special news to the people every week. How could the Orphanage present so well and so forcibly its cause from week to week and collect so well to meet its daily expense were it not for the advocacy and the publicity given through THE CHRISTIAN SUN. To further enumerate is of no use. You can see through the situation, because you have felt the mighty influence of our printed page and daily see her dividends paid into the treasury of the Kingdom.

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We are informed that the Girls' Missionary Society of Suffolk, Va., raised $500.00 last year and secured an additional $100.00 from a friend. They have their plans set for $1000.00 this year.

—:o—

It is a good and safe rule to sojourn in every place as if you menat to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.—*John Ruskin.*

THE CHALLENGE TO THE CHURCH

(By Rev. P. H. Fleming, D. D.)

—o—

(Continued from last week)

2. *To meet the New Era.*

That there will be a new era when this war shall cease and peace shall come, and reconstruction end, is evident; for there cannot be such an upheaval nor such a disturbance without a new era. In the present crisis and in the coming reconstruction many old things will pass away and many new things will be ushered in.

What that new era shall be depends largely upon who and what shall win in the present conflict; and the prevailing factors which enter in the reconstruction era. Here is a challenge to the church of the living God to prove herself in the cause of Jesus Christ.

She must not let her Christian activities and ministrations wane during this crisis; nor in the reconstruction period, if she would meet the demands of the new era which will surely come when the war is over and readjustment is made. She must keep the religious fires and fervor ever burning brightly upon her altars at home and in her places of public worship. There must be no let up of effort in Christian service and sacrifice.

The church must see to it that educational institutions are kept going and going right. War should not call to arms the true and faithful teachers of the race. Our schools must be kept intact and our children trained if we are to build up the waste places after this war.

The child is the pivotal question, and children must be trained now and fitted for the reconstruction period and the coming new era. But let us not expect to save the world and reconstruct it by intellectual culture alone. I believe in education with all my heart; and I say educate; but intellectual culture alone will not save the race nor give a permanent peace. It did not save the nations of the past and it will not do it now. The most intellectual era of Greece was in the days of Pericles, and yet it was the most corrupt; the most cultured days of Rome were when Augustus reigned, and yet it was the most corrupt; the most brilliant era of England was the Elizabethan era, and yet it was the most corrupt; the most learned age of Germany was the days just before she set the world on fire and plunged the nations of earth into deadly combat; the most cultured and prosperous days of the United States were those just prior to her entrance into the world war, and yet at no time in her history was she so pleasure loving and money mad; the golden age of Israel—the ten tribes,—outwardly, was doubtless under Jeroboam II, but, inwardly, the nation was decaying. We must educate with all our might and main; but we must educate aright. We must see to it that the education given our children is Christian education, or else, when too late, we may awake to the sad fact that we have made them but skillful instruments of wickedness.

There must be no degeneracy of the race, no loss of faith, no weakening of the religious forces in the home, school, church or state, if this sin-cursed and war-torn world is to be reconstructed on Christian principles. There never was such an opportunity for individuals and nations, for the world and the church to show loyalty to God and Jesus Christ His Son. There never was a time when individuals and nations and the church needed the presence, power and guidance of the Holy Spirit more than now. The world needs to be reproved of sin, and believers need to be led into all truth.

We have reached a crisis. The time is at hand, the hour is come when the church must enter the open door, accept the challenge thrown out to her by this world war, and prove true to Christ and carry His gospel to sorrowing, suffering, dying men and women in all the world. It must go and give and serve and sacrifice, and have faith and hope and love as she has never had. Humanity needs it. The world conditions need it and demand it.

Christ enjoins it, and it must be done. There is no escape from it if the world is to be saved. The Moloch of war is rampant in blood-shed, suffering, sorrow, death and hell, and the call, the open door for the church, the challenge which comes to her is, "Go forth in the name and power of Jesus Christ and minister, and serve, and sacrifice, that where sin and hell abound grace and heaven may much more abound."

Will the church meet the crisis? Will she stand the strain? Will she take up the challenge thrown out to her? Will she enter the great open door and effectual? Will she win (I verily believe she will); and, if so, how and when?

III. *On to Victory.*

I have not a shadow of a doubt that in and out of the terrible ordeal through which the world is passing the all-powerful hand of God will overrule and out of man's madness and hell's hate, God will bring good to those who love and serve Him. To them God will bring out of the present destruction and chaos a new and better day. Christ is going to conquer, and those who are obedient to Him are going to win.

We are going to have peace and a permanent peace. I believe it with all my heart. But the sword cannot and will not bring it; nor will the sword ever make the world safe for democracy. It has never done so, and it will not and cannot do it now.

We are going to have peace and a permanent peace, but it will not come by the sword nor by any other earthly means. It must and will come from above, from Jesus Christ, the Son of God. If the new era is to be better—more Christ like—than that which is now in the crucible, melting, changing and passing away, it will be brought down from above by Jesus Christ and His religious principles.

Paul says, in 1 Corinthians 16:13: "Watch ye, stand fast in the faith, quit you like men, be strong," and that is how the battle is going to be won. 1. By faith. The individual and the church must have faith in God. They must believe that the "heavens do rule." All things are possible to faith. "According to your faith be it unto you." 2. In obedience to Christ. Christ is going to conquer, and those who are obedient to Him are going to win.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

"Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest."

Christ says to His disciples, "Lo, I am with you alway, even unto the end of the world," and that individual nor cause can fail that is obedient to Jesus Christ, for He is Lord of all, and all power is given Him in heaven and in earth. And as God sent Christ into the world, so Christ sends His disciples. Christ won, and all His disciples are going to win.

3. By vigilance and prayer. There must be eternal vigilance. The church must watch and pray and fight. The church must watch the signs of the times, hear what God has to say, and obey Him in all things. It must enter the open door of opportunity, meet the adversaries, fight the battle, and win the victory. It must be instant in season and out of season. It must be always on the alert. It must pray without ceasing. It must get well acquainted with God and with Jesus Christ His Son, the world's Redeemer, and have the presence and power of the Holy Spirit. It must put on the whole armor of God and fight the fight of faith. There is absolutely no room in church, state or nation for a loafer, or a slacker. There is something for every body to do. You are helping to bring the world to Christ or you are helping to keep it in sin. You are a true soldier of Christ or you are a traitor or a rebel.

In closing let us pray the prayer of Andrew Jackson, which a sentinel heard him pray one night: "Oh God, let this war stop so we may go back to the only work in the world worth while, that of saving souls." But we are in the war, the battle is on and raging fiercely, and we must seek to bring souls to Christ whether in or out of the war, for the bringing of souls to Christ is the business of the church. The business of the church is the discipling of the world to Christ. Oh God, stop this war, and may Thy disciples hasten to make Christians of all nations.

Yes, the church is going to win, and we are going to have peace, and the world is going to be safe for democracy. The world may even now be in the birth pangs of representative republican form of government which at least one old Hebrew prophet foresaw, when he said: "And their nobles shall be of themselves, and their governors shall proceed from the midst of them." (Jeremiah 30:21) Yes, we are going to have peace, and the world is going to be made safe; but it will not be by any worldly alliance or attainment. It will be by service and sacrifice for Christ and His cause and for those He came to seek and save. It will be by faith, hope and love. It will be by repentance and obedience to Christ. It will be by Christ and His gospel of good will.

WORSHIPPING WITH THE PRESIDENT ON A WAR-TIME SUNDAY

(By Barbara E. Lambdin, in Onward)

—o—

The Capital of our Nation is an interesting place to visit at any time, but especially during these days of war. It is something to be near the center of affairs at such a time. War seems in Washington more than an ogre whose talons are reaching out to every household in the land. We begin to perceive that he is an animated mechanism of scientific construction, breathed into and made to live by the indomitable spirit of America. That the strong young men called to the camps by the enroused patriotism of our country are themselves a part of this great war machine that is being equipped and trained to defend the cause of Democracy, and to bring greater world freedom.

The streets of Washington are thronged with people; Army and Navy officers and enlisted men are too much in evidence to attract any attention. Occasionally heads are turned, however, that curious eyes may take in an officer wearing the uniform of one of our allies—perhaps "a French aviator here to teach our men to fly."

More than this, Washington was thrilled recently by a visit of three Italian airships from Norfolk, which made the trip in a few hours. Spellbound thousands witnessed their daring evolutions around the Washington Monument and other Government buildings. The birdmen, too, seemed to enter into the spirit of the occasion, and performed many difficult feats to electrify the breathless spectators.

It is something to be in Washington in war times, but it is more to be as near as allowed by the precaution that doth hedge about a ruler at such a time of peril. It was indeed a privilege to worship in the Central Presbyterian church, the President's church, on a recent Sabbath, and there to realize that, courageous and self-reliant as our President is, his source of strength is the same as the fount from which every Christian draws wisdom and power to meet the perplexing tasks of life.

It is something to sit four pews behind the head of our great nation, the man who holds as no other the destinies of more than a hundred million people; and to listen as the minister of Christ seeks to bring a message of Christian faith and encouragement to all, alike.

The details of the arrangements are interesting. The arrival at the church a few minutes before the service of an auto load of secret service men, the coming of the President "just on the minute," followed by other men whose duty it is to guard him against annoyance or danger. Then, the quiet filling of the pews back of the President by official members of the church, appointed for this duty; and now the closing of the church doors until after the opening hymn and prayer. There are no rented pews in the Central church, but in order that members may be assured of an opportunity to worship, certain seats are assigned them. If not occupied on time, these seats, with others reserved for

visitors, are thrown open to the public. At the close of the service the congregation remains standing while the President and Mrs. Wilson pass briskly out.

Not everybody knows that the handsome gilt vases, standing at either side of the pulpit are the gift of the President, and that every Sabbath morning flowers are sent to the church from the White House conservatories. These are afterward taken to the sick, but occasionally a visitor is so fortunate as to be presented one.

But for the conscious presence of the plainly-dressed gray-haired man in the left front pew, there is no evidence whatever in the bearing of the congregation of the distinguished worshipper in their midst. Here at the mercy seat the President drops the weighty cares of his office, and worships with the people as one of them. He sings with them the grand old hymns of the Church, "Guide Me, O Thou Great Jehovah," "Ye Servants of God," "Jerusalem the Golden;" he unites in the prayers, and takes his share of the pastor's message, delivered in seeming oblivion of the attentive ears of the head of our great nation.

The sermon that Sabbath was on the Saving Power of God, the healing—regeneration—of the soul that comes to Christ for help. The story was read of the woman healed of her infirmity; of the man possessed of devils, delivered by the word of Jesus; and the text was the Lord's words, tenderly spoken, "Daughter, be of good comfort, thy faith hath" healed—saved—"thee; Go in peace."

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NOTICE

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All persons having claims against the Treasurer of the Alabama Christian Conference, please make your claim against me and send it to Rev. J. D. Dollar, R. F. D. 4, Roanoke, Ala., for his approval, and he will approve and send it to me with instructions to pay, or he will disapprove of it and send it back to you. If he approves of your claim, you will get your money as quick as the mails can get it to you, provided the funds are in the treasury.

J. W. Payne, *Treasurer.*

R 2, Wedowee ,Ala.

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PERSONAL MENTION

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Dr. W. T. Walters, Winchester, Va., filled the pulpit at Elon College last Sunday.

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Our good women have set themselves to larger things for the Church. See page 11.

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Rev. P. T. Klapp has bee indisposed for the past few weeks and unable to meet his appointments.

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As noted in the Department of Education on page 10, the Board of Education of the American Christian Convention was in session at Elon College last week. The members of the Board after leaving Elon visited Franklinton Christian College, Franklinton, N. C., an institution for the Colored Race.

A BIBLE

We have on hand at The Sun office the most attractive Bible that we have been able to get for the money since the great increase in paper two years ago. The Bible which we have reference to is the Oxford print and is prepared for Sunday school teachers and for general use. The binding is Keratol, divinity Circuit. The corners round with red under gold edges. The type is reasonably large and the volume measures 5½x8½, making a neat Bible for the home. The price is $2.65 postpaid. When ordering call for Bible No. 04468.

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CHURCH PAPERS

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Many interests have suffered from the pressure of the hard times through which we are passing, but none have been hit harder than the newspapers. We quoted last week from the *Lutheran Church Visitor's* candid statement of its financial condition, showing that this excellent paper was being published at an annual loss of more than $1,500, exclusive of the salaries of the editor and the associate editor.

A few years ago the United Presbyterian Church had three religious papers, *The United Presbyterian*, the *Christian Instructor* and the *Midland*. *The United Presbyterian* now has the field to itself. We published last week a clipping showing that Baptist papers also have felt the pressure of the times which has forced some of them to the wall. Included in the list were the *Baptist Commonwealth*, the *Baptist Register*, the New York *Recorder*, the *Christian Chronicle*, the *Christian Secretary*, New York *Chronicle*, the *National Baptist*, the *Watchman*, the *Baptist Weekly* and the New Jersey *Weekly*, leaving only three Baptist papers in general circulation in all the Northern States—the *Watchman-Examiner*, New York; the *Journal* and *Messenger*, Cincinnati; and the *Standard*, Chicago. Hundreds of secular papers all over the country have met a similar fate.

Some of the denominational papers have been saved by being placed on the budget of the churches they represent, which guarantees any losses incurred in their running expenses. This is true, if our memory serves us aright, of the various *Christian Advocates* of the Northern Methodist Church and we noticed just last week that the *Christian Intelligencer*, organ of the Dutch Reformed Church, which has heretofore been published by private parties, has been transferred to the General Synod, the burden being too heavy for the individuals to carry. And so it goes. He who thinks that the publisher of a religious newspaper has a banonza is sadly mistaken. Few of them are meeting expenses. It is high time that there should be less of the feeling that the success of the denominational paper is the problem of the publishers alone. If it attains the service that is in it and the service our increasing work requires the denomination must recognize its responsibility to its papers and help them in every way it can. Families and individuals can greatly aid them also by subscribing for them and promptly paying subscriptions.—*Associate Reformed Presbyterian.*

STRAY THOUGHTS

—READ THEM

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Blessed are the editors of the church papers for they shall never ride in automobiles.

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Blessed are those who read church papers, for theirs is the way of the clean page.

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Blessed are the church papers, for their poverty shall always keep them humble.

—o—

The children who read the Church paper today will be the supporters of tomorrow.

—o—

The dividends of the church paper are not dollars—its dividends are the forward-looking enterprises of the Church.

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It is rather remarkable that the man who reads his Church paper is in the dead of his community's progress.

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A required qualification of a Sunday school superintendent should be that he should be a reader of his Church paper.

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A certain minister does not take The Christian Sun because he claims that he does not have the time to read it. We raise the question whether or not this man should have a church.

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There are many good church members whose names never get into The Sun office until they die, and their pastor writes a beautiful eulogy telling in every way how well the person has supported every enterprise of the Church.

AN APPEAL FOR THE CHRISTIAN SUN

By Rev. W. W. Staley, D. D.

(President Southern Christian Convention)

THE CHRISTIAN SUN deserves and needs a thousand new subscribers, the renewal of old subscribers, and the restoration of those who have allowed their subscriptions to lapse. The new price of $2.00 per year in place of the old price of $1.50 should be met gladly by all who have taken the paper. A bushel of corn or four dozen eggs will pay for the paper for a whole year. Think what it means to fold up THE CHRISTIAN SUN for you *fifty-two* times a year, address it by placing the label on it, and carrying it to the post office. All that is done after the paper is bought and paid for and the printing is done. It would cost me two dollars to write you a letter every week—I mean *you*, just one subscriber; yet I write a letter that goes to thousands through THE SUN every week. There is hardly anything yet so cheap as your Church paper. Do not stop your paper, nor decline to subscribe for it because of the *price*.

Now, consider the value of the paper. I do not think it has contained anything that would defile or contaminate any member of your family. Its pages are full of wholesome sentiments and lessons for old and young. No one can read THE SUN without being improved in character, enriched in knowledge, and strengthened in faith. No paper is found freer from the useless and unchristian than THE SUN. Its name indicates its character. It sends forth light. It nourishes life. It inspires service. It puts its readers in touch with education, charity, missions, Sunday schools, and all the best things in society. It contains enough matter in a year to make four big books. It is necessary for the development of church intelligence and church loyalty in the home. It comes to be a personal friend. You look for it as you would the coming of a member of the family. Every Christian family should have THE CHRISTIAN SUN. It creates an atmosphere all its own. Every life grows up and into some regular habit of thought and life. THE SUN furnishes food for the mind, suggestion for the soul, and reminds one of duty to the Church. Think of a member of the Church that does not *know* what *his* Church is doing for the orphan, for the youth through the college, for the heathen through missions! Life untaught is like land unimproved and untilled. The Church awaits a great revival through the organ of the Convention. Remember that you need what THE SUN gives you as much as THE SUN needs what you give it. All needs are mutual. The Christian who bestows charity needs that as much as the one who receives the charity. Nothing is one sided when it is complete. The artist can put no more on the canvas than the canvas gives back: the sculptor can chisel no beauty into the marble that does not return his thought. You lose, if you put nothing into your Church paper; you gain, if you pay for it and read it.

SIDELIGHTS ON THE CHURCH PAPER

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The church papers are closely read by the best women of every community and of every denomination.

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The old pastors tell us that they have always felt safe in a home where the church paper is found upon the reading table.

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A musical instrument house has made an investigation and found that the credit of the readers of church papers is fifty-one times as good as the credit of those who do not read church paper.

—o—

The people who pay pastors' salaries, build churches, buy carpets and operate Sunday schools, maintain home and foreign missions and other such enterprises are usually those that read their church paper.

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It is not the rich who take the church paper, although some of them do. Dozens of persons who take The Christian Sun cannot afford to pay the full subscription price at one time, but they love their Church paper and are willing to make a sacrifice to get it by paying for it in small amounts.

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The process of development and growth is wonderful. A grain of corn dies that a new stalk may come forth and multiply a hundredfold. The Church paper suffers that the institutions of the Church may live. The Church paper's voice is ever pleading in the interest of the larger interests of the denomination.

THE RIGHT OF PRIVATE JUDGMENT

(By Rev. W. S. Long, D. D.)

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The Bible is a plain Book. It is intelligible by the people. And they have the right, and are bound to read and interpret it for themselves; so that their faith may rest on the testimony of the Scriptures, and not that of a priest, or the church. Such is the belief and the teaching of the Christian Church.

It is not denied that the Scriptures contain many things hard to understand; that they require diligent study, that all men need the guidance of the Holy Spirit in order to right knowledge and true faith. But it is maintained that in all things necessary to salvation they are sufficiently plain to be understood even by the unlearned. It is not denied that people, learned and unlearned, in order to the proper understanding of the Scriptures, should not only compare Scripture with Scripture, and avail themselves of all the means in their power to aid them in their search after the truth, but they should also pay the greatest deference to the faith of the church. If the Bible be a plain book, and the Spirit performs the functions of a teacher to all the children of God, it follows inevitably that they must agree in all essential matters in their interpretation of the Scriptures. And from that fact it follows that for an individual Christian to dissent from the faith of the universal church, that is the body of true believers, is tantamount to dissent from the Scriptures themselves.

What we deny on this subject is, that Christ has appointed any officer, or class of officers, in His church to whose interpretation of the Scriptures the people are bound to submit as of final authority. What we affirm is, that Christ has made it obligatory upon every believer to search the Scriptures for himself, and determine for himself what they require him to believe and to do.

The most obvious reasons in support of the right of private judgment, or individual interpretations are:—

1. That the obligations to faith and obedience are *personal*. All commandments and all promises are to individuals, or to groups of believers, to the people. Every person is responsible for his religious faith and moral conduct (Rom. 14:12). He cannot transfer that responsibility to others; nor can others assume it in his stead. He must answer for himself: and if he must answer for himself, he must judge for himself. It will not avail him in the day of judgment to say that another person, a priest, or his church taught him wrong. He should have listened to God and obeyed Him rather than man.

2. The Scriptures are everywhere addressed *to the people*, and not to the officers of the church either exclusively or specially. The prophets were sent to the people, and constantly said: "Hear, O Israel," "Hearken, O ye people." Thus also, the discourses of Christ were addressed to the people, and the people heard Him gladly. All the Epistles of the New Testament are addressed to the congregation, or to individuals, to the "called of Jesus Christ;" "to the beloved of God;" to those "called to be saints;" "to the sanctified in Christ Jesus;" "to all who call on the name of Jesus Christ our Lord;" "to the saints which are in (Ephesus), and to the faithful in Jesus Christ;" "to the saints and faithful brethren which are in (Colosse)"; or to individuals as to Timothy, Titus, et cetera. It is the people who are addressed. To them are directed these profound discussions of Christian doctrine and these comprehensive expositions of Christian duty They are everywhere assumed to be competent to understand what is written, and are everywhere required to believe and obey what thus came from the inspired messengers of Christ. They were not referred to any other authority, priest, or council, from which they were to learn the true import of these inspired instructions It is, therefore, not only to deprive the people of a divine right, to forbid the people to read and interpret the Scriptures for themselves; but it is also to interpose between them and God, and to prevent their hearing His voice, that they may listen to the words of men.

3. The Scriptures are not only addressed to the people, but *the people are commanded to study them,* and to teach them to their children. It was one of the most frequently recurring injunctions to parents under the old dispensation, to teach the Law unto their children, that they again might teach it to theirs (Deut. 11: 19, 20) The "holy oracles" were committed to the people, to be taught by the people; and taught immediately out of the Scriptures, that the truth might be retained in its purity. Thus our Lord commanded the people to search the Scriptures, saying, "They are they which testify of me." (John 5:39). He assumed that the people were able to understand what the Old Testament said of the Messiah, although its teachings had been misunderstood by the scribes and elders, and by the whole Sanhedrin. Paul rejoiced that Timothy had from his youth known the Holy Scriptures, which were able to make him wise unto salvation. Paul said to the Galatians (1: 8, 9), "Though we, or an angel from heaven, * * * if any *man* preach any other gospel unto you than that ye have received, let him be accursed." This implies two things.—first, that the Galatian Christians, the people, had a right to sit in judgment on the teaching of an Apostle, or of an angel from heaven; and secondly, that they had an infallible rule by which that judgment was to be determined, namely, a previous authenticated revelation of God. If, then, the ible recognizes the right of the people to judge of the teaching of Apostles and angels, they are not to be denied the right of judging of the doctrines of bishops and priests. The principle laid down by the Apostle is precisely that long before given by God to Moses (Deut. 13: 1-3), who tells the people that if a prophet should arise, although he worked wonders, they were not to believe or obey him, if he taught them anything contrary to the Word of God. This again assumes that the people had the ability and the right to judge, and had an infallible rule of judgment. It implies, moreover, that their salvation depended upon their judging

rightly. For, if they allowed these false teachers, though robed in sacred vestments, and surrounded by the insignia of authority, to lead them from the truth, they would inevitably perish.

4. The right of private judgment is the great safeguard of civil and religious liberty. If the Bible be admitted to be the infallible rule of faith and practice in accordance with which men are bound on the peril of their souls, to frame their faith and conduct; and if there be a man or set of men who have the exclusive right of interpreting the Scriptures, and who assume the authority to impose their interpretations on the people as of divine authority, then they may impose on the people whatever conditions of salvation they see fit. And the men who have the salvation of the people in their hands are their absolute masters. This is precisely what the Church of Rome has done, and thereby established a tyranny over the consciences of men for which there is no parallel in the history of the world. This cannot be the foundation of the faith of God's people. All protestants agree that *that foundation is the testimony of God Himself speaking His Word, and authenticated as divine by the testimony of the Spirit with and by the truth in the heart of the believer.*

Hence we, as a part of the militant church of Christ, take the Bible as the only rule of faith and practice, and hold that the right of private judgment and the liberty of conscience, in the interpretation of God's Word, is a privilege and a duty of all God's people.

I have reviewed the position of the Christian Church at some length that I may refresh the memory of the brethren, especially those of the ministry, relative to this particular article of our faith. I have been induced to do so because I have learned from time to time that some of the ministers of our Church deny this right and privilege to professors of religion, by refusing to baptize believers according to their faith, but insist on the mode of administrator. This is out of harmony with what, as a Church, we teach and is the assumption of priesthood. We admit no priest in Christianity but Christ.

Chapel Hill, N. C.

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A NOTE FROM ALABAMA

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Everything is moving on very well in this section, in a church way. Noon Day still has the best Sunday school in the rural districts of Randolph county. The secretary reported, last Sunday, that the average attendance for last year was 103. Fifteen years ago it was almost impossible to have a Sunday school in this community, but now we have three good schools.

Christmas passed off quietly, while everybody seemed to enjoy themselves. The three Sunday schools of the community came together and had a union Christmas tree, which was a splendid success.

I will close by wishing you and the entire SUN force a most pleasant and prosperous year in 1918.

J. W. PAYNE.

R 2, Wedowee, Ala.

AN APPRECIATION

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I take this method to return my thanks to my friends and members of Beulah Christian church of Wake county, for an unexpected pounding and a prayer-meeting held at my home on Saturday night before the second Sunday in January. I am now in my 84th year. I lost an arm in the Confederate War, came home and married and bought a farm and with one hand worked out the money and paid for my farm. I have eleven dren. I am now about blind, but am trusting in God who has never forsaken me. I am the oldest official member of Beulah Christian church. As I go down to the sunset of life, spiritually speaking, I find no dark valley. My brethren and sisters are so kind to me. They brought me about 27 packages of good things for the table, and we had good singing and prayer service. Our pastor, Rev. J. D. Wicker, was in the crowd of about 50 persons who visited me on this happy niht. The older I get the better I love my brethren and sisters, and the better they seem to love me, and what is bst of all, God loves me and I love Him. I shall soon be at home over there on the other shore. Remember me in your prayers, CHRISTIAN SUN readers.

HENRY P. PERRY.

P 1, Wake Forest, N. C.

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FUEL ADMINISTRATION NOTES

Thomas A. Edison's advertising manager proposes two new slogans to the conservation campaign. They are: "Early to bed saves coal" and "Save an hour a night."

He says: "We have heard considerable about 'daylight saving.' It seems that night light saving is just as important, and would be of more practical benefit in our prosecution of the war than even daylight saving." One hour's conservation of fuel by 20,000,000 families would be one of the greatest energy conserving movements that could be inaugurated.

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Down in Florida they are conserving coal by saturating clay bricks with kerosene oil and burning them in stoves. It is claimed five gallons of oil used in this way will replace a load of fuel wood containing 26 cubic feet.

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Recognizing the gravity of the coal shortage in Ohio and Michigan, during the week the Fuel Administration directed all operators in certain districts of Pennsylvania, West Virginia, Kentucky, Tennessee, and Ohio to increase coal shipments to those States for a period of 10 days. Some communities in Ohio and Michigan were entirely out of coal.

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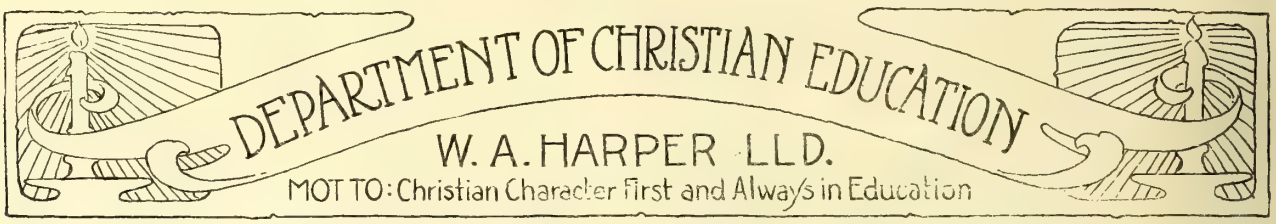
GOVERNMENT AND PRINCIPLES OF THE CHRISTIAN CHURCH

THE SUN office now has on hand a new supply of the GOVERNMENT AND PRINCIPLES OF THE CHRISTIAN CHURCH. The book is the same edition that has been previously sold but the binding is new. The price is the same—paper 35 cents and cloth 50 cents.



THE BOARD OF EDUCATION MEETS AT ELON

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The week of January 22 was a memarable one at Elon this year. Examinations closed on that day, and on that day also, for the first time in our history, the Board of Education of the American Christian Convention assembled here. It is the first time also that this Board has ever met with any one of our colleges. The meeting was so satifactory to us here that we hope the custom will be perpetuated, and that each year the Board will visit one of our institutions when in annual session. Such an arrangement has obvious benefits; it permits the Board to make a careful study of the college visited ad to have first-hand information of its condition. life, and ideals; it gives the college visited opportunity to hear adresses of hope and inspiration from the members of the Board; it gives the officers of administration opportunity to have their work reviewed by a body of experts, and helpful suggestions can be received; it ties the Convention as such closer to the institution.

We are grateful for the honor bestowed upon us in having had the Board meet here, and we extend a most cordial invitation for it to meet here again.

The members of the Board are Revs. Wm. G. Sargent, Providence, R. I., chairman; Hugh A. Smith, West Milton, Ohio, secretary; W. T. Walters, Winchester, Va.; John A. Stover, Danville, Ill.; and John MacCalman, Lakemont, N. Y. These gentlemen all come from the regions of perpetual snow and sleet in the winter season. We wished them to be at home while they were here. In this the elements assisted materially. It snowed on Sunday, sleeted on Monday and froze the remaining days. They never saw the ground in any spot here, all things being robed in a blanket of white. One of them remarked that he had come to the Sunny South to keep cold. But it was a good-natured body and accepted the snow as a part of Southern hospitality, which has as its essential characteristic, the desire to make everything home-like for the visitor.

The Board worked hard while it was here, struggling with the great educational problems that confront all Christian institutions in this time of conflict and which bear down with peculiar hardness on our own educational system, unsupported as it is by large and safe endowments. We have one asset, however, that is better than endowment here at Elon, and that is the support of a loyal constituency, constantly bearing us up to the Great White Throne. But for this consciousness and its strengthening courage, we, who labor here, would be unable to meet our challenge Let Elon's friends pray for her and all will be well. We know they will do it.

Chapel came each day of the Board's session at 10:50 a. m., and was conducted by Rev. W. T. Walters. He chose great themes, which he ably supported by Scripture and reenforced with uplifting prayers. These themes were love, consecration, power. Alma Mater was properly proud to have her noble son bring her these soul-seasons of refreshing joy.

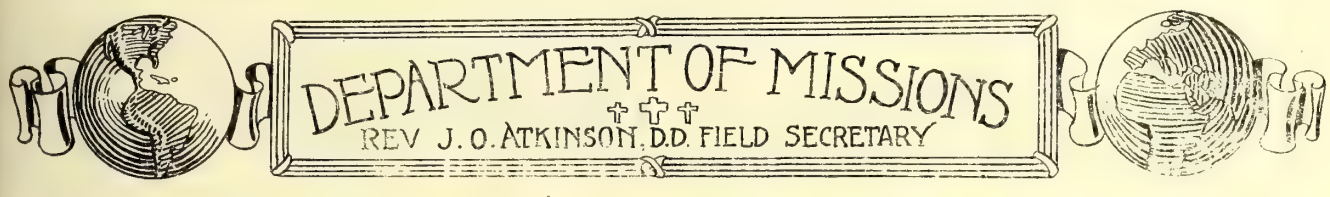
Immediately following the chapel, a lecture of one hour was given by some member of the Board. Rev. Hugh A. Smith, D. D., spoke first and delighted with a chaste message from the theme: "The Arithmetic of Life." You would have thought Dr. Smith should be a professor of Mathematics rather a minister of God's Word, as he pictured how arithmetic illustrates the Christian life.

The speaker the next morning was the Rev. John MacCalman, D. D., born in Scotland, but thoroughly progressive in all the ideals of this Western World. He chose as his theme: The Future of Democracy. Dr. MacCalman always exalts Jesus Christ, and he did not fail in this instance. He believes Jesus came to teach democracy and that no democracy is safe for the world without Christ in men's hearts.

Dr. John A. Stover spoke on The Larger Life. He was suffering intensely from a sore throat, but he never offered any explanation or apology. Everybody sympathized with him, not only for his affliction, but for his bravery in mastering it. Public speakers always make a mistake to offer any sort of apology. I heard several student-leaders remark after the address, Brother Stover is now "Cap.," or at least that is the title the porter on the train gave him. Everybody enjoyed Captain Stover's address.

Dr. Wm. G. Sargent gave four lectures. The first three were given exclusively to the ministerial students. The young men were greatly pleased with the course. The subjects were: The Minister and His Message; The Minister and His Parish; and The Minister and the World Kingdom. His fourth lecture was given to the entire student body and was a masterpiece of delineation of the age in which we live. It was a closely reasoned manuscript which he presented and yet every ear was strictly attentive to his every word. His theme was Forces of Reconstruction in Our Modern Time. This man who is pastor of a church in a large city made up of two congregations, Christian and Congregational, was qualified to speak on such a topic. The big word of the future, he concludes, for the Kingdom and its forces is to be cooperation. The Hun will bring to us this boon, though he never so intended.

Their coming to Elon has been a benediction. We shall long cherish the days of their sojourn here as an occasion of rare and uplifting privilege.



WOMAN'S EXTENSION WORK

Let us not forget our plans for extension work made at our last Conference. Some work has already been done, but, as February has been designated by the Woman's Boards as Mobilization month, let us make a strong pull for the organization of many new Societies.

The minimum portion decided upon for our Conference is as follows: New Societies, 2; new Young People's organizations, 2; new Cradle Rolls, 2; new members, 20; pledged intercessors, 40.

Please report all this to me March 1. We shall pray for a great awakening to our responsibilities, and let us work enthusiastically in this campaign for our Master.—MRS. M. F. COOK, *Pres. N. C. & Va. Woman's Conf.*

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HEED THE CALL

We want all of our women to read the message from Mrs. Morrill in this issue and catch the aim for our women. At this time of stress and strain, it is most needful that we "lengthen our cords, and strengthen our stakes" in order that the increased demands may be met.

Let each one of our Conference Boards plan to do its part in this work. Let each Society plan to gain some new members. No greater privilege of service is open to our women. We feel sure of the hearty cooperation of the women of our Southern Convention in this aggressive movement.—MRS. C. H. ROWLAND, *Pres. of Southern Christian Convention Woman's Board...*

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MOBILIZATION MONTH

By Mrs. M. T. Morrill

(President of Woman's Board for Foreign Missions)

God's voice is calling in a very distinct way. He is calling us to greater unselfishness and a larger service than we have ever rendered before. The many new appeals for our money, time and sympathy may make some feel that the missionary work must give way for awhile. Such a course would result in irrevocable loss to the cause of Christ. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church. The Federation of Woman's Foreign Boards and The Council of Women for Home Missions have sent forth a call challenging missionary women to a forward movement. In harmony with this call our own Woman's Boards of the Christian Church, at their annual meeting, adopted the following resolution:

"February, 1918, shall be known as Mobilization Month, when we shall make definite prayerful attempt to enlist more of our women and girls for the prosecution of the King's business, through the organization of new Societies and the securing of new members; to bring to them the privilege of the serviceof prayer and the obligation of stewardship."

As an aid toward the realization of this three-fold objective—extension, intercession and stewardship, we have decided on the following goals for the month: New Women's Societies, 50; new organizations enrolled in the Young People's department, 50; new Cradle Rolls, 50; new members, 500; pledged intercessors, 1000. We are asking each Conference Woman's Board to assume a definite part of this extension budget. If one fails, the whole plan fails.

We must enlarge our work, increase the number of workers and mobilize them for service in the King's army. And why are not our mission fields better equipped? Why have we not more missionaries? Why are our Mission Boards compelled to turn a deaf ear to many heart-rending appeals for help? Four words will answer—lack of consecrated giving. In spite of the world's desperate need most of us keep on spending our money as if it were our own. Who dare say that we do not desperately need the teaching of Christian stewardship? And the third and greatest need—that of keeping open the channels of communication with God. The place of prayer is the place where we may release untold resources for the spread of the Kingdom.

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WE MUST PRAY; THEN WORK

Mrs. Morrill's letter explains the object of our Women's Missionary Work for February, or Mobilization month. The goal which we are to try to reach in this month she fully explains, and I write this to urge our women of the N. C. and Va. Conference to put forth every effort possible that our part of this goal may be reached.

This call comes strong to our Zion. We undobutedly need to mobilize our forces, to organize where there are n Societies and increase the membership in the organizations already at work.

There are just two ways of doing this. The first is to get it as a burden on our hearts, so that we shall be compelled to pray earnestly, daily for the work. And secondly, when we have prayed and been given the light intercession always brings, we must courag ously and in faith go out and do the work. These two methods will bring our forces to the place where they will be effectual in service. Let us do our duty. Let us heed the hour's clarion call.

Since our Convenion in the fall we have effected seven new organizations in our churches, as follows: Monticello, Haw River, Apple's Chapel, Berea, Danville, Hebron, and Union(N. C.). It has taken prayer and work to organize these Societies, but it has been worth-while prayer and work. Let us finish this increase campaign during our Mobilization month.

MRS. W. A. HARPER.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—

The final report for the year 1917 has been made and work for the year closed and the books balanced. We are glad to say to you that we reached every goal set for the year 1917. We asked you in the beginning of last year to make it the banner year for the Orphanage and you made it so.

In the beginning of this new year let us make our resolutions to do greater things for the Master than in the year just passed and gone. Let us resolve to make greater sacrifices for the little orphans than ever before. Let us make this, the year 1918, "The Best Yet Year" for the Orphanage.

We cut a large slice from our indebtedness, and if you will be as loyal this year as you were last year, we hope to be able next January to tell you the Christian Orphanage is out of debt. Let us make this our motto for the year 1918: "Pay the Orphanage out of debt, January, 1919." Help me make this come true.

In my next letter I will give you my plans for the year 1918 and tell you how much I will ask you to raise for the Orphanage during this year. Look for the letter next week.

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REPORT FOR JANUARY, 1918

Children's Offerings

Thomas Davis Matthews	$ .10	
Kate Baldwin	.25	
William Staley Cheatam	50	
Elizabeth Green	.10	
Mills Wellons Staylor	.10	
Willie Alonzo Staylor	.10	$ 1.15

Sunday School Monthly Offerings

Liberty Spring	8.00	
Ramseur, N. C.	2.43	
Durham, N. C.	5.00	
Dendron, Va.	2.00	
Dry Run	3.12	
First Christian, Norfolk, Va.	2.05	
Raleigh, N. C.	2.00	
North Highland	1.40	
Piney Plains	2.50	
Palm Street	4.00	
Wentworth	2.00	
Mt. Auburn	4.00	
Suffolk, Va.	25.00	
Washington Street, Portsmouth, Va.	3.00	
Berea (Va.)	10.00	
Rosemont (Va.)	5.00	
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Burlington, N. C.	8.98	
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Special Offerings

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Barbara Andes	1.00	
A. W. Andes	1.00	
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Owen W. Andes	5.60	
Bettie B. Deavess	1.00	
T. L. Deavess	1.00	
Lizzie Johnson	.10	
Edna Johnson	.10	20.80
Mr. and Mrs. D. J. Sipe, News Ferry, Va.	10.00	
A Friend	1.00	
Union Christian church, Virgilina, Va.	18.85	
Huntington Christian church, Huntington, Ind.	5.52	
W. C. Batten	1.00	
Mrs W. C. Batten	1.00	
W. B. Batten	1.00	
J. D. Johnson	1.00	
Bethel Christian church	17.00	
Nora Watkins	2.00	
Sybil Shelton	5.00	
Holland & Beamon Co., Suffolk, Va.	100.00	189.17
Total for the month		$286.86

———:o:———

LETTERS

Dear Uncle Charley: I am a little girl almost seven years old and I want to join the band of cousins. I hope all the children at the Orphanage keep well this bad weather. I enclose a dime. Your little friend *Anna May Williams, Greensboro, N. C.*

Glad to have you write this week; you bring sunshine to our corner. Write often.—*"Uncle Charley."*

Dear Uncle Charley: I am a little girl ten years of age. I want to join the cousins corner. I am sending my quarter for January. I hope this will find the little cousins all well.—*Kate Baldwin, Asheboro, N. C.*

We are delighted to have you join the corner. You must keep it bright and cheerful this year and help us get our Institution out of debt.—*"Uncle Charley."*

Dear Uncle Charley: I am sending you ten cents which grandfather gave me and five cents for my little sister Ruth which daddy gave her yesterday, her fifth birthday. I hope Santa treated all the orphans nice. I hope this will be a good year with you.—*Elizabeth Green, Franklinton, N. C.*

"Santa" was good to our little folks this time. All were remembered several times and they were happy.—*"Uncle Charley."*

Dear Uncle Charley: I will send my dime for January. With best wishes. *Miles Wellons Staylor, Edenton, N. C.*

You are a splendid little boy. I trust you have had a good time playing in the snow.—*"Uncle Charley."*

THE FLICKER

(By C. A. David)

—o—

It is doubtful if any bird ever had so complete a history written as is embodied in the many different names by which the Flicker is known in different localities.

His nesting methods, his color, his manner of flight, his varous call notes, and his other peculiarities are all faithfully brought out and described in his numerous names. No yeggman ever boasted of more alsaies than he. One bird writer claims that he has compiled one hundred and twenty, each one reflecting something noticeable in the everyday life of the Flicker. Among his more common names are the "yellow-hammer," the "high-holder," the "yarup," the "wake-up," the "pigeon-woodpecker," and the "golden-wing woodpecker." But no matter by what name he may be known, he is never confused with any other bird; but he stands out clear cut and distinct, with a character and an individuality all his own.

In his general colorings he is not unlike the meadow lark, mottled brown above and lemon yellow below; and then he wears the same crescent of black on his breast, and if it were not for his way of getting over the ground in long, awkward hops, he might be mistaken sometimes for that sweet singer of the stubble-fields. In the South he is a permanent resident, seeming to find enough to amuse him all the year round at home, without resorting to the wearisome migrations of other birds.

He is a small somebody of very decided views and strong convictions, and is always ready to express them in tones that leave no doubt as to his meaning. He has different calls for the different seasons. In the spring his voice is loud and insistent, a sort of a proclamation, announcing his presence on the scene and his readiness to take part in the activities of life.

Some writer has interpreted it as saying, "Well, here we are again"; while Audubon calls it a "prolonged, jovial laugh." But whatever he says, he seems very happy that the time of cherries and berries has rolled around again, and takes no pains to conceal his delight. During the nesting season he changes his tune to a low musical chatter, and says, cubby-cub-cub-cub, a sort of a lullaby to the babies in the nest. In the fall he has a way of shouting at the top of his voice as he sails out from a dead limb and back again.

Though he is a very consistent member of the woodpecker family, and is supposed to live and move and have his being up in the highest trees, he spends a good part of his time on the ground, and actually seems to enjoy an occasional dust bath in the road with the sparrows. The sight of a fluttering moth or a fiddling grasshopper is enough to call him down from his lofty perch to the level lawn, and he forgets to go back. Ants taste better to him than anything else, and when he discovers a nest of these little workers he takes his stand and neatly swallows them as their heads appear above ground.

No matter how fast they may pour out of the hole, he is right on the spot, ready to hand each one a free tickdown the long, red lane that leads to ant forgetfulness. The numebr of ants that a hungry Flicker can dispose of at a single meal sets us to thinking of the "sands on the seashore." The stomach of a Flicker examined by the Biological Survey was found to contain something over 5,000 ants, and two others over 3,000 each. Next to nice, formic acid flavored ants come wild fruits on the dietary list of our yellow-breasted friend. Of these wild cherries, sour-gum and poison ivy stand first. The amount of cultivated fruit he consumes cuts no figure alongside of the numbers of hurtful insects he destroys, so, by rights, he should be classed with birds that help the farmer, and should be protected accordingly.

But his confidence and simple trust in mankind has led to the undoing of many of his kith and kin; as he will sit and gaze with an air of interest at the small boy as he unlimbers his sinister sling-shot or aims his leath-spitting air gun.

One of the funniest things about the Flicker is his courtship, a function into which he throws his whole soul and every part of his body. It is a curious mixture of pleading and play; of buffoonery and bluster. Hearing the low twitter of some unclaimed lady Flicker, he sails over in the direction of the sound and alights on the limb some distance away. While making about fifty quick dips of his head, he slides a little nearer, pauses, opens out his tail until every yellow feather is in evidence; spreads first one wing and then the other; turns his head until the crimson crescent is in sight. For fear she might have missed some of his charms, he begins all over again and repeats the display.

All the time he is going through this performance he never ceases for a second to bob his head in the most comical manner. Sometimes there are two or three suitors on the limb at the same time, each one doing his little level best to attract her, on whose favor their future happiness depends. The Flicker has a silly habit of boring out about five times as many holes as he has need of in his housekeeping. Why he does this no one knows, but when the digging fever gets in his blood all his common sense seems to vanish, and he proceeds to dig holes as long as he can find suitable wood to cut into. These unused cavities are lucky finds to other birds, such as wrens, nut-hatches and bluebirds, who like to build in hollows, but have no way of making them. Six white eggs are the proper number to be looked for in the Flicker's home; and if anything happens to the first set the matter-of-fact mother keeps on laying till she has succeeded in raising the family that she knows is expected of her.—*Onward.*

———:o:———

Watch the date on your label and renew promptly.

SUNDAY SCHOOL LESSON—FEBRUARY 10

(BY G. O. LANKFORD)

—o—

JESUS CHOOSES THE TWELVE

Mark 3: 7-35

Golden Text: "He appointed twelve, that they might be with Him, and that He might send them forth to preach"—Mark 3: 14.

Jesus had just healed the man with the withered hand and that on the Sabbath. Forthwith the Pharisees counseled with the Herodians how they might destroy Him. Jesus at once went down by the sea of Galilee, where He was once again thronged by the multitudes who had not been turned back by the hostility of the Pharisees. From the lakeside the Master withdraws to the mountain where the twelve are chosen for heir work.

1. The Twelve Called—Jesus went into the mountain and there called the disciples unto Him. The disciple is never asked to go any place where Jesus Himself would not go. To go into the mountain meant a steep, rugged way for the disciples to climb, but Jesus was with them and ahead of them in the climb. The disciple of Christ is assigned no task that the Christ would not willingly perform.

Jesus called "unto Him whom He would." Into this choice entered divine authority and wisdom. Had man made the choice of twelve upon whom the responsibility of leadership in the early would rest, doubtless men of larger distinction and more pretentious habits would have been selected. But Jesus saw in these men, save one, that they would develop into strong efficient leaders, such as the times and the interests of mankind demanded. Had these men been chosen by man, they would have failed hopelessly, but God chose them and the Kingdom of Christ is the monument to their consecration.

These disciples were called, divinely called. They had been called before from a life of sin to a life of righteousness, but now they receive another call from Christ, the call to service. Jesus calls from sin to salvation, and through salvation comes His call to service.

2. The Twelve Appointed—"He ordained (appointed) twelve." This appointment was of a two-fold nature; namely, that the disciples should be with Him, and then that hey should go out from Him in rendering service to others. Jesus ordained that the twelve should be "**with Him.**" Before they were sent forth to serve, they were appointed a season of fellowship and communion with Christ. For them this was necessary; it was indispensable. The same is true of all who go out to do service in His name. It is the business of the church to go, but it must first wait for the marching orders and for power to put those orders into execution. Many are anxious to serve, but forget that they must be with Jesus before they go and as they go. What a privilege. No other companion, teacher, or guide can be found like Him.

But fellowship with Christ, while delightful and essential, will not and cannot meet the world's needs. Jesus appointed also that the twelve should go forth and labor, doing a full service and a service for the whole man. They were given power to heal disease, thus doing service for the body; they were commissioned to preach or teach, thus serving the minds of men; and to them was assigned the duty of casting out devils, thus bringing a blessing upon the human souls. The gospel is for man in his entirety—body, mind and soul. His physical needs must be supplied, his intellectual interests attended, and his spiritual welfare guarded and defended. The gospel is not only for the whole world, but is designed also for the whole man. The whole gospel is to be given to the whole man, because man needs it, and because Christ has sa appointed that it should be done.

———:o:———

Watch the date on your label and renew promptly.

CHRISTIAN ENDEAVOR LESSON—FEBRUARY 10

(BY H. S. HARDCASTLE)

—o—

WHAT MY CHURCH STANDS FOR

1 Peter 2: 9-12

The term church, which is derived from the Greek word **ekklesia,** may be used in a double sense. It may be used in a local sense to denote the body of Christians in a particular place or district, or it may be used in a universal sense to denote the sum total of existing local churches, which are thus regarded as forming one body. Its ideal use, however, is the sense in which Paul uses it. He refers to the church as the body of which Christ is the head. In other words, it is to be the medium through which God's manifold wisdom and eternal purpose, to say nothing of His infinite love, are to be made known to all men. Just as Christ was an incarnation of God, just so must the church be an incarnation of Jesus Christ.

It is with this idea in view that Peter calls upon the members of the early church "to abstain from fleshly lusts, which war against the soul," and to have "behavior seemly among the Gentiles"; for, says he, they have been called that they may show forth the excellencies of God.

Now if, as has been said, the church is the body of Christ, it is readily apparent that the church must stand for what Christ stood for. Christ's program must be its program. But it has only been within recent years that the church has grasped this fact in its fuller significance. As an example of the truth of this statement take he case of politics. Many people bitterly contend that the church has no place in politics, and cite as an example the deplorable state of affairs which obtained in the church of the sixteenth century. But they fail to distinguish between putting politics into the church, and in putting the church into politics. The fact of the matter is that thinking men have come to see that the only way in which politics can be purified is for Christians to see that the proper kind of men are put up for office, and then to create such a sentiment as will result in their election. It is thus in other things.

A few years ago The Federal Council of Churches drew up a policy which affected nearly every phase of life, and the scope of that policy and the ready response which it received among church leaders showed that a new era in the church life of this world had come. It called for the integrity of the home, equality and justice to all men, the proper education of children, Sabbath day abservance, an adjustment of the difference between capital and labor, increased wages and better living conditions for the laborer, and pledged the united forces of the church for the abolishment of the liquor traffic. In a word, it stood for everything that was high and noble, and it touched every phase of life. "My Church," "Your Church," "Every Church" must stand for all these things.

———:o:———

"Pleasing other people is a good thing, when it doesn't run contrary to pleasing God. Never sacrifice principle in order to be popular."

———:o:———

"Christ says, 'Let your light so shine before men that they may glorify your Father which is in heaven.' The dark-lantern Christian is a disobedient one."—Ex.

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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OBITUARIES

HARCUM

Mr. J. E. Harcum died December 28, 1917, age 68 years old. He leaves to mourn their loss Mary E., his devoted wife, seven boys and one daughter, six grandchildren, one brother and one sister. He was a life-long member of the Sycamore Baptist church.. He was faithful to his church, a good citizen. The family has the sympathy of a host of friends. The services were conducted by the writer at the home of the deceased. Burial at Holland cemetery. B. F. BLACK.

——:o:——

BAILEY

Mr. Henry Bailey died December 25, 1917. He had been in feeble health for some time, yet he would be up and out about his business affairs every few days. For several days before his death he was confined to his bed. He was born March 4th, 1851. He leaves to mourn their loss a devoted wife, five daughters and three sons as follows: Messrs. Leslie H., John A., and Leland; Miss Bertha B., Mrs. Dolby, Mrs. Gordon, Mrs. Johnson and Miss Velma. Mr. Bailey was an unassuming, honest, industrious, reliable and influential citizen; he was a good neighbor. The burial services were conducted by the writer, Thursday, December 27, at two o'clock p. m. at the Bailey burying ground on the farm of Mr. W. A. Tatum, in the presence of many kindred and friends. JAS. L. FOSTER.

MOORELAND

After an illness of several years from paralysis, sister Minerva Mooreland departed this life January 4, 1918 at the age of 62 years, 7 months, and 14 days. She is survived by her husband, and four children, Mrs. Rachael Ritenour, Mrs. Willie Coffman, Charley S., and G. Frank Mooreland, and by one brother, two sisters, and one half sister. Sister Mooreland united with the Christian church at Dry Run several years ago having formerly been a member of the Disciple church. She possessed a beautiful Christian character, and was much loved by her many friends. Funeral services were held at Cross Roads Methodist church, January 6, 1918. A. W. ANDES.

——:o:——

BURKHOLDER

On January 10, 19188 Miss Mary C. Burkholder closed her eyes to earthly scenes, and departed to the beautiful home above, at the age of 75 years, 5 months, and 11 days. For some years she had made her home with her sister, Mrs. Joseph Rice at Broadway and in Harrisonburg, but for the last year had been in the home of Rev. and Mrs. R. H. Peel at South Westerlo, N. Y., Mrs. Peel being a niece. Rev. R H. Peel accompanied the body to Harrisonburg and attended the funeral at Antioch January 14. Sister Burkholder had been a faithful member at Antioch for many years, and was one of the most ardent lovers of her church I have ever seen. In that, as well as in her whole Christian life she was a splendid example for others. We are always loth to give up those so loyal and true.

A. W. ANDES

——:o:——

BREEDLOVE

Mrs. J. W. Breedlove, whose home was on Parrish place, died suddenly Tuesday morning, January 15, 1918, at two o'clock. She was in her usual health the evening before and attended to her home duties. Mrs. Breedlove was 73 years old and came to Durham from Greenville county 37 years ago. Since early in her life she has been a faithful and devoted member of the Christian church and was always lad to attend its services. She is survived by one son, six daughters, and three brothers. The funeral services were conducted from the Christian church Wednesday at three o'clock by the writer, assisted by Rev. B. D. Gaw, W. L. Wells and J. E. Harrell. The entement was made at the city cemetery. May the Lord Spirit comfort the family in their great loss. R. F. BROWN.

——:o:——

LILLY

Brother John P. Lilly, of Waverly, died December 26, 1917. He had been a frail man for a lon time but never gave up till three weeks before his death. Brother Lilly felt from the first of his confinement that he would never recover. He was so rational that he lanned all details of his burial. He spent his life in Sussex county, and was widely known, and has a large circle of relatives in the county. On December 14, 1875 he was married to Miss Mary Jane White. They reared a large family of children; his wife died about 20 yeas ago, also four children preceded him in death. He leaves to mourn their loss the following children: Mrs. Ida Spain, of Waverly, Mrs. Estelle Whitehorn, Mrs. Josie Whitehorn and Mrs. Ellie Smith, of Norfolk; Messrs. Eddie M., of Waverly, Claude C., of Homeville and Paul H. Lilly, of Emporia, all members of the Christian church. Brother Lilly had been a member of the Waverly Christian church for years. The burial services were conducted by the pastor, assisted by Rev. W. W. Edwards of the Baptist church. The interment was in Waverly cemetery, Friday, December 28, in the presence of many kindred and friends.

JAS. L. FOSTER.

——:o:——

HAYES

Sister Mary Ann Hayes, wife of Rev. W. N. Hayes, departed this life on December 11, 1917, at the age of 57 years, 10 months, and 12 days.

She was suddenly taken violently sick and lived only about three or four hours. She as a faithful ad worthy member of the Christian church at Antioch, Randolph county, N. C. A good and noble Christian woman has fallen. A sad vacant place has been made in the family. She had "fought a good fight, finished her course, and had kept the faith," and has received the crown of eternal life. She left behind a dear husband, one son, two daugthers and an aged mother. One son has passed on before. May the God of peace give grace and comfort to the bereaved ones and help them in this trying ordeal. H. A. ALBRIGHT.

——:o:——

BARKER

Mrs. Stella Hamlet Barker, daughter of Thomas and Louisa Hamlet, passed to her reward, January 4, 1918, at the age of 73. When young she united with the M. E. Church, but later in life transferred her membership to Lebanon Christian church. She was married when past middle life to Joseph Barker, who died a few years ago. Sister Barker had been a sufferer for several years from paralysis. About five weeks before her decease she was taken worse and realized that the summons was near at hand. She faced death calmly and resignedly. Her last days were spent in the home of her neice, Mrs. John Yarboro, where loving hearts and willing hands did all they could for her. The funeral was from Lebanon Christian church on January 5, and the burial in the church cemetery. She leaves two brothers, several neices and nephews and a host of friends. Her relatives are among the leading people of the community and the most loyal members of Lebanon church.

C. E. NEWMAN.

THE CHURCH PAPER AND THE CHURCH PEOPLE

I enjoy reading THE SUN very much.—*Mrs. W. A. Pierce, Apex, N. C.*

—o—

I want THE CHRISTIAN SUN to find me every week as long as I live.—*T. M. Brady, R 2, Bennett, N. C.*

—o—

I hope all subscribers will be faithful to their Church paper in these strenuous times.—*F. M. Harward, Henderson, N. C.*

—o—

Wishing you much success in the splendid work you are doing in making the old SUN shine.—*D. R. Fonville, Burlington, N. C.*

—o—

We cannot get along without THE SUN in our home; we enjoy it more and more every year.—*Jas. B. Morris, Harrisonburg, Va.*

—o—

I have been a subscriber to THE CHRISTIAN SUN for about eighteen years and don't feel like I can do without it. I hope it will continue to grow and increase in circulation.—*J. B. Bland, Walters, Va.*

—o—

I can not remember when THE SUN did not shine in my father's home. When my husband and I made a home of our own THE CHRISTIAN SUN was the first paper we subscribed to. We cannot do without it.—*Mrs. E. T. Holland, Holland, Va.*

—o—

I enclose check for three dollars, and I want you to credit my subscription to THE SUN for the copy that goes to Graham with one dollar, my subscription for Elon College with two dollars. I want a copy to continue to go to Graham as I want my wife to have plenty of the SUN's light as I am not there much of the time to keep her cheerful.—*Chas. D. Johnston.*

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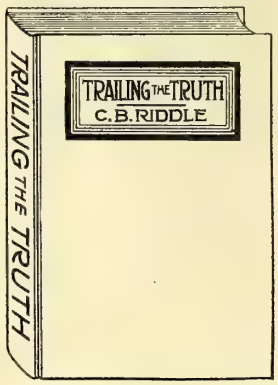

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THE CHURCH BOSS

By A. W. Andes

THE spirit of the age is against a boss in any kind of organization, be it social, political, or ecclesiastical. We Americans are especially out and out for freedom, and unequivocally opposed to a one man power. When it becomes generally known that Brother Somebody has elected himself to the position of boss in the church, and is running things to suit his own sweet will, regardless of the rights and desires of others, people begin to wag their heads and keep hands off. Many a church has been ruined by the imposition and injustice of one or two self-elected church bosses. This kind of un-American officer usually goes on the principle of rule or ruin, and he generally manages to do both. The church thus afflicted should step in in a brotherly but positive style and show the boss to a seat on the common level, and, as a whole church, take the reins in hand, being governed by the majority, always subject, of course, to the higher authority of the Holy Spirit.

(Quoted from "A Good Name" by the writer. See page 8.)

Volume LXX WEDNESDAY, FEBRUARY 6, 1918 Number 6

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THANK YOU, FRIENDS

Several have already written that they would help in the February Campaign for The Sun. Others will who have not written. Thank you, friends, thank you!

o——o

THE PASTORAL PLAN AGAIN

We have spoken several times concerning the pastorate plan among our churches. We have no desire to make this subject repulsive to any by constant reference to it, but we feel that it is a subject so important that it can not be stressed too much.

The extreme cold weather during the last few months ought to be a sufficient proof to convince the average mind that the pastorate plan should be in operation in every Conference in the Southern Christian Convention. While we are aware of the fact that the weather at times has been too severe for a regular attendance at most of the churches, we are also aware of the fact that at times a reasonable congregation could have been secured in various churches had the pastor been able to meet his appointment. We personally know of a number of cases where the pastor (we should say *preacher* and not *pastor* in this case) was unable to meet his appointment because the distance made it impossible for him to go. Had the pastor been living near by, regular services could have been held. And suppose that the pastor is brave enough to venture out in the blizzard, amid the storm, and have the patience to ride ten, twenty, and thirty miles, it looks somewhat inhuman to expose a poor preacher to the extreme cold like this. It is not conserving energy and vitality; it is wasting the manhood of our ministry.

This is the day of conservation. The word conservation is a most familiar one, and we are urging it as a practice. Let us further the conservation idea, and let it touch our church life. Let us make it serve our day and generation. Let us group our churches, and then let the group get together and employ a minister, pay him a decent salary and command of him a service worth while.

So long as we have weak churches in remote districts that are willing to satisfy themselves with a bountiful salary of fifty or seventy-five dollars for their pastor (preacher) we will have unorganized communities and uneducated ministers and a burden from the problem of the country church. When the churches get together and raise among themselves the standard for their services, the men who are aspiring to the pulpit will meet the demand. We are giving aid in many ways to the encouragement to an uneducated ministry, and so long as we do this men will be satisfied with a poor preparation for service to the Church.

EASTERN VIRGINIA CONFERENCE AND HER CHANGE

For the last several years the Eastern Virginia Conference has laid no little stress upon the pastorate plan, and the efforts made by the Conference have been fruit-bearing. The attitude of the Conference is quite different from what it was a few years ago. For instance, in The Christian Sun of February 18, 1881, "R. R. H."—whom we suppose was the late Rev. R. H. Holland—writes on the "Pastorate Plan" and expresses personal humiliation and regret because the Conference voted against the plan. The writer was much in sympathy with grouping the churches and says this very sane and sensible thing near the close of his article: "Any system that does not give every church a pastor, and provide every minister with some sort of a field suitable to his gift, is defective." We pass along this well-worded statement, and as the labors of "R. H. H." are bearing fruit now, we trust that the pastorate idea will continue to broaden.

o——o

A RICH COMPARISON

We have just read a most interesting note in one of our *Exchanges*. The writer relates concerning a Brother of sacred memory. A very interesting incident occurred in the life of the deceased Brother, and we quote the writer's words:

"In next to the last charge served by Brother ——— the church building was little, old, and run down, with broken windows and leaking roof. Like many another congregation, the people ought to have been ashamed of it. Brother ——— visited one of his leading members that was living in comfort. While resting in the living room, he commented upon the comfortable home and the rich furnishings. The good dinner pleased him much, and he pleased both the man and his wife with his words of appreciation. He went with the brother to see the Jersey cow, housed in a clean, whitewashed barn, and to see the chickens in their clean and well-kept quarters, and the car in the brick garage. He was lavish in his congratulations. The beautiful home, the growing orchard, the thriving garden, the well-kept grounds, the attractive and convenient improvements—he saw and spoke of them all, much to the satisfaction of the good brother. Then he suggested that they go down to the church. There Brother ——— compared minutely the little church and all its defects, bulging walls, leaking roof, rotting foundations, broken windows, creaking doors, poor seats, dirty, ragged wall paper, rusty stove, unswept floor, accumulated dust and rubbish, outside weeds and waste and litter with beautiful, convenient, and well-kept home and surroundings of the brother.

"The story of David in his house of cedar and the Lord's unwillingness to continue to dwell in a tent was

repeated. The appeal was evidently not in vain. A press report has recently gone out from that town that a brick church is under construction, making the heart of this old soldier to rejoice ere he went to his reward."

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WHAT THE CHAPLAINS ARE SAYING

Rev. Charles S. MacFarland, General Secretary of the Federal Council of the Churches of Christ in America, has been interviewing the Army and Navy Chaplains, both the veterans and those newly assigned, and reports them as enthusiastic regarding their work. While allowing for all delinquencies incidental to army life and not minimizing the difficulties with which they are constantly dealing, they express pride in their men and report them as wonderfully appreciative and responsive to deeply spiritual appeal.

Dr. MacFarland has not found a single chaplain who does not rejoice in what one termed "the greatest opportunity of any preacher for a great parish, who wants hard work with ample spiritual reward." Another said: "I would not swap my position for any in the camp, whether military or religious."

They all appear ruddy and in good health. In an interview with General Gorgas in Washington, this veteran soldier expressed the highest praise of the chaplains and their work.

The work of the Federal Council for the past five years in setting up its General Committee on Army and Navy Chaplains, is felt to be one of the most clearly providential tasks undertaken by the Council and with the passage of the new bill by Congress providing for three times the present number of chaplains, the Washington Office of the Council will have its hands full of work.

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NOTES AND PERSONALS

We are indebted to Brother J. D. Gunter, Sanford, N. C., for several copies of THE CHRISTIAN SUN during the eighties.

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Buy your Bibles and books from THE CHRISTIAN SUN. We sell as cheap as you can buy and make a profit for the benefit of our work, too.

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Rev. W. B. Fuller, Chattanooga, Tennessee, was at Elon College last Sunday and spoke before the Y. M. C. A. Brother Fuller is doing work for the Master as Religious Secretary in the Army Y. M. C. A.

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THE CHRISTIAN SUN is not the only paper that is feeling the pressure of war times. More than six of our *Exchanges* carried an urgent call for help last week. One paper with ten thousand subscribers has been forced to cut down the size of its paper and another has advanced its price to $2.50.

o——o

THE CHRISTIAN SUN had on January first of this year only eight (8) more subscribers than it had on January first thirteen (13) years ago. Nearly five hundred of our present subscribers have been added since the meeting of the last Convention.

Mrs. Susie V. Fry, Utsonomiya, Japan, writes: "I wrote you last year that the opposition was broken and that over 75 persons came to our literary entertainment. This year, on the same date, over 100 attended, many of them being young persons who expect to enter our school in a year and a half from now."

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Rev. Stanley C. Harrell, pastor at Windsor, Va., and other near-by churches, has resigned and accepted a chaplaincy in the U. S. Army or Navy, the report does not say which. This leaves a large field without service, but it is hoped that it may be speedily supplied. Brother Harrell may be more needed in the service of the government, but he has left a very deserving field. —*Herald of Gospel Liberty.*

o——o

All our *Exchanges* are reaching us from two to five days late. The transportation of the mails is poor now, and traffic is blocked. The Fuel Order, requiring all establishments to close on Mondays, has also handicapped publications. Monday is the main day on THE CHRISTIAN SUN, but we are now forced to close up that day. "On time" is our slogan, but with our best effort it seems impossible now. The weather conditions have also hindered us for some weeks. We have been unable to keep our workmen warm enough to do the usual amount of work. Be patient, friends, be patient.

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QUOTED FROM THIS ISSUE—FIND THEM

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Have faith and back up your faith by your works.

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There is not a line of service to which woman has been admitted.

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The average outsider is not looking for the church that is doing as little as possible.

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Just in proportion as our Christian activity widens, our Christian experience deepens and strengthens.

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Too often we neglect to report what we have done and we lose the encouragement that should come from this source.

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But whereas the business of the Lord stood still on Sunday, the business of the world went ahead on Monday.

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A BIBLE

We have on hand at THE SUN office the most attractive Bible that we have been able to get for the money since the great increase in paper two years ago. The Bible which we have reference to is the Oxford print and is prepared for Sunday school teachers and for general use. The binding is Keratol, divinity Circuit. The corners round with red under gold edges. The type is reasonably large and the volume measures 5½x8½, making a neat Bible for the home. The price is $2.65 postpaid. When ordering call for Bible No. 04468.

SUFFOLK LETTER

—o—

Temperance and woman's suffrage seem to be co-partners in human progress. Both have had a long process of coming into public favor; but both are sure to win. In fact, one could hardly win without the other. Both are right, though we are blinded by traditions, laws, and education. The liquor interests believed they were right, because they were licensed by *law*. Law has given men, only, the right of suffrage, and we believed it was right because it was law; but law itself may be wrong. The fallacy has been that law was right. If law were always right, it would never be necessary to repeal laws.

Nation-wide temperance and woman's suffrage would be a large factor in universal peace. Sober nations would settle questions of difference, more likely, by international courts. Woman is the greatest sufferer in war and no doubt women would vote so as to prevent war. If Queen Victoria had been on the throne of England this present war might have been prevented. It is a fallacy to admit that women can rear the voters of the world and then to deny her the right to vote. Besides this, it is a violation of the foundation principle of our democracy to require woman to pay taxes and then deny her representation in the affairs of state. Taxation without representation made the Revolution of 1776, and the Government has violated its own position ever since. Common justice would give woman the right of suffrage. All the questions of propriety and social fitness would take care of themselves.

There is not a line of service, to which woman has been admitted, that has not improved in decency, refinement, and efficiency. She has transformed the school, she has closed the gates of vulgarity and profanity in the office, she has refined the store, she has made the shop a new institution, and she has cleansed the social and moral atmosphere of the business world. The church of the Christian era is the same church of all time, plus Jesus and woman. The Christian church without woman would be no more than the Jewish synagogue. She is breathing a new spirit into missions, music, and the Sunday school. Her deft hand binds up the wounds of mankind in hospital and home, soothes the brow in pain and sorrow, and it is her tender voice that hushes the sobs of the world. The temperance cause, in its truest spirit, was born when Ohio women prayed on the saloon floors and begged the God of mercy to save their husbands and sons. The prayer-floor has done more for the cause than the floor of Congress, though all temperance people thank Congress for the great work "she" has done. Did you ever notice that we think of our country in female terms? Why is the Statue of Liberty a female figure? Why is the figure holding the scales of justice a female figure? Why do we speak of the battleships as "she"? Why do we think and speak of the church in female terms? Why do we deny to woman in "law" what we accord to her in "fact"?

W. W. Staley.

FROM CHAPLAIN ROUNTREE

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I have just returned from the weekly Christian Endeavor meeting at the Naval Prinson at this Yard. There were as many as two hundred and twenty-five present and more than forty took part. It was an inspiring meeting. It is marvelous to hear some of these boys speak. When it was proposed to the boys down the line that they take some part and express their experience and opinion on the subject "Reaching Out," many gladly responded, others did so by saying, "Chaplain, I never did anything like that before, but I will begin by trying." The hour was altogether too short. Many who were prompted to do their part had to be denied.

This society is only a month old, and has doubled its membership. The boys volunteered the organizzation and have taken hold of the work with earnestness, and, a great per cent of them, with all seriousness.

The boys aboard the Southery, the Receiving and also the Prison Ship at this Yard, are also asking for an organization. Of course they can have it. This will perhaps assume the proportions of one hundred and fifty strong with every assurance of interest equalling the prison work.

I have great joy in all genuine successes which bring results in the spiritual life of these boys. The only objection one can have is the over-taxing of one's strength. A duty of five services on Sunday, and a meeting of some sort nearly every day in the week, pulls hard. One needs relaxation and the even normal life. But demands creates duties, so here we go.

Last Sunday we had the honor of the visit of two distinguished friends: Frank W. Pattison, D. D., once the assistant pastor to Dr. G. Campbell Morgan of London; and Dean Hodges, of the Episcopal Seminary, Cambridge, Mass. Dr. Pattison spoke for the boys at the Hospital, and Dr. Hodges in the afternoon spoke to the enlisted men of the Yard; in the evening he spoke to the prisoners. These are excellent men and most forceful speakers. It is an inspiration to know them. Dr. Pattison will give to the boys this week stereoptican lectures on "Sky-piloting in Cow-boy Land."

H. E. Rountree.

Portsmouth, N. H.

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"THE WEATHER IS TOO BAD"

"The weather is too bad; we cannot have any Sunday school; no use in trying."

"Our school has been closed ever since this bad weather commenced. People will not come out through such weather."

I cannot tell how many times I have heard these statements, or one like them, made within the last few weeks

I am wondering exactly how much truth there is in it. A few weeks ago I went to a country church, leaving home on Saturday night, when it appeared as if we might have a reasonably good day next day. But on Sunday morning it was snowing; not very cold, not very windy, but certainly not a very agreeable day in

which to be out. My host, however, got out his machine, and we traveled the distance to the church. An unbroken expanse of white greeted us. After waiting a while to see if any others would venture, we turned about and went back. The school was closed; the weather was too bad for the people to get out. But was it? Next morning, the snow was deep on the ground, the thermometer hovering close around the zero mark, and a bitter wind. *But*—the stores were open, the teachers were at the schoolhouse, the road had become a beaten track from the number of autos and buggies that had already passed. No, there were not so many in the stores as usual, not all the children were at school. That is true. *But whereas the business of the Lord stood still on Sunday, the business of the world went ahead on Monday.*

How many of you can point to a store that has closed its doors on account of the weather? How many manufacturies, or offices, aside from those which have been compelled to close for lack of fuel, workers or other contributory causes? I am speaking now of those which have closed wholly and solely on account of the weather. Is it not strange that our delicate children who cannot stand the Sunday cold for a couple of hours, are rugged and stout when it comes to standing the Monday cold on their way to school? Is it not strange that the man who will not take an animal out in *such weather* on Sunday, will hitch up on Monday or Tuesday to go to town?

What shall we conclude, then? That our business is more important than the Lord's can be? That His can wait, but ours cannot? One would almost think it to be our opinion on the subject. I believe, however, it is lack of thought rather than lack of heart. But "evil is wrought by lack of thought, as well as by lack of heart." Our world today is in the midst of the most terrible war of history. Our boys, as well as the boys of other countries, are called to offer their lives upon the altar of their country. Is this a time to cease praying, and the assembling of ourselves together? Paul did not say "Forsake not the assembling of yourselves together when the weather is good." Perhaps the faith which moves us over the muddy road or through the snow is more the prevailing faith, than that which wafts us along good roads in the summer time. The faith that moves (through) mountains of mud or of snow may be the thing most needed in your community. Will you not, until you know that Satan has quit business, do your best to keep the Lord's business going in your community?

Brother superintendent, you know, or think you know, that you will be the only person present, will you not do your duty? Will you not go to your Sunday school? Perhaps one or two others will be moved to follow your example, and then, you may claim the promise. "Where two or three are gathered together in My name, there am I in the midst." It is a great thing to hold a meeting with the Lord.

MRS. F. BULLOCK,
Field Secretary Eastern Va. S. S. Convention.
Suffolk, Va.

THE WAR CONTINUES TO CLAIM OUR BEST

When diplomatic relations between the Imperial German Government and the United States were severed and final declaration by Congress that a state of war already existed between us, it was the universal opinion that a long, difficult struggle lay before us, one that would claim our *best*, if not our all, to win with becoming completeness. Experiences thus far have demonstrated the rightness of this impression. From the first the authorities claimed and secured the best from among us, and as the authorities continue to call the rule is unvaried.

On Monday, January 28, the Rev. James H. Lightbourne, South Whitley, Ind., son of the late Dr. A. W. Lightbourne, left his parish to enter the army training camp at Charlotte, N. C. His going effects an immediate loss to the churches at Sidney, Colamer and Booneville, where he has labored with complete satisfaction and marked success for over two years; to the Eel River Conference in which his influence had become a wholesome factor, his counsel and advice eagerly sought; and finally, to the Christian Church at large in which his ministry was fast becoming a gracious benediction. James Lightbourne is not nearly so widely known throughout the Church as was his father, or as is his brother, Rev. A. V. Lightbourne, Dover, Delaware, but he has within him the making of a real minister, the latent possibilities which, when fully developed, will enable him to bear with becoming dignity the useful mantle so worthily borne by his venerable father. If any among our brotherhood have sons at Charlotte, have them look up Lightbourne—they will find in him a real friend and a true Christian gentleman.

We shall miss him greatly as he goes from our midst. But while we shall miss his usual activities for the time being in Church and Conference, we realize that his services are not lost to humanity for, indeed, he goes from smaller to a larger field. For wherever James serves, in the Church or the community, or be it in the camp, in the trenches, or in battle array, his influence shall count for his Master and for the winning of men to Christ. God bless James Lightbourne, keep him and bring him back to us, safe and sound.

L. E. SMITH.

Huntington, Indiana.

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NOTICE

To the Secretaries and Pastors, Eastern North Carolina Christian Conference:

The Christian Annual will be mailed to the church secretaries of the Eastern North Carolina Christian Conference this week. Secretaries and pastors will sell them to members of the Church at twenty cents each and make returns to Conference at the next annual session. Churches desiring more copies may be able to secure them through their pastors from churches which have more than will be needed.

W. C. WICKER,
Secretary Eastern North Carolina Christian Conference.

February 5, 1918

FROM OVER THE SEAS

CHRISTMAS PROTRACTED

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Two years ago I wrote of the exceedingly warm, perfect weather we had for the Christmas celebrations of the twelve Sunday schools of Utsunomiya and its villages. This year we had the sunshine and the freedom from the strong, mountain winds that often make going a burden, yet the cold was the record-breaker of the past thirty years. Every morning the mercury ranged between 18 and 22 above zero. Only twice during the fourteen years we have lived here has it stood lower, this morning, January 4, and once a few years ago, near the end of January. Each of these days it marked 17.

This time Mr. Fry and Maki attended the "Christmas" held in the church on Sunday afternoon, the combined one of the two schools nearest the church. The children could not go so far every Sunday, but on Christmas they could go, and keep still, in the unheated church, that seemed to them almost a cathedral. Mr. Fry was present at the Yaita celebration, on the 27th.

Monday afternoon Mr. Fry and Maki helped take the treat to the Poor House, though the only other "Christmas" they attended was the one of the church Sunday school held on Christmas night. Then the church was warmed and decorated. The kindergarten children had the front space for their chairs. Their Christian motion songs brought earnest applause every time. Nearly all of their mothers and many of their fathers were there. Most of those people could not be induced to enter a church on Sunday mornings, but when their son or daughter was on the program no amount of anti-Christianity could keep them away. The army officer papas appeared in citizens clothes. Misses Furuyama and Namae prayed and worked, unstintingly, in the training of the tiny tots and the inviting of their parents.

The kindergarten mothers tell of the bed time prayers and grace at meals and Bible stories that the little ones introduce into their cultured, but pagan, homes. Their teachers can lead the mothers to the W. C. T. U., from which the church is easily entered.

Mrs Ishigaki, wife of the pastor and music teacher of the girls' school, had trained not only her own class of girls but a class of boys to do some fine singing.

Her oldest son, our Maki, and several others, received their third medal and certificate for perfect attendance. Others were proud of their second or first. I was much surprised to be given a pretty certificate for continuous teaching, in one school, for over ten years, while Pastor Ishigaki and Miss Take Nakai, domestic science teacher in the girls' school, each received similar ones for five year periods.

Nearly all of my class, the first ad second year pupils of the girls' school, received their medals, though very few of them were there that night, having gone home for the holidays. Especially all those in or near Kannari went home to be at the wedding of Miss Aiji Ogata, the Bible woman who has done such productive, pastoral work at Kannari for the last two years. She will continue her work for the new husband is the pillar-like member of the church who sits the third, from the left, in the second row, of the photo in the Christian Missinary of November, 1917. Miss Ogata is the fifth woman in the front row.

Of course Miss Take Nakai's class sang and recited, as it always does, in a way to win believers. At the close, a young woman convert of Miss Harada's, the Bible woman who has worked the past year at one of the village Sunday school places, was baptized by sprinkling, the first of the fifty-seven baptized in that building who has not gone into the water. The young woman is the sister of one of the first students of the girls' school. Another sister had made the great confession to Miss Harada but could not be present that night.

At the Sunday school Miss Kohara Kimura conducts, the man and his wife have asked for baptism.

Miss Namae's Sunday afternoon school "deacon" of last year's baptism never misses a meeting. A host of her friends are just ready to enter the Kingdom. Miss Namae's Monday and Wednesday Sunday schools received a large number of medals.

Miss Toshi Saito's school, at the Greek home, had to change places because of the moving of the family, so that school did not celebrate this one time. At all of the other places Miss Nakai and I sat through the cold, comfortable through the warmth of the children's joy. At each place she made a speech and I offered prayer. At each, the decorations were some paper chains the kindergarten made and a large picture that I made from the Sunday school picture roll of the first quarter of 1917. Two American Sunday school cards, two tracts, and a one and a half cent bag of cake was the treat for each, except at the church, where more and different gifts were bestowed. There a collection was also taken that was divided between three worthy objects. While we were eating our Christmas dinner, five dollars came from America, sent by the first graduate of U. C. G. S., Mrs. Hoshimiya, nee Nagai.

Every seat in the body of the church, the gallery and kindergarten rooms, as well as all the standing room, was occupied to the close. Jesus Christ was the theme of it all. Santa Claus was not once mentioned. Thus, the numbers, money, sowing and reaping all helped to offset the horror in Europe.

SUSIE V. FRY.

Utsunomiya, Japan, January 4, 1918.

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A CALL FOR UNITED PRAYER FOR THE MONTH OF MARCH

The General War-Time Commission of the Churches, at the request of the War Commissions of several Communions, sends out this call to the Church throughout the United States for the joint observance of the month

of March at a time of special penitence and prayer and intercession. A booklet, "New Ventures in Faith" for the use of churches or of small groups or of individuals, containing meditations and suggestions for prayer for the entire month, and so arranged as to be of service in following months, has been prepared and can be obtained at ten cents per copy or $10.00 per hundred copies from the General War-Time Commission of the Churches, 105 East 22nd Street, New York City, and from the War Commission of each denomination.

The last week of March begins with Palm Sunday and ends with Easter Day. The various Communions will have their own special forms of observance of this week, and the Federal Council of Churches will issue a special call with suggestions for these days.

In behalf of the General War-Time Commission of the Churches we venture to suggest the possibility of finding special occasions this year for interdenominational and community acts of cooperation and unity.

1. Hundreds of men have been called and hundreds more will be called from the ministry of the churches to service as chaplains in the army and navy. As chaplains they will be ministers not of their own denomination, but of the nation, serving in Christ's name all the sons of the nation enlisted in the army and navy. Wherever from any community a chaplain goes forth to this great service we suggest that all the churches of the community join in a general consecration service, sending him forth, bearing the ordination of his own body, but with the blessing of all and with the consecration of the community from which he goes to the ministry of the nation.

2 It would not be right in view of fuel conditions that all the churches of the community should be kept open throughout the month, but we suggest that such arrangements be made as will provide some one open church or parish house throughout the entire month to which Christian people may resort by day and by night for prayer.

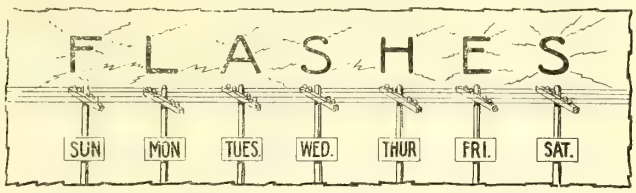
3. As a means of fellowship and unity in common intercession, as well as of just observance of the government's call for the husbanding of every resource, we suggest an enlarged number of union services among such churches as may find it possible, and especially we suggest a united community service of all Christian people in support of our present national duty.

4. Whenever it is found to be possible we suggest intercommunion celebrations of the Lord's Supper.

5. In a few months the government will summon the second enrollment of men under the military registration In advance of the call we suggest that the churches in every community come into touch with all the men in Class I of the government registration so that when these men are summoned to the camps they may go forth with such a work of love and faithfulness already done in their behalf as may steady and uphold them in the life to which they go.

We are sure that the nation by diplomacy and on the field of battle will do all in its power to bring this great struggle to a just close and to restore peace to the earth, and we call upon the Church to use every resource of power and faith and love to hasten the end of strife and to bring in the Kingdom that is first righteousness, and then, peace and joy.

ROBERT E. SPEER, *Chairman.*
WILLIAM LAWRENCE, *Vice-Chairman.*
WILLIAM ADAMS BROWN, *Secretary.*



January 27: John S. Parsons, Fish Commissioner of Virginia, committed suicide today in Norfolk. The sword worn by General Robert E. Lee was placed in the museum at Richmond, Virginia, today by his granddaughter, Miss Ann Carter Lee.

January 28: America has a half million men in France and a million is soon to follow. The Governors of the different States are called upon and urged to stop moon-shining as far as their power is concerned.

January 29: Secretary Baker in a fighting mood brings an urgent message before Congress. He greatly reverses the criticism brought against him by Chamberlain and shows that our war machine has not broken down. Fifteen German airplanes take a heavy toll on the lives of London inhabitants today.

January 30: Major General Leonard Wood has been wounded in France. Injury not serious. Great unrest is growing in Holland. The East is facing a serious coal famine.

January 31: Great discontent in Germany—strike planned Finland situation is growing serious according to reports.

February 1: Raleigh, North Carolina, is to have a steel plant to cost four million dollars. North Carolina congressmen are making a vigorous fight in Washington to have the Government pay the rural letter carriers more money.

February 2: The food administration, through its State auxiliaries announces that for each pound of flour purchased there must be purchased an equal amount of some kind of cereals.

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Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.

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Advertisers say that religious papers are usually read on Sunday when the people have more time for deliberation. This is why the advertisers prefer church papers but the church paper with the small circulation is always handicapped because it cannot demand a justifiable advertising rate.

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If you are a Democrat you ought to read Democratic literature in order to know your party; if you are a Republican you ought to read Republican literature to keep informed about that party—if you are a member of the Christian Church you ought to read THE CHRISTIAN SUN so you can keep informed about your Church.

A GOOD NAME

(By Rev. A. W. Andes)

"A good name is rather to be chosen than great riches."—Prov. 22:1.

Perhaps the popular choice would be for riches, but a wiser than we has said it is better to choose a good name. If choosing riches always brought riches there be but few poor people. But while riches are not always to be obtained even if we do choose to have them there is something better to be had as a matter of choice —a good name.

If we would have a good name we must exercise prudence as to our language and conduct. Verse 3 of the chapter in which our text is found says, "A prudent man foreseeth the evil." The entrance to every course of conduct should be prefaced with a careful looking ahead to see what the probable outcome might be. Many a person failing to look ahead has gone down the road to ruin, despair, loss of good name, heaven, and everything else the human heart might hold dear. Exercise prudence, young man or woman, and thus save your best earthly possession—a good name.

The surest guarantee of a good name is to have the fear of the Lord in the heart. "By humility and the fear of the Lord are riches and honor, and life." Wealth, high position, fine clothes, ability to move in high society, and such things are no foundation for a good name. The finest compliment any one can pay you is to say that you are pious and godly. It may not be so high sounding to worldly ears as many other things we sometimes like to hear said of us, but after all it is the best. Some people adorn themselves in such costly array that they have practically nothing to give to the support of the Lord's work. They seem thus to care for compliments on their outward appearance, but care very little about the Lord's approval or favor. Some of the poorest people I know are known by all as "a good man," "a Christian woman," etc. Their good name is rather to be chosen than anything else in this world. Real godliness and vital piety are a safeguard against the many fiery darts of the evil one that would tarnish our good name.

Let us think also of a good name for the community. This should be if interest to us because we are classed with the community in which we live or from which we come until we have proven ourselves to be either better or worse than the average of the community. A bad man going out from an honorable community is looked upon as respectable until he proves himself unworthy. Likewise, a good man going from a bad community is regarded with suspicion until he proves himself worthy of confidence.

Every citizen ought to have enough community pride to want a good name for his community, and try to obtain it or preserve it. I have known some communities to be devoid of a good name because of the frequent crimes committed there; others, because of the manufacture, sale or consumption of strong drink with the attendant drunkenness and debauchery; others, because of the prevalence of backbiting, and the consequent neighborhood squabbles. When any community is noted for any of these things it gets a bad name, and this malodorous reputation attaches itself to every resident thereof until he proves himself above par. Now, a public-spirited citizen will set himself against every form of vice and crime in his community, and try to raise the moral standard. He will vote against saloons if they exist there; he will discourage in every way possible every form of evil found there; he will encourage the young to go to school and all the people to attend church. As no one person alone can do what should be done he will line up with every organized movement in the community looking toward the raising of the standard and making the community one to be proud of.

The best organized force in any community is the church. But what can the church do without a good name? Unless the church can maintain a good name it had about as well sell out and quit business. You may have a church with plenty of members, plenty of wealth, education, talent, a fine building, a magnificent choir, an able preacher and all that, but without a good name it is a dead thing in the community, and its stench will be more unwholesome than helpful while it stands, like a whited sepulcher, a monument to its own amazing folly. I use the word "stands" with some hesitation. It may "stand" for a while. It is more likely to fall It surely will not go forward unless it can rid itself of its handicap, and win back its good name. If a church is thus handicapped its first need is not some new equipment, but such a renovation as will give it a good name and influence in the community.

Inasmuch as the good name of the church is so vital to its growth and influence, let us note first a few ways in which an individual member may help spoil the good name of his church.

1. *By being a church boss.* The spirit of the age is against a boss in any kind of organization, be it social, political, or ecclesiastical. We Americans are especially out and out for freedom, and unequivocally opposed to a one man power. When it becomes generally known that Brother Somebody has elected himself to the position of boss in the church, and is running things to suit his own sweet will, regardless of the rights and desires of others, people begin to wag their heads and keep hands off. Many a church has been ruined by the imposition and injustice of one or two self-elected church bosses. This kind of un-American officer usually goes on the principle of rule or ruin, and he generally manages to do both. The church thus afflicted should step in in a brotherly but positive style and show the boss to a seat on the common level, and, as a whole church, take the reins in hand, being governed by the majority, always subject, of course, to the higher authority of the Holy Spirit.

2. *By being a church drone.* As great a hindrance as the church boss is, a hindrance far more common among us is the church drone. And, in fact, many who complain about the boss are those who have shirked duty, and thus forced some one more faithful to assume an added responsibility. It is sometimes said that about one-third of the church membership carries the principal part of the load, and that the other two-thirds are

dwelling at comparative ease in Zion. I do not know how to make an accurate calculation on this point, but I do know that if this is anywhere near the truth such a condition ought not to exist. I can see no reason why any one member should be any less interested in the church than another. It is true some cannot do as much as others, but that does not mean that their interest should be less. Any member ought to be loyal enough to stand by his church, attend it, support it, work for it, and pray for it, or he ought to have enough respect for the good name of his church to ask that his name be dropped from the roll, so that his membership as a drone might not cast a shadow over the church. An organization composed largely of drones does not and cannot command the respect of the thinking people in any community. It thereby loses its good name, and its prospect of growth.

3. *By being a church sharpshooter.* Occassionally a member is found who by his sharp criticism or unkind slurs of others and their so intimidates or discourages them as to make them unwilling often to do the work they should do in the church. The preacher sometimes goes a-limping, too, from a wound inflicted by the church sharpshooter. Criticism of the right kind has its place, but encouragement and wise counsel fill a much larger place in the church. Only a few well-directed shots from the sharpshooter, sometimes, are sufficient to turn the tide of the church in the wrong direction, and cast a shadow upon its good name.

The church may inject itself into the favor of the people by the piety and godly lives of its members. Where such a wholesome condition exists among at least the greater part of the members, the people outside are bound to hold the church in the highest respect even though differing from it in points of doctrine. The world admires godliness wherever it finds it more than it does similarity of doctrines and dogmas. Jesus said, "I, if I be lifted up will draw all men unto me."

As a part of godliness there will be religious activity. This will express itself in soul-winning, in gifts to missions, in faitful church attendance, and in laying hold with a will to every good work the church may undertake. People are not drawn to a lifeless, inactive church, and usually have but little more inclination to join it than they have to board a sinking boat. The average outsider is not looking for the church that does as little as possible, but the one that does as much as possible. For a church to advertise as a drawing card that it had done nothing and raised no money the past year would be to advertise for its own defeat. Are you by your attitude toward the church and your life in it adding to or taking from the good name of your church? Vital piety in the individual life insures a good name there, however poor the individual may be in other respects, and the same principle lived out in the community and in the church by the aggregate of individuals composing them will place the royal crown of a good name there, and all who have thus chosen wisely will eventually have great and eternal riches too in the world to come.

Harrisonburg, Va.

Strengthen America

LIQUOR AND THE WAR

—o—

Food, Labor, Life—

These are the chief factors in winning the war: and the liquor men are wasting all three

—o—

They are wasting food—

last year the waste amounted to 7,000,000,000 pounds of food-stuffs!—*And they have no right to starve some men by making others drunk!*

They are wasting labor—

about 300,000 men are engaged in the manufacture, sale and distribution of booze—in breweries, saloons and restaurants, as brewers, bartenders and waiters—at a time when every man is needed in some useful occupation to help win the war.—*The labor of these* 300,000 *men is worse than wasted—no possible good can come of it, but much harm is done.*

They are wasting life—

bartenders, brewery workers and waiters in saloons lose an average of six years of life on account of their occupations. If the 300,000 men who make and sell booze lose an average of six years of life, it makes a total of 1,800,000 years of life. The average man works about 30 years—*so that the liquor traffic is using up the equivalent of* 60,000 *men in each generation. And this is too great a price for the nation to pay.*

For these reasons:

first, the waste of food; second, the waste of labor; third, the waste of life;—for these reasons we have a right to demand that the liquor business be abolished.

If you believe that the traffic in Alcohol does more harm than good—*help stop it!*

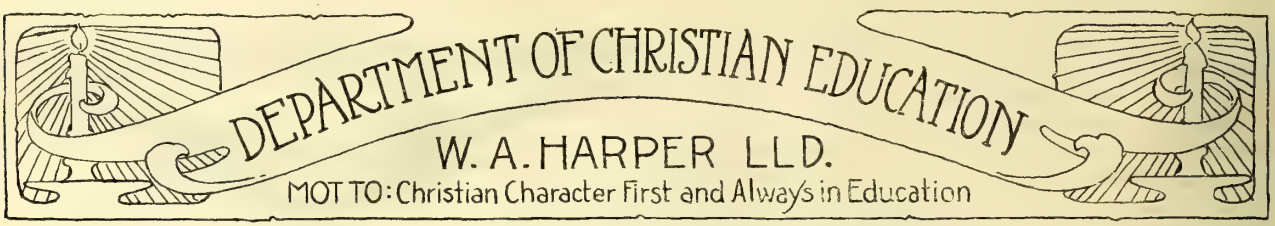
STRENGTHEN AMERICA CAMPAIGN.

—:o:—

WE WANT YOU

Pastors, superintendents, leaders, organists and singers of the Eastern North Carolina Sunday School and Christian Endeavor Convention to meet us at Christian Light church, Kipling, Harnett county, N. C., at 10 a. m., Thursday, February 14. Bring your song books (Joyful Praise) and stay with us until Sunday afternoon. The Musical Institute is going to be there, the Music Committee will be there, and you *should* be there. Write Brother John R. Brown, Kipling, N. C., and let him meet you at the station.

J. H. MORING,
W. L. THOMAS,
MISS MAY STEPHENSON,
JOHN R. BROWN,
GEO. M. MCCULLERS,
Music Committee.



BILLY SUNDAY IN WASHINGTON

—o—

Rev. B. F. Black and I heard Billy Sunday on Thursday evening, January 31, in the great tabernacle in Washington. We also saw, and seeing was one of the large items of the occasion.

We went early and got good seats, where we were in plain view of the evangelist. The great audience, perhaps 15,000, assembled reverently till the preaching hour. None came late. Whether the doors were locked to keep them out, I cannot say, but it was an on-time congregation. I wonder why?

Homer Rodeheaver began the song service promptly at 7:30, and at 8:00 by my watch the athletic champion of Jesus arrived. He introduced a Japanese Major General on his way to the Western Front. The General could not speak English, but the Japanese Ambassador could and interpreted for him. "I live far away," he said. "but not so far that I do not know of Billy Sunday." It was a safe hit, and the little yellow general was applauded to the echo. He bowed till it looked as if his politeness would be exhausted, but it was not. He may not be a great military strategist, but he is a great gentleman undoubtedly.

The text was from John 7:17: "If any man will do His will, he shall know of the doctrine." The sermon might well have been entitled "How to Answer Infidels." It was not a highly intellectual deliverance, but a dramatic vindication, to which we were treated. When he concluded and began with groans to plead with God in prayer for the unsaved present, I felt that no critic of the Christian faith could possibly say anything even to cause me to hesitate in regard to its genuineness. I think it is fair to conclude that the others felt the same way, and after all, that is the real test of a great sermon.

The discourse lasted more than an hour. The congregation (or shall I use that Scriptural word, the crowd?) laughed, applauded, yelled, grew solemn, wept, as Billy willed it. He is a master of group psychology. As he examined the various reasons for rejecting the Church, that hypocrites are in it, that nature is my god, that the Bible is a tame, dull book, that, that ,that, he lifted the people in flights of impassioned eloquence till they saw the pearly gates and that like of the swoop of the eagle brought them instantaneously to contemplate their own sorrowful personal situation without Christ. His answer to the intellectuals who deny the virgin birth was the most satisfying item in the matchless onslaught on sin. Onslaught is the word that fits Billy's impetuous method of preaching the Word.

Of course, the sermon was punctuated here and there, everywhere, with Sunday-grams. When they come they are as natural as the sunshine of a beautiful spring day. There is nothing grotesque about them. They are wonderfully picturesque. Never is one put in for ornament's sake or to produce merriment. They always arrive at the spychological moment, and drive home forever the point you have seen, but which may not have punctured your "mental cranium." I can offer no criticism of his manner, either of speech or of delivery. It is natural and spontaneous, absolutely devoid of artificiality and stage-play. It is the way God has ordained that a great spirit shall express His message to an age that is so obsessed in materialism as to need startling from an impending ruin. Sunday sees the precipice and startles the man.

The results achieved justify my approving judgment. The night we went was dismal overhead and under feet. The local churches on such a Sunday night would have been sparsely attended, if not closed. Here, in a cheaply constructed, inelegant, unpainted wooden barn of a building, far from their homes, gathered 15,000, perhaps more, to hear the gospel preached by the prophet God is so abundantly blessing in this age. And when the word of invitation came, by the hundreds they streamed to grasp his hand and be registered by the army of ubiquitous secretaries, through whose drag-net no man could pass unnoticed. And what delighted my soul was the smile of heavenly comfort on the faces of the men and women who went forward. They were converted all right. Billy's preaching wins souls.

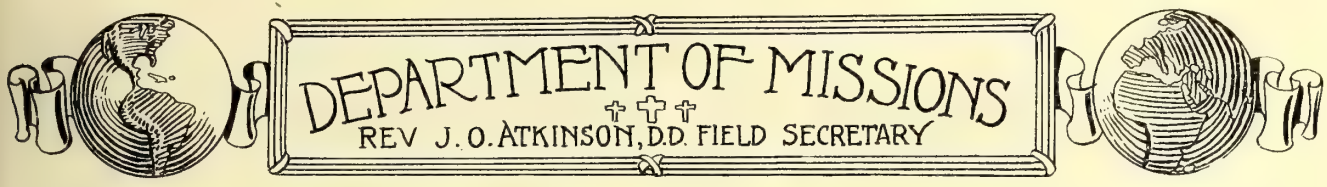
—:o:—

TWO NEW CHAPLAINCY BILLS

Two new chaplaincy bills for the National Army Chaplains will soon be introduced into Congress and are promised speedy passage. One will mean the increase of the number of chaplains to one for every 1200 men enlisted, or an additional 485 chaplains for the National Army. The Christian Church should furnish five of these additional men. I would be glad for any minister interested to write me at once.

The second bill will provide a Chaplains' Training School at Fortress Monroe. Here for one month prospective chaplains will be trained. If they make good, they will receive their commissions. A salary of $100 and expenses will be paid during the perid of training. The age limit is 35 years, though a few exceptional men beyond that age have been appointed. The educational qualifications are college and seminary training, though one of these may in exceptional cases be omitted.

A third bill that ought to be introduced and will be soon is one to place the Army Chaplaincy on par with the medical, dental, and veterinarian corps. These latter three can rise to the rank of Colonel. Our chaplains can rise only to major. Religious leaders must not be so patiently discriminated against



MAKING 1918 MEMORABLE

—o—

Since engaging in this missionary task I find scores, not to say hundreds, whose hearts, like my own, are burdened with a yearning and a zeal for the expansion and growth of our Church and the Kingdom of Christ, and we know very well that, apart from Christ's bare command to make disciples of all nations and to go into all the world and preach the gospel to every creature, I say, apart from this command, the church has found by experience that her vitality and power and growth are in proportion always to her missionary spirit; and, if the Church narrows her visions and her activities to local conditions, she divorces herself from the source of power and becomes more or less atrophied not to say parlyzed. Any one acquainted with the history and growth of churches knows full well that is only by having the missionary spirit in its widest scope that the Church is enabled to do much in the homeland. Jacob Riis's oft quoted saying is true as substantiated by history and by experience, namely: "Every dollar contributed to foreign missions releases ten dollars worth of energy for dealing with the task at our doors." History and experience also confirm the words of Dr. George R. Grose, "That the expansion of Christianity is absolutely essential to the vitality of Christianity." Just in proportion as our Christian activity widens, our Christian experience deepens and strengthens.

———:o:———

NOTICE—Women of North Carolina and Virginia Conference

—o—

May I remind the Virgilina women that they are to organize a Society at Liberty; the Pleasant Grove women, at South Boston and Semora; the Reidsville women, at Howard's Chapel and Happy Home; the Greensboro First church women, at Pleasant Ridge, Below's Creek, Salem Chapel, Mount Bethel, New Lebanon, New Hope, and Kallam Grove; the Durham women, at Goshen Chapel and O'Kelley's Chapel; the Elon women, at Hine's Chapel, Shallow Ford, Bethlehem, Long's Chapel, Bethel, Concord, and Mt. Zion? This is the new organization work we are to do.

MRS. W. A. HARPER.

———:o:———

TO THE WOMEN OF THE EASTERN VA. W. M. CONF.

—o—

In the call that is being made to the women of our Church for the February Mobilization campaign, the minimum portion for our Conference is: New Woman's Societies, 3; new Young People's Societies, 3; new Cradle Rolls, 3; new members, 30; pledged intercessors, 60. We are exceedingly anxious that this and more may be accomplished, and we ask for your help. Already one church has been heard from. A good sister writes: "We have never had a W. M. S. in Isle of Wight Christian church. We talked about it at our last Aid Society meeting and decided to organize one." There are other women who should and, we believe, will do likewise. Who will be the next to report?—MRS. C. H. ROWLAND, *President of Eastern Va. W. M. Conference.*

———:o:———

MOBILIZATION MONTH

—o—

The Presidents of the various Woman's Conference Boards have received literature and figures, telling them what is asked of their respective Conferences in the drive for new organizations, new members, and pledged intercessors for the mission work of the Church This is to be pushed in February and is to be known as Mobilization Month. It is up to us to prove our loyalty by meeting the requirements asked for, so let us resolve to do our part in order that the increased cost of maintaining our work may be met and that the work may be enlarged and strengthened.

By all means, report the work accomplished in your Conference on the blanks sent for that purpose. Too often, we neglect to report what we have done, and we lose the encouragement that should come from this source. We shall expect each Woman's Board to certainly reach the minimum requirement.

MRS. C. H. ROWLAND

———:o:———

Quarterly Report of Woman's Home and Foreign Missionary Societies of Eastern North Carolina Conference for Quarter Ending October 31, 1917.

Amount of dues	$31.10
For Elon Orphanage	11.02
For Sendai Orphanage	2.95
For Sendai Station	31 25
Special Foreign Missions	5 00
Literature Fund	1.75
Total	$82 37

The above amounts weer received from Missionary Societies of the following churches:

Mt Auburn Woman's Society	$20.43
Mt Auburn Willing Workers	3.59
Mt. Auburn Cradle Roll	1.73
Mt. Auburn Home Department	8 25
Mt. Auburn Friends	6.90
Henderson	23.35
Wake Chapel	13.62
Chapel Hill	4.50

MRS. A. F. SMITH, *Treasurer.*

(This report was received January 28, from Mrs. C. H. Rowland.—EDITOR SUN.)

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—

Your contributions to the Christian Orphanage for the year 1917 were $10,233.21. We should be willing to sacrifice more this year than last. We must go forward in the work; it will not do to go backward. I think it is always best to have some goal to work to; have some object in view to reach. So in the beginning of the year 1918 let us resolve to do greater things for the Master than ever before. Let us reach more little orphan children than we have in the past in any one year. Let us make their lonely path more cheerful and their little lives more happy and train them in the path of right living and point out to them higher ideals in life.

Let us make our best effort to get our Institution out of debt by January, 1919. Let us sacrifice to do this.

To do this let us set the following goals for the year 1918:

Sunday school and other offerings	$4500.00
Easter offerings	2000.00
Thanksgiving offerings	4500.00
Total to reach this year	$11,000.00

Just eleven thousand dollars to reach for the year 1918. Can we reach the goals set? I have faith enough in the Christian Church to believe that we will reach each goal set for this year.

How can we reach the goals? By everyone doing his or her part. Let us begin now to sacrifice toward this end, and see how fast we can run the amount up. Just think for a moment! Only eleven mile-posts to pass to reach the goal! Let us see how quick we can reach the first thousand dollar mile-post.

Let every member of the Christian Church stand side by side, shoulder to shoulder, and pull at the same time and pull toward the goal, and, when the last report for the year 1918 is made, I feel sure the amount will have been reached. *Have faith and back up your faith by your works.*

—:o:—

REPORT FOR FEBRUARY 6, 1918

Amount brought forward		$286.86
Sunday School Monthly Offerings		
Alabama Conference:		
Wadley	$ 1.00	
Eastern Virginia Conference:		
Franklin	5.00	
Memorial Christian Temple	15.00	
Wakefield	1.00	
Antioch	2.00	
Holy Neck	5.00	
Eastern North Carolina Conference:		
Ebenezer	2.00	
Morrisville	2.00	
Amelia	2.41	
Henderson	7.66	
Western North Carolina Conference:		
Mt. Pleasant	1.00	
Hank's Chapel	1.00	
North Carolina and Virginia Conference:		
Apple's Chapel	1.00	46.07
Special Christmas Offerings		
Boys' Classes, Memorial Christian Temple	$11.00	
Cradle Roll, Argos Christian S. S., Argos. Ind.	1.00	
G. R Maynard, Watson, N. C.	10.00	
W. M. Goodwin, R 2, New Hill N. C.	5.00	
Esther Poythress	1.00	
Miss Mabel Eaton's Sunday school class, Lakemont, N. Y., on support of a little girl	13.00	41.00
Special Offerings		
L. I Fields, Lynchburg, Va.	10.00	
G. L. B. Penny, guardian, for Rogers children	136.84	146.84
Total for the week		$233.91
Grand total		$520.77

—:o:—

Dear Uncle Charley: Here is my dime for January. Hope you will receive it all right. I will be eleven years old the eleventh of February, so it won't be long before my birthday. I am in the fourth grade at school. We have a good time at school.—*Willie Alonzo Staylor, Edenton, N. C.*

Study hard in school and learn fast. I have a little girl eleven years old who gets 100 on her lessons.—*"Uncle Charley."*

Dear Uncle Charley: Here is my letter for January. Hope the little cousins are all comfortable this cold weather. Find enclosed dime.—*Thomas David Matthews, Jr., Chuckatuck, Va.*

We have had lots of cold weather, but we have kept our little orphans warm and comfortable. You must write often this year.—*"Uncle Charley."*

Dear Uncle Charley: As I have not written in such a long time, I now send you $.50 for the Orphanage. I earned one of the dimes mowing our yard in Roxboro in the summer. I earned the other $.40 in the fall here at grandma's, selling buttermilk.—*Wm. Staley Cheatham, Franklinton, N. C.*

You are a fine little boy. It is good of you to earn your money and send it to the little orphans. You must write often this year.—*"Uncle Charley."*

—:o:—

Once upon a time a man lay upon his dying bed. He described the kind of monument that he wanted erected to mark his grave. He requested that the monument be made from a certain kind of granite that had been advertised in his church paper. The very fact that it was advertised in his church paper made him feel safe in making this selection.

THE BOYLESS TOWN

A cross old woman of long ago
Declared that she hated noise.
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead;
And then, of a sudden, the town grew still,
For all the boys had fled.

And through all the long and dusty street
There wasn't a boy in view.
The baseball lot where they used to meet
Was a sight to make one blue;
The grass was growing on every base,
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The dogs were sleeping the livelong day—
Why should they bark or leap?
There wasn't a whistle or call to play,
And so they could only sleep.
The pony neighed from his lonely stall
And longed for a saddle and rein;
And even the bird on the garden wall
Chirped only a dull refrain.

The cherries rotted and went to waste;
There was no one to climb the trees;
And nobody had a single taste,
Save only the birds and bees.
There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done,
They sent for a messenger man.

There was little, I ween, of frolic and noise;
There was less of cheer and mirth;
The sad old town, since it laced its boys,
Was the dreariest place on earth.
The poor old woman began to weep,
Then awoke with a sudden scream.
"Dear me!" she cried. "I have been asleep;
And O what a horrible dream!"

—*Exchange*...

———:o:———

THE ART OF HAVING TIME

"Did you go around by the hospital to ask how Mollie is feeling today?" inquired grandfather.

"No," hesitated Ruth! "I meant to; but I didn't have time."

Grandfather smiled. "What's the matter with you young folks, nowadays, I wonder? You work so hard, none of you are lazy; but I've been noticing how you never seem to have time to do the things you want to do Tom can't find time to read that new book on engineering, or fix the screen door, and Suzanne hasn't time to mend her gloves or play her fiddle, and Ruth—"

"I'm worse than any of the others," cried Ruth. "There are a dozen letters I ought to write, and I'd love to go to see people oftener, and I want to study Spanish but I work so hard in the office that I'm tired to death by night—you know I haven't any time!"

Grandfather nodded. "I was thinking about the sermon this morning—"

"About gathering up the fragments. What do you mean, grandfather?"

"Our fragments of time, Ruth. I know yours are tiny fragments; but if you could use everyone of them, for work or play, I believe you'd be amazed at the number of baskets you could fill in a week."

"Oh," grinned Suzanne, "I guess you're right. I could mend one glove before breakfast and the other at lunch time Tom can read a chapter in his book, and Ruth can write one letter while I wash the dishes."

"We'll all try it," agreed Ruth. "I'll start to work five minutes early in the morning and go around to see Molly We'll become experts in the art of having time."

"Why, sissy," asked grandfather an hour later, as Susanne took her violin out of its case and began to tune it, "aren't you going out tonight?"

Susanne shook her head. "No, grandfather," she said, leaning over to kiss him lightly, "I happen to have plenty of time to play every one of the tunes you love tonight What shall we have first?"—*Welisprlng.*

A BOOK FOR EVERY HOME

The NATIONAL YEARBOOK and ENCYCLOPEDIA FOR 1918

A Book of Facs, Figures, and General Information

CONTENTS

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SUNDAY SCHOOL LESSON—FEBRUARY 17

(BY G. O. LANKFORD)

—o—

JESUS TEACHING BY PARABLES—FOUR KINDS OF GROUND

Mark 4: 1-20

Golde Text: "Take heed therefore how ye hear."—Luke 8:18

The scene of the lesson is picturesque Jesus had gone again to the sea side where the multitudes had followed Him. And the throng so pressed upon Him that He took a small boat and pushed out a little way from the land, from which position He taught "many things by parables." Here by the sea, under the open sky, and in the presence of man and God were uttered the words of the parable we now study.

1. **The Sower**—"There went out a sower to sow" (verse 3). This is the business of the sower, he is expected to sow because he is a sower. The merchant sells goods, the mechanic plies his trade, and the farmer tills the soil. This is their work. The sower goes forth to sow. He would be untrue to his task if he didn't. Jesus was Himself a sower, and He sowed faithfully ad persistently. Every Christian worker is a sower for the Kingdom—the preacher, the Sunday school teacher, the church sexton—all who are conscientiously doing some service for Christ. If you can't sow on the rich plains or in the fertile valley by the river, sow where you are—the important thing is **sow.** Sow bountifully and sow continuously. The bountiful sowing means a bountiful reaping (See 2 Cor. 9:6). "In the morning sow thy seed and in the evening withhold not thy hand." (Ec. 11:6).

2. **The Seed**—"The sower soweth the Word. (verse 14). The Bible is God's seed corn. The world is the field in which this seed is to be sown. The sower will meet resistance to his sowing and also to the seed—the Word—but this seed **must be sown.** While some hearts resist the truth, other hearts are hungering to be filled from the Book of Life. It is no less the business of the sower to **sow the seed** than it is to **sow.** The seed and not some substitute is the thing needed. Hoover has declared the wheatless and meatless and heatless days for us. Is it not true that many of those who teach might appropriately name their Sundays as seedless days, because the seed of the Word is not given? Sow, but sow good seed; teach, but teach the Word, and not merely about the Word. It is the Word that giveth life and light.

3. **The Soil**—The parable mentions four kinds of ground—four types of human hearts—namely, the wayside, the stony ground, the thorny land, and the good, rich soil. Thus it is seen that as the sower scatters his seed, looking forward in the hope of fruit at harvest time, three types of soil have yielded no increase, and only one type, the "good ground," has proven fruitful at all. The seed did not take root on the wayside; the fouls devoured it. On the stony ground the tender plants soon scorched, their depth was insufficient. The seed germinated among the thorns, but life was soon crowded out. On the good ground there was a satisfactory yield. Three soils failed; one proved a success. The yield from the good ground was sufficient to compensate the sower for the labor performed, and more. The sower must not refuse to sow the seed of the Kingdom because some hearts are barren and cold; he must, on the other hand, regardless of the soil, continue his work of sowing and some seed will fall into hearts that are warm and responsive, and out of these hearts fruit for God will grow.

4. **The Harvest**—The sowing made brought an increase of "some thirty, some sixty, and some an hundredfold." The reaping was larger than the sowing after all. The sower did the sowing; God gave the harvest. It is not for the servant of Jesus to measure the outcome or result of his work; rather it is for him to do his work faithfully and unhesitatingly and wait with with God for the returns of his labor. It is certain, however, that the servant who goes forth weeping and sowing shall come again with rejoicing bringing his sheaves with him.

———:o:———

Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.

CHRISTIAN ENDEAVOR LESSON—FEBRUARY 17

(BY H. S. HARDCASTLE)

—o—

WHAT MY CHURCH IS DOING

1 Thess. 1: 2-6

It was a high compliment which Paul paid the members of the Thessalonian church, when he said, "Ye are ensamples to all," and, inasmuch as he was not a man given to extravagant statements, we will do well to see if we can discover the excellencies which evoked this eulogy, and then interpret these principles in terms of "What my church is doing."

In the first place it was a working church. He says he remembers their "work of faith, and labor of love." They had the true conception of the mission of the church—to represent Jesus Christ to the world in terms of service. And it must be thus with every progressive church. As a lecturer told a band of ministerial students a few days ago, "The church must serve the community in which it is located, or it has no warrant for its existence." And be it said to the credit of the church of Jesus Christ that it is waking as never before to the social teachings of Jesus, and giving itself to "doing," instead of merely "being," for it has seen that the only way to "be" is to "do." Witness the multiple forms of church activity during the past few years.

In the second place it was a missionary church. It had spread the gospel, not only in Macedonia(home field), but also in Achaia and every place(foreign field). And so it must be with any progressive church today. The spirit of missions is the spirit of Christ, and the more a church glows and goes for missions, the more it will grow.

Last, but not least, the Thessalonian church was a church in which every member felt a personal obligation or responsibility. Why is it that every church is not "doing" things? Why is it that every church is not fulfilling its mission? Simply because the average church member has no adequate conception of the personal responsibility which devolves upon him as a member of the church to which he belongs. He thinks that the work of the church falls upon the minister, and a few faithful helpers, and he fails to recognize that the church is an organism which requires the functioning of every member of the body, to insure the health and growth of the church as a whole. An old preacher, who had boasted about what a fine church he had, was asked as to how many members he had. He replied, 'I have but twelve, but every one of them is a worker." And so it must be with every church. It can go forward only as each individual member feels that there is an obligation devolving upon him, an obligation which no one else can discharge quite so well as he.

Let ever Christian Endeavorer, or for that matter, every Christian, who reads this article, asks himself these questions, What is my church doing? Is it reaching the unsaved? Is it ministering to the poor? Is it missionary in its activities? Is it demanding Sabbath Day observance? Is it training the young for Christian service? Is it representing Jesus Christ to the world? And then let him remember that the church can hope to do these things, only as he, and every individual church member measures up to his responsibility.

———:o:———

St. Paul's Lutheran society, Baltimore, Md., raised $1,169.86 for missions last year.

—o—

Members of the society in Shenandoah Collegiate Institute, Dayton, Va., organized seven new societies in their summer vacation.

—o—

Starting with ten members last summer, the Christian society of Amarillo, Texas, now has seventy-five members who have pledged $457 to various enterprises.

—o—

During an air-raid in London, England, a society held its meeting in the basement and invited, successfully, passers-by to come to the meeting.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

CHAPPELL-HUBER

On December 26, 1917, at the home of the bride, Surry county, Virginia, there was a very pretty marriage, Miss Anna Theresa Huber becoming the bride of Mr. Erling Rowe Chappell. The parlor was beautifully decorated for the occasion. While Mrs. O. M. Cockes, of Elberon, Virginia, played Lohengrin's wedding march, the groom came into the room attended by Mr. Milton Williams, of Richmond, Va., as best man, while the bride came in leaning on the arm of her father who gave the bride away. Other attendants were Mr. Gregor Huber and Miss Odie Brittle. The ring ceremony was used. Immediately after the ceremony the happy couple left for Washington and other points.

W. D. HARWARD.

—o—

COPE-THOMPSON

Sunday night, December 30, 1917, at the home of the bride's parents, Mr. and Mrs. C. B. Thompson, their daughter, Mollie, became the bride of Mr. H. L. Cope. The ceremony was performed by Mr. M. J. Carlton in the presence of a number of well-wishing friends. The bride was attired in a becoming dress of burgundy silk with accessories to match. The room was artistically decorated with holly and the beautiful running cedar found so much in this section. The contracting parties stood before an arch which was gracefully twined about with cedar. Just above and behind the arch were the letters "C-T" with a large heart beneath. The only attendants were Miss Ruby Thompson, sister of the bride, who acted as maid of honor, and Mr. Patrick Ross who acted as best man. After the ceremony Mr. and Mrs. Cope left for Mr Cope's father's where they will mak their home. A FRIEND.

OBITUARIES

RESOLUTIONS OF CONDOLENCE

Adopted by the Board of Trustees of the Christian Publishing Association in annual session, Dayton, Ohio.

Rev. G. D. Lawrence, Trustee

We, the Committee on Resolutions, desire on behalf of the members of this Board to express our deep sense of loss in the passing away of our brother, Rev. G. D. Lawrence, of Illinois. For more than eighteen years he was a Trustee of this Board, regularly attending its annual meetings as well as those of the Executive Board, of which he was continuously a member. Through all the struggle incident to the buying of property and enlarging of our Publishing business in Dayton he was both helpful and hopeful.

He gave his best to the cause of Christ, followed the path of duty as he saw it, and no one ever associated with him will soon forget his tender sympathy and loyal comradeship.

We deem it fitting that a copy of this Resolution be presented to Mrs. Lawrence and also spread upon the records of this Board.

Mrs. W. W. Staley, Wife of Dr. W. W. Staley, Trustee

We furthermore desire to extend the affectionate sympathy of this Board to Dr. W. W. Staley, to whom has come so sore a bereavement in the loss of his wife. How comforting that the loving Father is never so precious as when the heart is suffering and life's pilgrimage lonely. It is our brother's privilege to rejoice in the safe promises of God and follow in the tender assurance of that grace which is sufficient for all.

Charles Whitelock, Son of O. W. Whitelock, Trustee and President

Finally, there comes to us the desire to tender the fellowship of our earnest sympathy to our brother president, Judge O. W. Whitelock, whose son Charles has so recently been called away from the path of loyal duty and sacrifice. We rejoice that he had taken the royal road of life —that upon which the Master travels with us, bringing us to His Kingdom. His supreme sacrifice for country and humanity will not be in vain, for he that believeth on the Master shall never die.

A. M. KERR,
J. N. DALES,
C. B. HERSHEY.

—o—

McPHERSON

Rachel McPherson, wife of Wayland McPherson, departed her earthly life January 30, 1918. She entered into the Christian faith and fellowship in early life and united with Pleasant Hill Christian church, Alamance county, North Carolina. She was a consistent Christian, a good wife, a kind and devoted mother, and a generous and loving neighbor. She was a sufferer for many years, but bore her afflictions with patience, courage and Christian fortitude. The funeral service was conducted at Pleasant Hill Christian church by Mrs. Margaret Hackney. "She hath done what she could," was used as a text for the solemn occasion. Her body was given a resting place in the church cemetery, witnessed by a large concourse of weeping friends. Our sister is not dead, but she has only changed her place of habitation. Those who mourn their loss wait their time to journey to that land where friendship shall be renewed and separations are unknown.

PAUL E. COBLE.

—o—

RESOLUTIONS OF RESPECT

Whereas, God in His providence has seen fit to call from us on January 14, 1918, sister Mary Louetta Purcelle, and

Whereas, on January 16, 1918, the Divine hand touched Brother J. W. Johnston, and he sleepeth, Therefore be it Resolved,

First, that the Haw River Christian church has lost two of its most faithful charter members, and the Christian Church at large two loyal soldiers;

Second, that the Sunday school has lost its never tiring Superintendent and the Ladies' Aid Society a devoted member;

Third, that we recognize in our sorrow the Divine goodness, and consecrate ourselves to Him, who gave us such splendid examples of Christian character as was manifested in the lives of our departed;

Fourth, that we extend to the bereaved families our heartfelt sympathies in their hours of sorrow, giving them whatever assistance is in our power; and,

Fifth, that we make these resolutions a part of our permanent records.

EMMA THOMAS,
PEARL SMITH,
ROSA BEST, Committee.

THE CHURCH PAPER AND THE CHURCH PEOPLE

Let THE SUN come right on.—*Paul E. Coble, Liberty, N. C.*

—o—

I just can't do without THE CHRISTIAN SUN. It is a welcome visitor in my home.—*Mrs. R. A. Butler, Windsor, Va.*

—o—

I have been a reader of THE SUN for about thirty-five years and do not think I shall ever want to be without it.—*J. S. Kagey, Norfolk, Va.*

—o—

I could not think of doing without THE SUN. My father took it during his life-time and I am following his example,—*S. M. Smith, Norfolk, Va.*

—o—

THE SUN has been coming to my place ever since I can remember. My father was a subscriber when W. B. Wellons was editor.—*W. P. Everett, Gates, N. C.*

—o—

I enjoy THE SUN more each week and would sooner do without my Thursday's supper than without THE SUN. You have my best wishes for a more successful year than you had in the one past.—*Essie Strange, Paces, Virginia.*

—:o:—

CAN YOU SMILE?

Mary: Has your sweetheart been ordered to camp?

Jane: Yes; now I must fall back on my reserves.—*Answers.*

—o—

"What do they mean by poetic license? Does a poet have to have a license?"

"No. If he did, we'd have fewer poets."—*Louisville Courier-Journal.*

—o—

"Do you believe in love at first sight?"

"Of course I do. There's Higgins, for instance. Do you suppose his wife would have married him if she'd taken a second look at his face?"—*New York Times.*

—o—

Patient: Doctor, I'm having an awful lot of trouble with the gas in my stomach.

Doctor: Yes, yes; I know. Those old fashioned fixtures are giving people a lot of unnecessary trouble these days. Just step into the next room and I'll have my engineer wire you for electric light.—*Puck.*

—o—

"Dr. Smith is a safe man," said one of his patients. "He weighs his cases, and looks at them from all sides before giving his opinion." "Well, that's all right," said his friend, "if he doesn't carry it too far. What I'm afraid of is that he'll get his diagnosis mixed up with his post-mortem."

—o—

"Father Donovan," asked a Protestant minister of his genial friend, the Catholic priest of the town, "how do you manage to secure such large financial contributions from your parishioners?" "Ah, my lad, you should annex about ten acres of purgatory to your meeting house," was the candid, if unexpected reply.

—o—

I got on a slow train. I told the conductor about the slowness of the train, and he told me if I didn't like it I had better get off and walk. I said: "I would, but my folks don't expect me until the train gets there." In the seat right in front of me sat a mother with her fat boy. She handed the conductor a half-fare ticket, and the conductor said: "That boy is too large to ride on a half-fare ticket." "Well," said the mother, "he wasn't when he got on."—*The Maize.*

—:o:—

CONUNDRUMS FOR THE FIRESIDE

What fruit grows on telegraph wires? Electric currents.

What three letters change a girl into a woman? Age.

Where can money always be found? In the dictionary.

When can you carry water in a sieve? When it is frozen.

How many clams can you eat on an empty stomach? One.

What is older than its mother? Vinegar.

Why are good people like pianos? Because they are grand, square and upright.

WANTED—RIVERSIDE HOSPITAL

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For further information write to **Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.** 3-27

1918	FEBRUARY					1918
Su	Mo	Tu	We	Th	Fr	Sa
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3	4	5	6	7	8	9
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17	18	19	20	21	22	23
24	25	26	27	28		

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ESTABLISHED 1848

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Your Place and Mine

YOUR place and mine, in the home, the church, the state, the nation, and the world, has never been of such vast importance as now. The finger of destiny, as it traces its way on the dial of today, points to the greatest crisis in the world's history. The Christian Church has her place in the crusade for righteousness. What are you doing to fan the flame that will "Keep the Home Fires Burning?"

---PRESSLEY E. ZARTMAN

Dayton, Ohio

Volume LXX WEDNESDAY, FEBRUARY 13, 1918 Number 7

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

DENOMINATIONAL PAPERS IN DISTRESS

J. W. Bailey, Raleigh, N. C., a former editor of the *Biblical Recorder*, has this to say in a recent issue of that paper.

"I have thought a good deal lately of the difficulties of the denominational papers. They are evidently in distress. The cost of labor, of print-paper, of machinery, of postage, of traveling have each greatly increased. On the other hand, advertising has been reduced. There is only one way out—and that is an increase of the number of subscribers and of the subscription price. Steps in the direction of reduction of size are dangerous. It is in the nature of retreat. You may retreat temporarily, but three retreats will result in a rout. The Christian principle of life is—'Go Forward!'"

o——o

LOOK AT IT THIS WAY

Brother H. M. Blair of the *North Carolina Christian Advocate*, Greensboro, N. C., gives his readers this focus on the world-war:

"There are good people who look upon the horrible spectacle of death and devastation in the war zone and wonder if Christianity has failed. Why do not such people recall the fact that, for centuries God's people have been praying, 'thy Kingdom Come.' Can we expect the kingdom of God to come without destroying the things that stand in the way of His coming? Who will say that this world catastrophe is not God's answer to the cry of his own elect? The latest news from Germany tells of the Kaiser's taboo on beer. When Uncle Sam has suffered some more of the genuine agony of the war he too will stop the waste of steaming breweries and all the nations may yet wake up sober. It is a terrible price we are paying, but if the world comes out of this conflict minus the distillery, the brewery and the saloon it will be worth all it cost."

o——o

AMERICAN WOMEN GO TO AID FRENCH PROTESTANT WORKERS

The first women to go to France under distinctly religious auspices, Miss Grace Marling and Miss Catherine Wetmore, sailed from New York on January 25, under the auspices of the American Huguenot Committee, which represents in America the Franco-Belgian Evangelization Committee.

It is at present impossible for the Committee to send these women direct to the towns now occupied by the Germans, in which the French pastors and deaconesses are working, so, temporarily, they are being "loaned" to a secular organization, La Societe Secours d'Urgence, of which Madam Joffre is President and Madam Viviani Vice-president.

Miss Wetmore and Miss Marling who have spent a number of months in "intensive training", in preparation for this work, will go at once to Evanles-Bains, to aid in the work of caring for "les repatries"—refugees who are being sent by the Germans from occupied territory, through Switzerland, back into France. These are mostly women and children and are pouring into the little town at the rate of about six hundred a day.

The underlying purpose of sending Miss Marling and Miss Wetmore under these auspices and on such a mission, is that, by their presence and service among the French Protestant workers, they will form a "visible link", an evidence of the close sympathy existing between the churches of America and those of France.

o——o

A WORTHY CALL

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The Christian Church needs one hundred dollars to meet its part of the deficit caused in the treasury of The Federal Council of Churches of Christ in America by reason of its recent effort to have the number of chaplains increased. Rev. J. F. Burnett, D. D., Dayton, Ohio, Secretary of the American Christian Convention, has been authorized to raise the amount. The motion giving Dr. Burnett this authority was made by President W. A. Harper and adopted by the Executive Committee of the American Christian Convention.

The Federal Council of the Churches of Christ in America has worked hard and long to secure the appointment of additional chaplains. It was a difficult job and only by united and intelligent effort could anything at all be done. No one church or denomination could have been heard, but when thirty of them spoke unitedly, even the United States Congress gave ear. It has cost thousands of dollars to carry this measure to the point where it now is, and though up to this day the measure has not actually been adopted yet, there is little reason to doubt its success. The act when passed, will give the church one chaplain to each twelve hundred men. Here the church has a golden opportunity and it should not fail to make good use of it. One hundred dollars is by no means our share of the expense, but it is all that Doctor Harper moves we should give, and it will be a lasting sorrow to us if there is even a little difficulty in securing it.

o——o

THE CHAPLAINCY BILL BEFORE CONGRESS

(Contributed)

When a Protestant candidate applies for appointment as Chaplain in the Army or Navy, he is first put into the hands of the General Committee on Army and Navy Chaplains, a department of the Washington Office of the Federal Council of the Churches of Christ in America, and no candidate is appointed without their recommendation. This committee conducts a most searching

and thorough examination into the candidate's fitness for the position, and the first inquiry made of those who know him or his work is "Is he heartily loyal to Christ?"

This is the essential thing. Some candidates have unusual ability as preachers, others have the advantage of athletic training, several are musical and not a few have shown aptness for organization. But the first thing and the matter of the utmost importance is the loyalty of the candidate to Christ.

The second essential is loyalty to our country. This is not merely to prevent the appointment of traitors, but the Committee wants men who are not merely negatively harmless. It wants men positively vigorous in their support of our country. Once with a regiment or on a battleship, the chaplain's work and influence will be second to no other factor in the success of the men whom he serves. His enthusiastic optimism and vigorous patriotism combined with the power of true religion will make defeat impossible. Indeed, occasionally it will be necessary for the chaplain to take temporary command of a squad or a company of men for various duties.

The Committee does not consider mere adherence to an orthodox creed as sufficient proof of loyalty to Christ, but asks further, "has his ministry shown distinct force and influence on religious and spiritual lines?" A man of merely average ablity would be unable to measure up to the need. Comparatively few men would be able to capture a regiment of soldiers or a battleship of sailors and hold them for Christ. He must have shown aptitude for religious leadership among men and have attained some degree of success before it would be safe for the committee to approve him for the high honor and the especially difficult work of the chaplaincy.

These questions would not be out of place regarding any minister who was under consideration for a pulpit, for the presidency of a college, for the executive secretaryship of an inter-church organization or a denominational board. But the work of a chaplain is an extraordinary task and it is gratifying to know that the General Committee on Army and Navy Chaplains is putting these vital matters first in the selection of candidates Men should not apply who have not had a thorough education, successful experience in the pastorate and the advice of honest men who know their weak points. Other men should not recommend them unless they are sure of their training and experience and can honestly say that they have the power of personality and the quickness of mature judgment which are necessary to this work to a larger degree than in the ordinary pastorate.

The Committee has also been working to secure the appointment of an adequate number of chaplains, on the numerical basis of one to every twelve hundred men. This would make a permanently satisfactory arrangement. allowing for the reduction of the army to a peace footing after the war and also for the appointment of chaplains to units not now organized as regiments.

A bill was therefore introduced into Congress at the last session, calling for the appointment of chaplains on this basis. It passed the Senate but was held up in the House, owing to the absence of a quorum of the Committee on Military Affairs. The bill is now before the present session of Congress and it is highly important that every citizen interested in the moral and spiritual welfare of our boys at the front should write a personal letter to his Congressman, urging him to vote "yes" on the bill. Recommendations to this effect coming from religious organizations and church federations would also have great influence.

o——o

CABLEGRAM

Received at the War Department, Washington, D. C.

To The Adjutant General, Washington.
For the Secretary of War.

1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under not trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into cooperative and useful aid to the troops.

(Signed) PERSHING.

———:o:———

Duncan B. Curry, of Florida, chairman of the All-South Extension committee of Christian Endeavor, has been commissioned as lieutenant in the field artillery.

—o—

Dr. William Shaw, general secretary of the United Society of Christian Endeavor, is back at his desk after more than a year's absence, owing to injuries caused by an automobile accident.

—o—

Mr. F. T. Banks, Montgomery, Alabama, who is known to many SUN readers sends us this note: "I am in the army Y. M. C. A. work as building secretary. Like the work fine. The Y. M. C. A. is doing most wonderful work for the soldiers. They tell the good thnigs that we try to do and God is blessing us for our efforts."

HAS A MAN FROM YOUR FAMILY ENLISTED?

—o—

The Norfolk Navy Yard, Naval Hospital, Hampton Roads Naval Base, Aviation Grounds, and other government works here bring thousands, many thousands of enlisted men here to Norfolk and vicinity for longer or shorter periods of time. We know that many of these men are from the homes of our Christian Church families from all the states. The ministers of the Christian churches of this city and community would be glad to render any aid and encouragement to these men that we can if they would find us or let us know about themselves. Our churches would like to have them as our guests and would like to have them worship with us when they can. Will you please write them about us and tell them our desire and give them our invitation to our churches and homes? We would be pleased to get acquainted.

Warren H. Denison, Pastor Memorial Christian Temple, 712 Cooke Ave., Norfolk, Va. Phone Norfolk 7203-J.

J. F. Morgan, Pastor First Christian church, Main Street, Berkley, Norfolk, Va. Phone Berkley 124-W.

W. H. Garman, Pastor Old Zion Christian church, Lambert's Point, Norfolk, Va., 1060 46th St. Phone Norfolk 1934-J.

O. D. Poythress, Pastor South Norfolk Christian church, South Norfolk, Va. Phone Berkley 261-J

G. O. Lankford, Pastor Rosemont Christian church, near South Norfolk, Va., Phone Berkley 395-J.

H. W. Dowding, Pastor Washington Street Christian church, Portsmouth, Va. Phone Portsmouth 2763-W.

Or we may be reached through either the Navy of Central Y. M. C. A., or through any of the camp pastors. We cannot help if we do not know of our folks.

WARREN H. DENISON.

Norfolk, Va.

———:o:———

PORTSMOUTH, NEW HAMPSHIRE CHURCH

—o—

Dear Brother Editor:

I am asked to find the Christian church at this place and write about it. The Christian church here was one of the first things I found when I arrived. I beg to assure you that the organization is forging forward and is commanding notice and place among other churches. It has succeeded in identifying itself with the community to the extent that everyone knows that it is not a sub-multiple of the Disciples. This is a relief.

The pastor of the church is Rev. Percy W. Caswell, who is a fine fellow, a good preacher, a good singer, and has not only his people but the entire denomination upon his heart. He is a coming preacher of the Church. He has been here for five years and is doing good work.

The church has begun to give to missions, is meeting all expenses, has a steady increase in membership, and a paid quartet to sing for them. Brother Caswell takes a big interest in the enlisted men and prisoners, and some of them are uniting with his church.

The church itself consists of two organizations, viz, the church; the latter constitutes more than the church and supersedes it in most things. Other organizations are the Sunday school, the Boys' Club, the Y. P. S. (Young People's Society, a social organization) and the Missionary Society. All of these contribute to the church needs. Altogether it is a very nice work, hard work, and more work. The field is wide and opportunities great.

H. E. ROUNTREE, *Chaplain USNRF.*

———:o:———

SINCE CONFERENCE

—o—

I have missed only one appointment on account of the rough weather, since Conference, though I have missed one other on account of lagrippe having me confined to my room and bed.

Saturday evening before second Sunday in December I went to White Oak, Greensboro, to visit some of my Berea members and worship with them in their homes during Sunday. On reaching home, I found a letter requesting me to come to Danville, and I went that same evening and reached Danville about 9 o'clock. Next day, Tuesday, I went to the office of Mr. Fitzgerald, Secretary of the Board of Directors of the Riverside and Schoolfield cotton mills, to see if this Board would give the Danville Christian church some financial assistance in lifting the debt that was on the church building. As a result of my visit, this honorable Board gave the church $250. So the debt on the church has been reduced to a little less than $1200. Here is hoping that this debt may soon be lifted and the loyal band of members be set free. Then they will be able to do more for the extension of our Lord's Kingdom. This little band of brethren and sisters have been faithful in meeting all their financial obligations. I do not think they have failed in a single instance. If they are as faithful to God in their daily lives as they are in meeting their financial obligatons, they will be a power for God in North Danville.

The third Sunday in December the weather was rough and the ground was covered with snow, notwithstanding, we met our appointment at Happy Home. The congregaton was small, but interested. After the message every member present entered into a covenant to live better lives, to do more work, and try harder to get sinners saved than ever before. This church has made a splendid beginning in meeting their financial obligations for the year 1918. I am praying for a real soul-awakening revival in our churches. Please pray with me.

Here is a renewal for THE SUN. I do really wish our people could realize what a sacrifice our dear Editor is making to give us a good church paper. Our Editor is faithful in serving us, and, as loyal members of the Christian Church, we ought to prove our appreciation of the labors and sacrifice that he is making for us by giving him a better support. God bless our Editor.

P. T. KLAPP.

Elon College, N. C.

———:o:———

Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.

TWICE-BORN DOLLARS

By Rev. D. Webster Loucks, in The Christian World

—o—

Dollars may have two births. The first birth takes place when a chunk of silver bullion worth about fifty cents is put through a mint and comes out with its familiar form and a value of 100 cents. This first birth is a work of art and greatly increases the intrinsic value. The change is akin to that change which took place when the Creator turned a form of clay into a creature who ranked so high that he was "but little lower than God" The second birth takes place when the dollar falls into the hands of a Christian, and goes to church, becomes an apostle and missionary, and does everything it can to promote the cause of Christ on earth. The chief end of the once-born dollar is to glorify its human owner. The chief end of the twice-born dollars is to glorify God.

Once-born dollars are very useful, and in this respect are not unlike once-born men. They have many good qualities and are not to be despised. They buy our bread, and clothing, and pay our taxes, and are all around good friends. But, however useful and desirable they may be, twice-born dollars are as much more so as twice-born men. In order that once-born dollars may become twice-born, and thus enter into the highest stage of usefulness, they must undergo a very decided change. "Marvel not that I said unto thee, Ye must be born again."

But how can dollars be born again? Can they enter the second time into the mint and be born? No! No more than men can have a second physical birth. But like men they must be born from another and higher source and power. They must have more than they have by nature. They must have something which the assayer can not add by any chemical process, nor the mint with any machinery; something which they can not do for themselves, nor can other dollars do for them. The processes of dollars regeneration are as simple and yet as mysterious as the regeneration of men. Like the blowing of the wind; we do not know the whence nor the whither, but we do know the certainty of their blowing. Once-born dollars have no power of thought; no moral ability to discern right and wrong; no power of definite consecration; no skill in directing a course of spiritual service. Twice-born dollars have all these which they receive from him whose they are. Their thinking, their discerning of right and wrong, their definite consecraton, their program of spiritual service must be done for them by one who has these abilities. For men to be twice-born requires the regeneration of their lives by the power of the Spirit. For dollars to be twice-born requires identically the same thing. A twice-born man means twice-born dollars.

There is no original sin in twice-born dollars. If they perchance become tainted after their first birth the taint was removed by a rocess of confession and forgiveness. We are apt to forget the necessity of clean hands and pure hearts for dollars that they may ascend into the hill of the Lord and stand in His holy place. Ezra was not unmindful of this when the surrounding people offered to help repair the walls and temple of Jerusalem. It is very doubtful whether God can use dollars in His service which have an alcoholic breath or hands crimson from the oppression of widows and orphans. God has not changed and it would seem that He yet desires the dollars should have their original as well as actual sins forgiven before they can do this work.

Twice-born dollars are possessed with strange and mysterious purchasing power. Tenth Legion people claim that nine of them can go as far in providing the necessities of life as can ten once-born dollars. When one out of every ten of them is given as a special gift to God heaven is strangely moved and earth is wonderfully blessed. Such a gift releases one of the greatest promises of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Twice born dollars have ears which are very sensitive to the divine call. Once-born dollars are as deaf as adders, and if one succeeds at all in moving them out into service for God it must be by the process of coaxing with sweet morsels or alluring with tempting bait Financial representatives of benevolent institutions know very well from experience how true this is, and they are inclined to pass by rich farmers and merchants if they suspect that no revival of the dollar has as yet not taken place with them. The widow with her two converted mites has done an immortal work with them. A dives with his unregenerated riches closes heaven against himself and makes it impossible for the poor to be ministered unto. Twice-born dollars hear the Macedonian call and flit about doing good. Once-born dollars in their deafness hang like millstones on the very souls of their owners and sink them into an oblivion of God. The man with the one talent was once-born and his talent was therefore only once-born. Although it had no ears to hear a call to service, it had a tongue to speak forth and hands to execute judgment.

Just at this season of the year when the 1918 budgets are being made up and the every-member canvass is about to be put on, the need of most congregations is for a revival amongst the dollars. When the butcher and the baker are demanding a greater number of them that we may have the necessities of life, some may be tempted to stop their ears to the call of God. This is the time when we make soldiers of our boys; Red Cross nurses of our girls; turn autocracies into democracies; conserve food and fuel; think world thoughts and dream

world dreams, preach God as a God of nations; Jesus as a world Saviour; interpret the Great Commission as a world command; hopefully look forward to a world covenant. Back of all these ambitions there must stand our twice-born dollars with the Isaiah challenge in their ears—"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" They must have the Isaiah tongue of consecration—"Then said I, Here am I; send me." Not to convert our dollars and consecrate and dedicate them to the service of God in this time of need is to lose the greatest opportunity God has ever given any nation. Once-born dollars will be severe in their condemnation. Twice-born dollars will be very generous in their condemnation. Once-born dollars are "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Twice-born dollars are "treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

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GOD BLESS OUR MEN

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How many schools are planning to remember, in any special way, the boys and men from their Sunday school and church who have gone to the front? Many, I hope and trust. Now, in this time of stress, we must keep a firm hold on them through our Sunday school and church, or we shall lose them, perhaps forever.

What can we do for them? First and foremost, we can pray for them. Then we can let them know that they are not forgotten. If they belonged to a class, let the class write class letters, as well as the individual letters from various members of the class. A letter which came to me the other day emphasises this point. "It's lonesome enough at any time, but a fellow don't notice as much any other time as mail time when there's no letter for him. He feels as if he hadn't got a friend in the world," said a soldier who had served in the army and been discharged several years ago, "Sickness is bad enough, but home-sickness is a hundred times worse" Let us help our boys all we can through this trying time

Pastors and Sunday school superintendents might write a personal letter or drop a picture post card in the mail box if they have not time for many letters. It is said that when John Wannamaker went to Europe some years ago, he found time to write a personal message on a picture post card and send to every one of the eight hundred plus, members of his Sunday school at home. Can you imagine how much that meant to know their superintendent had not forgotten?

What more can we do? We can hang up a service flag in our church with a star for every soldier. We can put up an "Honor Roll" with the name of the boys upon it. We can have the flag hanging up in our church or Sunday school room, and lead the boys and girls in a "Salute to the Flag."

"I pledge allegiance to my flag and the republic for which it stands: one nation indivisible, with liberty and justice for all."

You might have the "Christian Flag" beside it, and after the salute to the National Flag, ground it by droping the end of the standard upon the floor, while the Christian Flag is elevated and the Salute to the Christian Flag is given.

"I pledge allegiance to my flag, and to the Savior for whose Kingdom it stands; one brotherhod uniting all manknid in service and live."

This pledge may help more than you can guess to preserve the Flag of our Country.

When you sing "America," close with this verse:

"God save our splendid men
Bring them safe home again
God save our men
Keep them victorious,
Patient and chivalrous
They are so dear to us
God save our men.'

Satan lets no opportunity pass to tempt our boys. The liquor propaganda is active; the tobacco interests are working hard to put a cigarette into the mouth of every soldier. Shall we be less alert to hold them for Christ and His church?

MRS. F. BULLOCK.

Suffolk, Va.

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DON'T FORGET THE SOLDIERS IN THE CAMPS

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From every nook and corner in the State our young men have gone to the camps to learn the soldier's life. Shortly they will represent us on the firing line, and others will be called to service in their places.

While they are training, what can the home folks do to help them? These men are offering their lives for us. All that we can do for them will not equal the sacrifices they are making.

After talking with hundreds of them in the camps, I want to offer three practical suggestions to the people at home as to what they may do. Every person who reads this statement can easily, and should, gladly, do all of them

First, send your home paper to at least one soldier at the camp. Pick out one of the men you know and subscribe for your home paper and send it to him. Any member of his family will give you his correct address. Write him a letter and tell him you are sending it. The cost will be trifling. The thought will be appreciated. It is not an act of charity, but an act of patriotic service.

Second, at least once a week, make it a point to write a letter or a card to some soldier at the camp. Send him a magazine or a good book occasionally.

Third, keep your troubles at home. The soldier has enough of his own. Be strong enough and unselfish enough to cut out the trouble parts of your letters. There are plenty of good things to write about. The soldier has a man's size job, and besides, he can't help you. Why worry him when you have a better opportunity to look after your troubles than he has to help you?

W. S. WILSON

Secretary North Carolina Council of Defense.
Raleigh, N. C.

FOOD CONSERVATION

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"Each pound of food saved by each American citizen is a pound given to the support of our Army, the allies, and the friendly neutrals."

The Food Administration says the great object now is that we should buy and consume one-third less wheat products than we did last year. Every family can figure that out for itself. And that is a patriotic duty, as much as it is to pay war taxes.

"Loyalty in little things is the foundation of the national strength." That applies to daily life, to church, and to food conservation.

The expenditure of the United States for candy is about $400,000,000. This is about double the amount used to feed Belgium. This amount would buy more than 234,000,000 bushels of corn, and this corn would release the same amount of wheat, or sufficient to supply the needs of our soldiers abroad and the allies. Cut down on the candy.

The license of Lester Bros., of Newport News, Va., was revoked by the Food Administration because those wholesale food handlers refused to accept consignments of perishable foods ordered by them, allowing the foods to rot in the freight yards. Presently it was found that the Tidewater Tie & Lumber Co. of the same place had secured a license as dealers in potatoes and other foodstuffs just before Lester Bros. had been compelled to discontinue business.

Charging exorbitant prices for sugar was proved against I. Swirsky & Son, wholesale grocers, of New Haven, Conn., and they were ordered to close their doors by January 28. If they deal in any licensed food commodities after that date they will be liable to a fine of $5,000 or imprisonment for two years, or both. A few examples of prompt dealing with extortion will go a long way to correct this sort of evil.

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LAWS

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The Creator laid down laws of nature and other laws for His universe to be governed by, and by which His people could lead a Godly life. He gave to His people the Ten Comandments by which to be governed. These Comandments are the laws of God. Up to the beginning of the year 1917 there had been passed 62,500 new laws in our states and national halls during the previous five years. It seems to me that if people would practice the Ten Comandments more we would have less laws of our own making. If we cannot live by the laws laid down by the Creator how do we expect to live by the laws laid down by man? What we need to do is to obey the laws of God. If we do this we will have no trouble in being true to the legislation that is passed to govern our great nation. We should be a law abiding people, and this we will be if we are true patriots of our country. We should be willing to give our lives for our flag and for the safety of humanity and for our Master.

WALTER C. RAWLES.

Suffolk, Va.

NOTES AND PERSONALS

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Rev. L. I. Cox requests us to announce that he will preach at Salem Chapel next Sunday (February 17) at eleven o'clock a. m., and at Belew Creek in the afternoon at three o'clock.

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Rev. G. O. Lankford writes that he has been confined to his room for several days. Rev. H. S. Hardcastle furnishes the Sunday school lesson for Brother Lankford this week.

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Did any subscriber miss his paper last week? When we had finished mailing we had about one hundred extra copies on hand. At that time we could not tell whether it was an error made by the counting machine on the press or if some part of the mailing galley had miscarried in the process of mailing. We have the extra papers on hand and if friends have missed their papers we will appreciate knowing it and be prompt in sending the missing copies. This is the first occurrence of its kind that we have ever had.

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NOTICE

For a number of years the Conference has been paying for the Annuals and giving them away. The Annual is paid for out of the Conference Fund. This year that Fund did not have the required amount—$60.00—and I had to borrow it from the Home Mission Fund in order to meet the bill.

Now, here is what I want church secretaries and pastors of the Conference to do: Sell the Annuals at twenty cents the copy and send me the money to be applied on this amount borrowed from the Home Mission Fund, for this Fund needs the money. The Annuals are worth the money, and even more. The whole of the 300 copies should be easily sold and I shall be disappointed if they are not. Brethren, give attention to this matter.

J. A. TURRENTINE, *Treasurer*
Western North Carolina Christian Conference.
Burlington, N. C.

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QUOTATIONS FROM THIS ISSUE—FIND THEM

The prayer of Christ, that His people may be one, cannot be answered while we continue separate.

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The grave is a lense through which many bowed hearts have seen the face of Jesus.

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The chief end of the twice-born dollars is to glorify God.

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Every vote for the "drys" will help save the soldiers at the front.

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As loyal members of the Christian Church, we ought to prove our appreciation of——

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We know that many of these men are from the homes of Christian church families from all the states.

WORSHIP AND MEDITATION

CHARACTER FIRST

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"Safety first" is a sound maxim if the meaning of safety is clearly understood. Where the care of human life is the highest duty, the supreme responsibility, it must be taken at its face value. On railways, trolley cars, in the construction of buildings, whether permanent or temporal, in steam navigation, in the protection of water supplies, in the regulation of traffic on the public highways, the guarding of life is paramount to all other duties; and the words "safety first," posted in places where life is in peril from many kinds of danger, form a sign that this happy-go-lucky country is beginning to awaken from its indolence and carelesssness.

But in guarding the higher interests of life safety has a larger meaning than the production of the body; it may and often does involve the utmost peril to the body. It has become to many people a maxim of spiritual degeneration.

Taken in an absolute sense, it becomes a shield for meanness of spirit and the cowardice which eats the heart out of character. Too many Americans have changed the maxim to read "comfort first." They demand that the world shall let them alone in the endeavor to make life easy and pleasant. They resent any interruption of what has become, as the result of great prosperity, an irresponsible "joy ride." So long as their business is not endangered, their home threatened, their pleasures menaced, the rest of the world may starve and suffer the torture of fire and the sword. Other people may pour out their blood like water and take up enormous burdens in defense of the principles which have made America prosperous, but these things do not concern the "safety-first" Americans. Nothing touches them until it disturbs their comfort. "Let us eat and drink and be merry," they seem to say, "for tomorrow we die." It is certain that we must all die, but shall death be the triumph of the spirit or the rotting of the body? The "comfort-first" Americans need not fear death, because they are already dead; they have sold themselves for a mess of pottage.

The history of the human race in the world has been one sweeping condemnation of the "safety-first" conception of life. In the sight of God, it is evident, the first rinciple of safety is contempt for comfort and readiness to lay down life for a hundred things that are more important. As it is revealed in the structure of life the will of God is expressed in the maxim "character first." There is no limit to the demands of the Christ when character is at stake; everything else is mere dross. Life itself does not count in the balance when character is in the other scale. There are great joys by the way in this life, but society will become safe only as it becomes just and merciful and self-sacrificing.

This is not a world o comfortable that men may take their ease in it, and there is no prospect that it ever will be. Until all men understand that character is the end and the justification of the tremendous education which we call life, ease and comfort will be interrupted and destroyed by danger, by trouble, by perils of many kinds. Today half the people of Europe are fighting for liberty and the privileges of spiritual manhood; they are dying by the hundreds of thousands, and they are suffering calamities which leave the imagination aghast and helpless. It is a fearful price for the things at stake, but it is not too great a price. Those who see in the struggle only blind fate and needless slaughter utterly fail to see the grandeur of it, the divine contempt which it pours on the safety-first rule of living, the overwhelming authority with which it asserts the "character-first" rule of living. Until men are ready to forget ease, to hold comfort subordinate to right, to be unselfish as well as just, the deeps of divine judgment will be broken up from time to time and great waves of disaster will roll over the fair landscape of material prosperity. Safety will come when character is attained, but not before.—*Hamilton Wright.*

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"THE YEAR THAT KING UZZIAH DIED"

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Many things may happen when a good man dies. We have just read of a scientist, a skeptic, who was brought to Jesus through the death of his father. How many thoughts have been turned toward the heavenly land by a good man's death. Many a father's or mother's grave has been the open door through which the footsteps of their children have entered on the heavenly hope A grave is more than a grave to any one whose thoughts still occupy their high throne. It is a door. It is a window. It is a telescope. It is a wicker gate that swings backward into newness of life and splendor of vision. And often we come to the gate and peep through and into the uplifted splendor. We catch visions and we dream dreams, and new resolutions form themselves into shapes of beauty like the commingling colors of a kaleidoscope. Faith has a creative value. It builds new worlds for us in which the hand of God is beautifully seen. Faith's telephonic wires run straight to the City of God, and our loved ones seem so near that we can almost hear their voices saying: "Let not your heart be troubled." But how softly the voice falls upon our ears, softer than a whisper, softer than a breath, as soft as thought. Yet it comes white-winged with a message. It is God's dove with its olive branch, reminding us that the storm is over, the deep, deep waters are receding and Aarat, sun-kissed and wave-washed is calling for a soul to come ashore.

The grave is a lense through which many bowed hearts

have seen the face of Jesus. They have seen new dawnings and bright awakenings, like the coming up of the sun over a canyon of fog. It has been the door through which travel-worn feet have passed to opportunity and life-long consecration

"The year that King Uzziah died." How often the mind turns the field glass backward and reminds us of what happened the year when death came into the home and our whole life seemed to ache with the grief and the pathos of it. Yet did not our prayers assume a more definite tone? Did not faith in the Unseen have a deeper meaning, when formality fell away like the scaffolding of a palace and the City of God stood forth all radiant before us? Then did the Lord seem in His holy temple as He never seemed before. His voice spoke to our inmost soul with a tenderness we had never known before, soft and gentle as the crooning of a mother to her sobbing child, a voice that brought us near to Him, and whispered of ministries and embassies undreamed of before.

There are many things that happen when a good man dies. What was it Isaiah saw in the year that King Uzziah died? He saw the Lord "sitting upon a throne, high and lifted up and His train filled the temple." The stillness of the death chamber has given thousands of souls a similar vision, when through the chaos of tears and disrupted purposes, they have looked into the unclouded glory and life began anew.

Kings must die, and so must common men, but who can tell the power that streams backward from the spot where our loved ones are sleeping? The prophet never got a more wonderful vision han he did the year the king lay dead in his palace. It was then that the "live coal" borne by the angel touched his lips, and he gave himself unconditionally to the service of the Lord. How many angels there are, who, on noiseless wings come out of the heavy silences, when the very atmosphere seems palpitant with grief; influences that awake our souls to high resolves and diviner missions. There are ideals, which, like certain flowers, grow best in the dark. It took the death-angel's flight to break the chains of a captive nation. It took the darkness of Calvary to redeem the sordid world. Isaiah's glorious vision dated from Uzziah's death. Blessed is he who can look beyond the falling of crowns, the Gethsemanes and the Calvaries and see Jehovah upon His throne, high and lifted up. —*United Presbyterian.*

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A BIBLE

We have on hand at THE SUN office the most attractive Bible that we have been able to get for the money since the great increase in paper two years ago. The Bible which we have reference to is the Oxford print and is prepared for Sunday school teachers and for general use. The binding is Keratol, divinity Circuit. The corners round with red under gold edges. The type is reasonably large and the volume measures 5½x8½, making a neat Bible for the home. The price is $2.65 postpaid. When ordering call for Bible No. 04468.

"FOOD WILL WIN THE WAR"

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It hits you in the face wherever you go—this slogan of the Hoover campaign for food conservation—"food will win the war!"

When the Senate's Committee on Agriculture was investigating the subject of food-stuffs, the liquor men denied that they consumed as much as the prohibitionists said they did—they declared that they used only one per cent of the grain.

All right—let's take them at their word. One per cent of the grain will feed one per cent of the people. This means one million people—because there are one hundred million of us in this country.

We shall probably send one million soldiers to France. This means that the liquor men have been wasting enough food-stuffs to feed every last man who will go to the trenches!

If food will win the war—as Hoover says—then the liquor men have a fearful responsibility resting upon them when they deliberately waste the food which would give life and strength to our soldiers.

But what about the man whose vote gives the liquor men the right to do this?

Every vote for the "drys" will help save the soldiers at the front.

Have you a boy "over there"? Is he worth saving? Then vote "dry."

If you believe that the traffic in Alcohol does more harm than good—*help stop it!*—STRENGTHEN AMERICA CAMPAIGN.

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A REVERSED PHOTOGRAPH

This is a little trick that is certain to baffle the person who performs it and to amuse the on-lookers. Ask a member of a group of persons if he can write his own name. When he answers yes, as of course he will, give him a pencil and a sheet of paper, folded over and over into a narrow strip; ask him to hold the strip across his forehead and as quickly as possible to write his name on it. If he does it without hesitation, he is almost sure to begin to write at the left end of the strip of paper, to the great amusement of the other members of the company. The signature, in that case will be reversed, as writing appears when reflected from a mirror. The astonishment depicted on the face of the confident writer when he examines his curious signature will increase the general merriment.—*Lutheran Young People.*

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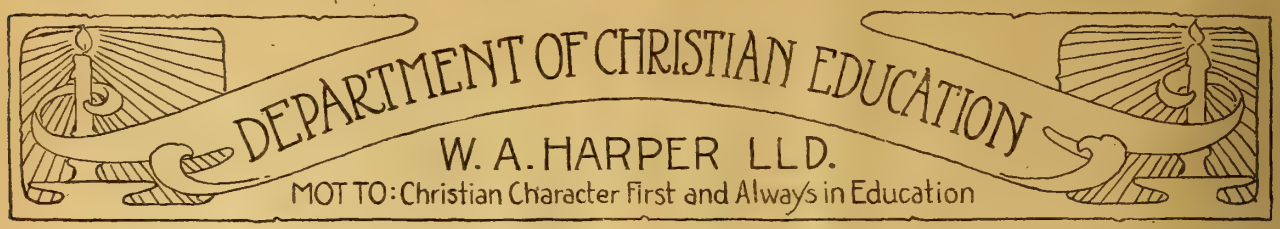
Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.



CHRISTIANS AND DISCIPLES TO DISCUSS UNION

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This writer has been many times grieved over the unhappy disunion of God's people. Particularly has he been grieved to find the Christians and Disciples arrayed in the public print against each other. It is quite unfortunate for the Kngdom's progress that these two churces should remain apart. The public is confused relative to our identity. The cause of Christ is belittled by it. The prayer of Christ, that His people may be one, cannot be answered while we continue separate.

This feeling came to happy expression at the 1916 session of the Eastern Virginia Christian Conference. The Rev. C. M. Watson of the Disciples Church appeared before that body and requested that a committee be appointed to discuss with a committee of his Church the possibility of union. Rev. C. H. Rowland, Rev. W. W. Staley, and Rev. W. H. Denison were appointed.

When the A. C. C. Executive Board met in Norfolk, Va., July, 1917, Dr. F. G. Coffin was elected to attend the St Louis Convention of the Disciples Church and bear them our fraternal greetings. He went, was graciously received, and gave a message that impressed not only the Disciples, but our people as well with the desirability of more than a nominal cooperation between the two denominations confused in the public mind as Christians. At Norfolk also a Commission in Union with the Disciples was apponited, consisting of Rev. J. F. Burnett, Rev. John MacCalman, Rev. F. H. Peters, Rev. W. H. Denison, and the writer.

On December 8, 1917, the writer took up with the Rev. Peter Ainslie, the Christian Union leader of the Disciples Church, the matter of arranging a Conference between commissions of the two Brotherhoods. To this overture, Dr. Ainslie replied promptly and with evident appreciation of the opportunity offered. He proposed that the meeting take place in Norfolk, Va., and that the date be April 2, 1918. He especially requested that Dr. F. G. Coffin come.

The matter was immediately taken up with the A. C. C. Commission, the Eastern Virginia Committee, and Dr. Coffin. Every member of the Commission and of the Committee agreed to be present. Dr. Coffin felt he could not come since he was not officially appointed to this duty. The writer then moved that he be asked by the A. C. C. Executive Board to become a member of the Commission. The motion unanimously carried and so we will be represented in the Conference with our Disciples brethren by Rev. F. G. Coffin, President; Rev. J. F. Burnett, Rev. John MacCalman, Rev. F. H. Peters, Rev. W. H. Denison, and W. A. Harper, A. C. C. Commissioners; and Rev. C. H. Rowland, Rev. W. W. Staley, and Rev. W. H. Denison, Eastern Virginia Committeemen. Dr. Ainslie and Dr. Denison have been asked to perfect the details of the Conference, and are now in correspondence respecting the matter.

I have written these facts out at length that our people may be fully apprised of what is impending and that they may pray earnestly for the Spirit's leadership. Our Master prayed with intense earnestness that His followers should be one. I call on our people to pray as they have never prayed for their representatives in this Conference and that God's will may be wrought out fully when it assembles in Norfolk, Va., April 2, 1918. The Christians believe in Christian Union. Pray, beloved Zion, that we may be enabled now to begin to practice it with other followers of our common Lord and Master.

And pray for the right sort of union, a union that shall really unite, and not merely numerical, mechanical, and organic. No union will be worthy our Master's earnest intercession that is not based on "a common, passionate opposition to the evil in the world; a common, passionate consecration to the redemption and welfare of the world; and a common, passionate devotion and obedience to Jesus Christ, the Redeemer and Lord of the world." For a union on this broad, enduring foundation let us devoutly intercede between now and the sitting of the Norfolk Conference.

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DAILY FLAG EXERCISE IN PUBLIC SCHOOLS

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With a view of teaching respect and loyalty to the flag and nation, and obedience to constituted authority, the Asheville Board of Trade has asked Governor Bickett to urge the placing of a United States flag on the wall of every school house in North Carolina, and that a minute's time of every school's daily opening exercise in future be devoted to a "flag exercise" with the school standing at salute and repeating the following, or such other reference to the flag as may be prepared by State Superintendent of Education J. Y. Joyner, or others to be designated by the governor, to be used for this purpose: "I salute my flag, your flag, guarantor of Liberty, Justice, Education, Opportunity, Safety for Individual, Home, State and Nation. 'I pledge my allegiance to my flag and to the Republic for which it stands, one Nation indivisible, with Liberty and Justice for all.'"

There has been no definite, systematic effort on the part of our authorities to teach loyalty, patriotism and love of the flag of the youth of our country. The Asheville organization believes that had such an exercise as the one suggested, or some similar plan, been used in the public schools of the country during the past half or quarter century, there would now be a different attitude on the part of many of our people toward constituted authority.

MAKING THE WORLD SAFE FOR CHRIST

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It was the writer's high privilege to attend, by invitation, a meeting of the Mission Boards of North America, at Garden City, Long Island, N. Y., January 15, 16, 17, 18. I put this down as the most helpful and inspirational conference I ever attended, for two reasons. First of all, there were present more noted and illustrious men and women, of whom I had heard much and whose books I had read, than had been my privilege to meet and hear at any one time before. Then, these men and women had a vision of world conquest for Christ and a grasp of world-wide problems and programs such as I had not witnessed before. Prof. Doughty was there and among the first men I met. His "Efficiency Points" and his "Call of the World," with both of which books SUN readers are familiar, have wrought wonders in missionary work in that they are the very essence and cream of missionary facts and information. "The "Call of the World," written some years ago, is now a fact, a very concrete fact, in the mind and heart of many a man and woman this day. I want to say here and now to as many SUN readers as may happen to read these lines, that unless our Christian Church, the members, preachers, leaders, in our denomination, can and will hear the *call of the world*, a decade from now we will be smaller in numbers and weaker in resources than we are today. Prof. Doughty told me the Methodist Church was now starting a campaign to raise eighty million dollars for missions and benevolences of that Church, and that the first man he approached on the subject gave seven hundred and fifty thousand dollars—three quarters of a million. Prof. Doughty said it was to be a spiritual as well as a financial campaign, and he is in charge of the spiritual part of the program. He said that there was not much prospect of a people's giving for missions until they had the right spiritual vision: and, on the other hand, there was nothing that gave more impetus to the spiritual force in a church or people than that of giving something for a world-wide movement. It was a declaration similiar to that which Col. J. E. West made in our meeting at Virginia Beach last summer, when he said that, while our people needed more spirituality and more missionary education, he knew nothing now that would deepen that spirituality and broaden that education amongst us more than the raising of fifty thousand dollars for missions.

* * * * * * * *

But the thought which was uppermost in the minds and hearts of the speakers at the North American Conference, was the need and the opportunities of the church during and at the close of the present world war. I want here and now to say to all the members of our Christian Church that the other churches are getting ready for the greatest and most momentous tasks and programs ever undertaken by the church since the beginning of Christianity. President Wilson has said that the world must be safe for democracy, and that we are spending our precious lives and billions of money to make the world safe for democracy. Now, the problem of the church is, What sort of democracy? Democracy in itself is nothing to be desired. You must have a democracy based on righteousness, justice, equity, Christianity, or you will have mobocracy. You cannot have democracy in a world, or in a nation, of paganism, ignorance, superstition, idolatry. Africa, China and Turkey would not keep a democracy long, even if given it, unless you enlighten, civilize, Christianize those idolatrous and pagan peoples. The task of the church is, therefore, even greater than the task of the State, for the church must make society safe before there can exist the right sort of state. And, declared one speaker at the Conference, "The greatest battle of the present war is to be fought after the peace treaties shall have been signed, and that battle is to decide the nature and manner and sort of citizenship that is to obtain in the world." If we get the right sort of citizenship, we shall get the right sort of state. The nature, character, kind of state depend upon the nature, character, kind of citizenship that constitute the state. The state is now requiring its billions of money and millions of men to fight its battles in the world. The church is also gonig to require its millions of money and thousands of men to fight its battles for the cross end for Christ. Christ alone can save the world; but Christ cannot save the world alone. He requires and is depending upon us to carry forward His work in the world. The Congregational Church, the Presbyterian Church, the Methodist Church, the Baptist Churches are now planning to raise millions of money and train thousands of men and women to hear and heed this *call of the world*—a world cry that calls and challenges to victory and triumph for the Prince of Peace. I am wondering what part in this world-need and world program our dear Christian Church is to take? Brethren and beloved, the task is upon us and the hour has struck. Unless we make the year 1918 memorable in our annals for missions, we shall miss the greatest opportunity in all our history and the hand on the dial plate of our progress will have to be turned back and back and back for the decades to come.

Oh! this call of the world that sounds far and deep and long! What are we to do about it? Opportunity does not knock forever even at the door of a denomination.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—

Our financial report is the smallest we have had for any one week in a long time. The weather has cleared up now and the sunshine makes us all feel better and happier, and we trust all the churches and Sunday schools will have better attendance and our financial report will be greatly increased.

We have quite a number of letters from little boys and girls this week and they bring cheer and sunshine to the corner. Several new cousins joined the band this week. Let the little boys and girls get interested in our work and write and tell us about it and send in the dimes.

We want to get the income up to the point where we can run the Institution on the income each week and lay aside money in the Savings Department to pay the balance on our debt next January. To do this we must get the income up to $150.00 per week as the prices of everything we use are high and it takes more to feed and clothe fifty-two children than you might think We are just as economical in our buying as we can be and then the bills will run up.

We want each pastor to lend us a helping hand this year and see that your church gives the Easter Offering and the Thanksgiving Offering. If we could just get the pastors of the churches and Sunday schools not giving interested in our work, we would not have much trouble in running this Institution and would probably get it out of de btthis year.

We want each Sunday school superintendent to see that his school makes the monthly donation to the support of the Orphanage for this year. If your school is already making this contribution see if you cannot get your school to make a larger contribution.

Now for the Two Thousand Dollars for the Easter Offering! See that your church and Sunday school have a part in this offering.

———:o:———

REPORT FOR FEBRUARY 13, 1918

Amount brought forward		$520.77
Children's Offerings		
Rebecca Clements, Morrisville, N. C.	$ .10	
James Clements, Morrisville, N. C.	.10	
Stella Louise Caviness, Greensboro, N. C.	.10	
Birdie Rowland, Franklin, Va.	.10	
Hadie Marshall, Walnut Cove, N. C.	.30	
Marjorie McFarland, Greensboro, N. C.	.10	
Willie Alonzo Staylor, Edenton, N. C.	.10	
Mills Wellons Staylor, Edenton, N. C.	.10	1.00
Sunday School Monthly Offerings		
Eastern North Carolina Conference:		
Youngsville Sunday school	$1.00	
Catawba Springs, Sunday school	3.75	
Chapel Hill Sunday school	1.00	
Western North Carolina Conference:		
Pleasant Hill Sunday school	2.00	
New Providence Sunday school	1.98	
North Carolina and Virginia Conference:		
Durham Sunday school	5.00	
Eastern Virginia Conference:		
Franklin Sunday school	5.00	
Centerville Sunday school	1.00	
Memorial Christian Temple Sunday school	3.20	
Virginia Valley Conference:		
Dry Run Sunday school	3.50	
Linville Sunday school	1.00	
Rose Hill Sunday school, Columbus, Ga	5.86	
Porters Sunday school, Va.	1.00	
Greenville Sunday school, Ohio	2.67	
Pipe Creek Sunday school, Kansas	1.50	
Springsboro Sunday school, Penn.	10.00	
Greenville Sunday school, Ohio	2.19	
Beulah Sunday school, Wadley, Ala.	2.00	
Reidsville Sunday school, N. C.	2.00	55.65
Thanksgiving Offering		
Rose Hill Sunday school, Columbus, Ga	6.00	
Rev. W. B. Fuller	1.00	7.00
Special Offerings		
Mrs. Sue Brooks, Durham, N. C.	9.00	
American Christian Convention	6.00	
Mr. and Mrs. W. O. Bulla, Hillsboro, N. C.	5.00	20.00
Total for the week		$83.65
Grand total		$604.42

———:o:———

LETTERS FROM THE COUSINS

Dear Uncle Charley: Here is my dime for February. I hope all the cousins are well.—*Willie Alonzo Staylor.*

You are right here again on time. A fine little boy. Write often this year and help keep our corner full.—*"Uncle Charley."*

Dear Uncle Charley: Here is my dime for February. I hope the cousins are well and not suffering from the cold.—*Mills Wellons Staylor, Edenton, N. C.*.

Another little cousin on time this month. Glad to have your letter this week.—*"Uncle Charley."*

Dear Uncle Charley: I am sending you ten cents for the orphan children. I hope it will do some good. I want to join the band of children. Grandmother Clements gave me this dime to start with. Don't you think that real good of her? I guess you know grandfather Clements of Morrisville. I live next door to them and we see very much of each other.—*Rebecca Clements, Morrisville, N. C.*

Glad to have you join the band of cousins. You must write each month. It was kind of your grandmother to give you the dime. Grandfathers and grandmothers are real good to little children. You have the best there are. Your grandfather was my pastor for more than a dozen years.—*"Uncle Charley."*

TWO SENTRIES

In an appeal for supplies that came one day to the Paris office of the American fund for French wounded there was a request for a pair of pajamas for a soldier who was to get the Croix de Guerre and who had no garment in which to receive the decoration. This is the story of that soldier.

On a night so foggy that the men could not see the wall of the trench three feet in front of them this man was doing sentry duty. His dog, crouched by his side with ears well forward and twitching nose, was on the alert for any scent.

To all appearance there was nothing to disturb the fog-enforced silence, but sudenly the dog began to tremble with excitement and to lick the soldier's hand. The sentry listened, but the fog was like cotton wool in his ears. He strained his eyes, but a ghostly whiteness barred his vision. He shifted his position against the wall of the trench, and his thoughts wandered to his home in the north, to his wife and children.

But the dog again thrust his muzzle into his master's hand and rubbed against his legs. The sentry's wandering thoughts came back. With bayonet fixed and every sense alert he listened, but he heard no sound. The dog whimpered, and then, like a flash, he was gone. He ran like mad down the tortuous trench, evidently in sheer terror.

The sentry was dumfounded. Apparently there was no cause to give an alarm. Might there be some mining going on that he could not hear? He stooped and laid his ear to the ground. Not a sound! Then all at once he understood. The enemy was approaching! Soundless, invisible it came nearer and nearer. The asphyxiating gas was sluggishly rolling over the ground toward the trench. The dog had scented it long ago and had run from it in uncontrolled fear. And now the sentry ran, shooting to his sleeping comrades to wake up and put on their gas masks. In a second the trench was in commotion.

Then the enemy began to fire. A few shells burst overhead, and hand grenades began to fall. But the awakened soldiers were ready, and nature for a moment came to their aid. A puff of wind blew back the fog, blew back the gas, and gave a glimpse of the enemy pouring out of their truches and rushing to the attack. With the wind now behind them, the French counter attacked and rove the enemy back into their trenches. Silence fell again.

"Where is the sentry?" the captain asked. "He saved the regiment."

They looked for the sentry, but he could not be found that night or the following day. In the darkness of the second night the sentry's dog came into the trench, whining and anxious. He ate a few mouthfuls ravenously ad drank thirstily and hurriedly; then he whined and paced nervously back and forth. He would not be quieted, and finally a sergeant said: "Who volunteers to go with me?"

Four men rose. Running with heads down and sometimes crawling on their stomachs, they followed the dog into the darkness of "No Man's Land." Then, halting at a shell hole, the dog whined softly. The sergeant groped about and touched a man's boot. They rescued the half-buried sentry and dragged him back to the trench. He seemed dead, but the dog knew that there was life in his body. The stretcher bearers took him to the ambulance, and he was hurried to the nearest hospital. Then he revived and seemed likely to live.

One day the general of the division came to see him. "You are to be decorated," he said, "with the Croix de Guerre."

"What have I done?"

"You saved your comrades from death; perhaps a hundred men would have died except for your warning."

"It was not I," the weak voice replied. "My dog saved them."

"Then your dog shall be decorated too."

A wan smile passed over the sentry's lips. "Where is my dog?"

"On the steps of the hospital," an orderly replied. "We can't drive him away."

"Bring him in," said the general.

On the breast of the sentry the general pinned the medal of honor, and on the collar of the dog too he fastened the military recognition of faithfulness and courage.—*Youths Companion.*

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CONTENTS

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SUNDAY SCHOOL LESSON—FEBRUARY 24

(BY H. S. HARDCASTLE)

—o—

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

Mark 4: 21-34

Jesus clearly recognized the misconception of the Kingdom which his disciples had, and he took special pains to present it in terms which they could grasp. He knew that they thought it was to be material, temporal, external, visible, while He knew that it must be spiritual, eternal, internal, and invisible. He affirmed that it was not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, and He constantly asserted that only as men and women embodied in their characters the principles which He enunciated in the Sermon on the Mount, could thy enter into the Kingdom of God. Moreover, said He, it is man's supreme business to seek first this Kingdom and its righteousness.

In last Sunday's lesson He illustrated the beginning of the Kingdom. Today He illustrates its growth. As usual, He presents the truth in such a manner that those who really wish to accept it, may understand its meaning.

It is the old story of man working together with God. As in last Sunday's lesson, a man sows the seed. It must ever be thus. Just as the government will give seed to its citizens, but expects them to plant the seed, just so God gives us the seed (the Word) and expects us to plant it in the ground of human hearts. Then, too, man must cultivate the growing plants, if they are to come into their full maturity, and bear fruit. Just so with the word in our hearts, as illustrated so forcibly in last week's lesson.

But after man has done all within his power, he must leave much to God. The plant grows, not because of the cultivation, but because it has life within itself, and life must find expression for itself. And this life comes from God. Scientists have succeeded in making a bean, which, to all appearances, resembles the ordinary bean, and which has the usual chemical elements in it, but when placed in the ground, even under the most favorable conditions, it will not grow. Why? Because it does not have that inherent life, which comes from God. Just so with men and women. There must be that inherent life which comes from the presence of Jesus Christ in the heart if thy are to grow in Christian virtues.

But let us consider the growth of plants. It is silent, gradual, and irresistable. It follows the natural order of the blade, the ear, and then the full grown corn in the ear. We cannot see it grow, and yet we know that it grows and we know that it is caused by the secret invisible energy of life seeking expression. The Kingdom of God is like the seed in all these respects.

From a mere seed it has grown, silently, gradually, and irresistibly, until now its "good news" has spread to the ends of the earth. It has entered into the hearts of men and it is finding expression through their lives, in service to others. It is a leavening force in human society, and it will continue to work until that glad day of which the prophet Isaiah spoke, when he said "The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

———:o:———

THE SAFE WAY

It was a wise pilot who, when asked, "I suppose you know the exact location of all the dangerous rocks along this coast?" replied, "No, sir; but I know the exact location of all the safe channels." One may know the dangerous rocks and yet be unacquainted with the the safe channels. If one knows the latter and carefully keeps in it, he may be perfectly easy as to the rocks and reefs that may be hidden in the waters near by. Christ is "the way." If we keep in Him and close to Him we need have no fear.—Selected.

———:o:———

Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.

CHRISTIAN ENDEAVOR LESSON—FEBRUARY 24

(BY H. S. HARDCASTLE)

—o—

THE POWER OF THE CROSS IN ASIA

Psalm 96: 1-13

I was impressed with a motto which I saw at a Laymen's Missionary Convention, which read as follows, "If God is your partner, make your plans big." A hasty survey of Asia, together with the accomplishments of the missionaries in that continent, will demonstrate the fact that missionaries of former days have dared to act on that policy.

Speaking in round numbers, Asia has a land area of over 16,000,000 miles, and embraces Turkey, Persia, Arabia, Afghanistan, the two Turkestans, Tibet, Korea, Japan, India, and China, together with many other smaller provinces, too numerous to mention. What an immense expanse of territory! But that is not all. More than one half of the human live in these countries, or to be more exact, fifty-six out of every one hundred people on the face of the globe have thier habitation here. Think what a faith in God those early missionaries had, as they set out to Christianize these teeming millions.

It was not the area nor the population, however, which rendered the task so difficult. It was the nature of the people themselves, and the deep-rooted customs of centuries that consituted the challenge. Think of dark, foreboding China, with its great wall and its walled cities; think of its conservativism and its ancestor worship; think of Turkey with its degraded womanhood, and the blighting effects of Mohammedanism; think of India, the burning heart of Asia, with its famines, pestilences, and its paralyzing caste system; think of Japan with its illiteracy; think, I say, upon these things, and we will appreciate to some extent the sublime faith of those pioneers like Morrison, Carey, and Gilmour. But their faith was founded upon a deep-seated consciousness of the **power of the cross.** They sensed the meaning of the words of the Master, "And I, if I be lifted up, will draw all men unto myself."

This power of the Cross has manifested itself in three ways:

1. **As an Informing Power**—Wherever the gospel of Christ has gone, there has been an awakening of the human mind; educational systems have been founded; Bible classes have been organized; and men and women are being set free from the curse of ignorance. They are learning the truth, and the truth is setting them free.

2. **As a Reforming Power**—There have been many reforms along every line during the past few years in these countries. Social customs have been changed; political reforms have been instituted; womanhood has been exalted; industrial life has been re-organized; and human slavery has been abolished.

3. **As a Transforming Power**—Thank God, the Cross has done more than inform, and reform. It has **transformed.** Men and women have felts its power, and they have been born anew. They are living witnesses to the saving grace of Jesus Christ. Surely when we behold the power of the Cross, we ought to join in singing that sublime song, "All Hail the Power of Jesus Name."

———:o:———

West Philadelphia union has 3,084 Comrades of the Quiet Hour.

—o—

St. Paul, Minn., Endeavorers have had a skating-party, which was attended by 250 young people.

—o—

At Luzerne, Penn., county convention eight young persons decided to give their lives in whole-time service to Christ's Kingdom.

—o—

About 250 St. Paul Endeavorers took the examination in "Erpert Endeavor" last year. Every member of one society became a Christian Endeavor Expert.

———:o:———

Watch the date on your label and renew promptly.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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OBITUARIES

KING

Mrs Florence King died of pneumonia January 24, 1918, and was buried at Mt. Gilead Christian church, where she held her membership. She leaves a husband, a child about six months old, two brothers, one sister, mother and father.

G. J. GREEN.

—o—

FOSTER

Mrs. Ada Foster departed this life January 20, 1918, and was laid to rest in the family burying ground at the old home near Louisburg, N. C. She leaves one daughter, one brother, one sister and other near relatives. She was a member of Trinity M. E. church. She had been in poor health for some time, but pneumonia was the immediate cause of her death.

G. J. GREEN.

—o—

ROSS

Mr. Wyatt Ross died January 31, 1918, of paralysis and was buried at Mt. Carmel Christian church. He was a member of Banks M. E. church. He was 78 years old. He leaves a wife, six children, several grand children, two great grand children and his mother, who is past 98 years, his father having died some years ago at the age of 90. He was a Confederate soldier.

G. J. GREEN.

KNIGHT

Mrs. Charlotte Knight was born January 31, 1837, and died January 4, 1918; just a few days before her eighty-first birthday. She was, for more than fifty years, a consecrated member of the Christian Church. Her days were filled with generous deeds, her life an inspiration to those who knew her. She follows her husband, David Knight, a little more than a year gone, and leaves a large family and a host of friends to mourn their loss. May the Lord bless the life's work and comfort the bereaved.

E. M. CARTER.

—o—

BROWN

Marshall Brown departed this life January 29, 1918, at the age of 70. He leaves to mourn their loss a wife and five children, two boys and three girls, besides many other relatives and friends. He had been a faithful member of the Pleasant Grove Christian church for about 50 years. His death was sudden; heart failure being the cause. Burial at Antioch (R) February first, notwithstanding the day was disagreeable, many were present at the services, which were by the writer. May the Comforter console the bereft ones.

T. J. GREEN.

—o—

SMITH

Sallie Smith was born May 31, 1851, and died January 31, 1918, age 66 years and six months. She was married to Alfred W. Scoggin September 20, 1877. Seven children survive her, namely, Will T., Floyd F., Lacy L., Walter S., John D., Edith and Ella. She professed religion in 1887, under the pastorate of Rev. J. T. Bowles and joined Bethel Presbyterian church, at which place she remained a member until about eight years ago when she joined Pleasant Ridge Christian church where she remained a consistent member until her death. Her greatest dsire was to see her children saved which desire came true. She was a good wife, a kind and affectionate mother, a generous neighbor and was loved by all who knew her. In her sickness she never complained, saying "the Lord's will be done." Funeral services were conducted by her pastor assisted by Rev. John Knight and her remains laid to rest in the cemetery at Pleasant Ridge. May the blessings of God comfort the bereaved ones.

J. S. CARDEN.

—o—

SMALL

A Camp Jackson, Columbia, S. C., on Wednesday morning, December 19, 1917. Sydney Small, of Savage, Gates county, North Carolina, died, aged 26 years. His sister, Mrs. Lula Benton, of Suffolk, Virginia, reached the camp a few days before his death. He was glad to see her, and said to her, "I thought you would come, my dear sister." He was not well when he left for the camp and said he did not expect to return alive. His dear sister, Mrs. Benton, stayed with him to the end of life and brought his remains back with her to his dear mother's old home, where mother was waiting with a broken heart for the coming of the remains of her youngest son. He was a good young man and was the first of the soldier boys from that community to be brought back a corpse. He had only been in camp a few weeks. He was ready and expressed his willingness to depart and be with his Lord. He was a member of Oak Grove Christian church and was greatly beloved by all who knew him. He leaves a devoted mother, three brothers, three sisters, and many friends. His funeral services were conducted by his pastor at his home, and his remains were laid to rest near by his dear mother's home, where the loved ones can visit and carry flowers and drop their tears as token of their love and hope of immortality and of meeting again in that world of peace, love and life forever. God bless and comfort the dear bereaved ones.

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LAUGH AGAIN

—o—

The Sugar Shortage

"How do you account for the sugar shortage?"

"Dunno! There are as many fellows raising Cain as ever."

—o—

Evidently—

Mrs. Bodger: Was I skeered? Why, when they bombs began to drop I werry nigh went into Italics!—*London Opinion.*

—o—

High Cost of Living Illust ed

The New York *Evening World* ays: "Adam gave one rib and got a wife. Robert Kirton, of Pittsburgh, back from the front, lost seven ribs, and he married his Red Cross nurse. This shows the increased cost of living."

—o—

Must Have Been a Slacker

Stonewall Jackson was not a man to speak ill of another man without reason. At a council of generals early in the war, one of them remarked that Major Smith was wounded, and would be unable to perform a certain duty. "Wounded!" said Jackson. "If that is so, it must have been by an accidental discharge of his duty!"—*The Southern Bivouac.*

—o—

A Logical (?) Conclusion

A colored minister of the Baptist Church, in order to strengthen and confirm the faith of his congregation, took as the text of his discourse the first verse of the third chapter of Matthew: "In those days came John the aBptist, preaching in the wilderness of Judea." "Oh," said he, "how I like to read these precious words in th blessed Bible! You don't read anywhere about John the Presbyterian, or John the Methodist, or John the Episcopalian. No, brethren, it is John the Baptist."

—o—

A Truthful Witness

Magistrate: "You admit that you entered the house of the prosecuting witness by the door early in the morning?"

Prisoner: "Yes, your worship."

Magistrate: "What business had you there at that time?"

Prisoner: "I thought it was my own house."

Magistrate: "Then why did you, when this lady approached you, leap through the window and jump into the back yard and hide yourself?"

Prisoner: "Your worship, I thought it was my wife."

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED 1847

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

The Church Bell

THE CHURCH BELL is a part of the service. Its peals sound a welcome and its tones seem sacred. The church bell is essential as a central time piece for the community. It regulates attendance and that avoids disturbance; absence of disturbance lends sanctity to the hour of worship. The church bell is a reminder of all who hear it, that God's house is in the community. It reminds us to go up to the house of God and worship. The sound of the church bell spreads in every direction and that symbolizes the influence of the ideal church. The shape of the church bell reminds us of a circle which embraces all church worshippers. Its clapper reminds of Christ in the midst and the church that does not have Christ as the center of its worship has failed its purpose.

Volume LXX WEDNESDAY, FEBRUARY 20, 1918 Number 8

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

Why sing "Come thou Fount of Every Blessing" and then not use that Fountain?

o——o

Some churches prove that they are not social organizations by the amount of money they raise and spend.

o——o

PERSONAL LIBERTY

The defenders of the whiskey traffic have used the argument of "personal liberty" until it has become a saying in the mouth of every man who condescends to line up with the whiskey element. Personal liberty does not deprive children of their rights, and mothers and home of their happiness. What the defenders of the liquor trade mean is *personal license* and not *personal liberty*. What they contend for is that a man should not be deprived of the privilege of carrying on a trade of his own liking. Their argument is the same as gettnig the permission of society to pilfer and to plunder; to kill and to keep; drag down and destroy; rob and not repay; deaden and deprive, for the work of whiskey pilfers the purse and plunders the home, kills and hoards away, drag men into the gutters and destroys their influence, deadens their finer senses and deprives them of their natural gifts.

o——o

THE SPIRIT OF HATE

Every war that has ever been has created a spirit of hate to some extent. This is the most difficult wound to heal after a war has been ended. The spirit of hate bring about sectionalism and that continues to fan the flame of hatred.

The other day we heard a woman say that she wanted to kill the Kaiser. That was nothing less than the spirit of murder. She may have considered it a form of patriotism, but that is far from patriotism. Patriotism is the love of one's country and that means the preservation of life rather than the destruction of it. Patriotism defends right and guards principles, but is void of the spirit of hate and murder.

As we pray for our boys as they go forth to battle for our safety, let us pray that they may not fight with the spirit of hate and murder, but that they be defenders of certain principles. Let us also pray for those against whom our soldiers go to fight. If we cannot do this—if we cannot pray for all humanity—we do not have the spirit of Christ.

o——o

IF THE CHURCH PAPER COULD SPEAK

If the church paper could speak as humans do, we think that it would sum up its first message about like this: Of necessity I was born and brought into existence. I have never grown old; I am a new creature each week. I bear the glad news of earthly success and heavenly glory. To thousands of homes I carry sunshine and cause pleasure to grow and bloom in hearts of men and women. To the widow I am a comfort and to the fatherless I am a guide. I bear greetings of love to friends and renew the fellowship of saints. Every week I bear "glad tidings" to a dying world and breathe a message of love in the ears of the despondent and weary. Children read me and grow up to love their church and worship their God. I am a missionary at home and abroad, and because I am not in the form of a man, men will give their thousands for the promotion of missionary enterprises while I perish. Every enterprise of the church uses my columns for support; I am bearing every burden of the church, and die that these enterprises may live. No burden upon the church is too heavy for me to bear and no need so small that I can deny its plea. My editor works to make my pages shine and my printers dress me up and send me forth in decent style. I beg for the editor's support, but too often my pleadings go unheard and my cause made to suffer. Often I have to carry advertisements to live. I charge thousands of dollars on my books that I cannot collect. (I wonder if I shall meet my debtors in Heaven). Church members cast me aside for the secular paper. The secular papers collect their bills by force; if I do this I lose my soul, stopped by the subscriber and hated the remainder of my days. I am at the mercy of *individual* justice and live by the acts of the faithful few. I go unto my own and my own receives me not.

o——o

CONVENTION NOTES

April 30-May 3—the time.

—S C C—

Franklin, Virginia, the place.

—S C C—

It is the twenty-second session. Meet us there.

—S C C—

Southern Christian Convention the next stop. All aboard for Franklin.

—S C C—

Don't let the last day be such a busy one. All of us know why this is so.

—S C C—

Dr. Rowland will see that you are met at the train, "housed," fed and entertained.

—S C C—

The secretary of the Convention is Rev. I. W. Johnson, D. D., Suffolk, Va., if you want to write him on business.

—S C C—

Go to the Convention. Brother Rowland's unending smile and bald head will make you feel at home.

—S C C—

If your Conference honored you by electing you a delegate to the Convention, honor your Church by attending.

No hens and pullets can be sold after February 23. We judge that Franklin folks who haven't chickens will buy this week.

—S C C—

Look at the announcement on page four. See if your name appears, and if it does, get off your message to the Program Committee.

—S C C—

See President Staley's announcement in this issue of THE SUN to effect that the Southern Christian Convention will meet at Franklin, Va.

—S C C—

The Government has stopped THE SUN'S Editor from riding on trains with a free pass, but he's going to Franklin just the same.

—S C C—

Nearly all SUN subscribers in and around Franklin have their accounts paid up and all the Editor will have to do will be shake hands with them and say "I am delighted to see you."

—S C C—

We hope that the Program Committee will have the program patented (or copyrighted) so that it will be against the law for some intruding brethren to get the work behind by speaking beyond their time limit.

—S C C—

THE SUN'S Editor "Hooverizes" in his eating and can eat anything that is served for food in the Southern States, is especially fond of corn bread, does not snore or walk in his sleep. With this information the Entertainment Committee may be guided.

———:o:———

NOTES AND PERSONALS

Rev. T. J. Green changes his address from Ramseur to Seagrove, N. C.

o——o

We are grateful for the splendid help that friends are giving us on THE SUN these days. Let us all pull together and put our church paper into more homes.

o——o

Readers have no doubt noticed that a contribution from a child is recorded on the Orphanage page and the letter not follow until the next week. This occurs when the letters are crowded out. Those contributing a regular department to THE SUN have agreed to ask for one page only. When more than a page is sent in all that we can do is to leave out all that the page will not hold.

o——o

The time-honored custom for railroads to grant newspaper editors free transportation in exchange for advertising has been recalled since the Government took charge of the railroads. This feature has been very helpful to THE SUN'S Editor in enabling him to reach a great many churches in interest of the paper, but it will be a case of financial impossibility for him to reach but few churches now in behalf of THE SUN. The small number of persons that we are enabled to see does not justify the travel that we have been doing and pay regular fare.

We have no special criticism of this measure other than the Government has, almost daily, called upon the press of the country to support its every department since war was declared. The papers, both church and secular, have responded to almost every appeal. They have to face the increased cost of every line of the printing trade and art, three cent letter postage (and a businesslike office must keep up its usual correspondence, and even more to keep going) and next July to face an increased rate for mailing their issues. If our national leaders are sincere in saying that church work should not be suppressed, it seems to us that they have a fine opportunity to exercise that conviction by giving the church paper a better showing.

———:o:———

DOES AN EDUCATION PAY?

Does it pay an acorn to become an oak?

Does it pay to escape being a rich ignoramus?

Does it pay for a chrysalis to unfold into a butterfly?

Does it pay to learn how to make life a glory instead of a grind?

Does it pay to add power to the lens of the microscope or telescope?

Does it pay for a rosebud to open its petals and fling out its beauty and fragrance to the world?

Does it pay to acquire a personal wealth, which no disaster or misfortune can wreck or ruin?

Does it pay to learn how to focus thought with power, how to marshal one's mental forces effectively?

Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?

Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of one's life?

Does it pay to make life-long friendships with bright, ambitious students, many of whom will occupy high places later on?

Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get a wider outlook, a clearer vision?

Does it pay to change a bar of rough pig iron into hairsprings for watches, thus increasing its worth fifty times the value of its weight in gold?

Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities on one's nature which might otherwise remain undiscovered?

Does it pay the sculptor to call out from the rough block the statue that sleeps in the marble, so that it may tell the story of heroism and greatness to unborn generations?

Does it pay to have one's mentality stirred by the passion for expansion, to feel the tonic of growth, the indescribable satisfaction which comes from the consciousness of perpetual enlargement?—*The New Success.*

SOUTHERN CHRISTIAN CONVENTION

—o—

The straw-vote on the location of the Convention resulted in thirty-four for Franklin, Va.; nine for Winchester, Va., and five preferred to leave the choice of place to the Committee. As the vote for Franklin was nearly four times as large as for Winchester, the Committee decides in favor of Franklin. The delegates have been very kind in their decision, voting for the place they thought would secure the largest attendance. Keep in mind the *place* and *time*.

Franklin, Virginia, April 30 to May 3, 1918

Presuming that *all delegates* and *all members* of Boards and Committees read THE CHRISTIAN SUN, the Committee on Program hereby requests the chairman of each Board or Committee to make out a little program for his subjects and send to the chairman of the undersigned Committee by the 10th of March. From these little programs the Committee will make up the program, using all or such parts as can be used in making the full program.

1. Board of Education—W. A. Harper, Chairman.
2. Home Mission Board—J. E. West, Chairman.
3. Foreign Mission Board—W. H. Denison, Chairman.
4. Board of Publication—C. B. Riddle, Chairman.
5. Committee on Sunday Schools—W. C. Wicker, Chairman.
6. Committee on Christian Endeavor—C. H. Rowland, Chairman.
7. Committee on Temperance—J. W. Holt, Chairman.
8. Executive Board—W. W. Staley, Chairman.
9. Executive Committee on Field Work—W. W. Staley, Chairman.
10. Woman's Board—Mrs. C. H. Rowland, Chairman.
11. Laymens Movement—N. F. Brannock, Chairman.
12. Orphanage—Chas. D. Johnston, Chairman.

Education, Home Missions, Foreign Missions, Publications, and Laymens Movement may be given two hours; but other subjects can probably be considered in one hour each. Of course exact time cannot be named at the present, as discussion may run over time; but to consider all the subjects, as they should be considered, will keep the Convention busy the entire session. The above suggestion as to time is intended to aid the chairman of each board or committee in preparing his program for our committee.

Only a limited number of delegates have indicated their purpose to attend, and the committee urges every delegate to write the chairman—W. W. Staley, Suffolk, Va.—if he intends to go to the convention. It is important for the Hospitality Committee in Franklin to know how many to provide for entertainment. Every delegate should attend the Convention and no one should neglect to notify the chairman of the undersigned committee who will send the list of those who signify their purpose to attend to Dr. C. H. Rowland, the pastor of the Franklin church.

If any chairman desires to consult the chairman of the Program Committee, write him and he will respond.

Dear delegates, let us make this a record-breaking Convention, in numbers, in thorough preparation, in consecration, and forward-looking plans for the church and the Kingdom. The time draweth nigh and we must not delay the program.

W. W. STALEY, *Chairman*,
I. W. JOHNSON,
E. E. HOLLAND.

Suffolk, Va., February 14, 1918.

———:o:———

A CRADLE ROLL CLASS IN THE SUNDAY SCHOOL

—o—

There have recently come to me two or three requests for information regarding the Cradle Roll babies who come to Sunday school. One dear lady writes me that she has been considering a class for them, but the superintendent of the Sunday school looks rather grudgingly on the project—he and the minister both seem to fear it will disturb the dignity and reverence of the school.

I wish that I may live to see the day when we will be willing to accept God's way of working. The rule of God is not a "protracted meeting" nor even a revival for the sake of bringing adult sinners. One of the first rules regarded the training of children (Deut. 4: 9-10.) It is repeated in the middle, (Prov. 22:6) and again toward the end (Eph. 6:4), while over and over, is stressed the teaching that shall "cause them to know" the right and to do it. Jesus came into the world to save sinners. Yes, but He also came to "save his people *from* their sins" not to rescue sinners alone, but to keep people from becoming sinners.

When every child has been brought up to know the Lord, then and only then, will the earth be full of the knowledge of the Lord. What then, is our duty to children? Most certainly to begin their training at an early age, the earlier the better. If your school is so laxly put together that the bringing in of a few babies will disrupt it, there is something wrong, either with the school, or with the building which houses it. It is, of course, a self evident proposition, that a Cradle Roll class cannot be managed in the general room, unless it can be screened or curtained. A room, even if it be a room in a private house, or the pastor's study is far better. For one thing, the babies should be where they cannot see their mothers. For the other, they should be where the school cannot see them.

How shall we teach these babies? What lessons can they learn? If by learn, you mean memorize or recite a lesson, absolutely nothing. The baby knows but one thing, play. He must be reached by his play instinct or not at all. The preparation for a Cradle Roll Class might consist of (a) some bright colored balls; (b) some little, non noise making toys, such as building blocks, rag dolls, etc; (c) a blackboard with bright colored crayons; (d) a baby buggy or cradle for the sleepy babies. Now, I am sure some of you will be aghast at such a collection for the Sunday school. But let us remember Paul's command was to bring them up in the "nurture" before we attempt the "admonition" of the

Lord! The first and best lesson we can teach these tiny tots is a love for Gods house. To feel that friends await them there; that it is a place where they can be busy, rather than a place where they must sit still. I trust I am no whit behind others in my reverence for the house of God, nor in my belief that we should preserve in it a reverent attitude, both of mind and body. But I do believe that if we were to early instill the idea of "busyness" for the Christian, we should have less paralytic Christians in our pews tomorrow than we have today. The blocks known as "nest blocks" fitting one inside the other may be purchased from the Pilgrim Press for 75 cents, and used as a basis of story telling for the little tots, as well as for playthings. Or, a set can be purchased for from ten to twenty-five cents in the stores, and your own pictures pasted thereon. Use pictures of little children, doing the things that appeal to little children, and base thereon the story which shall teach them of the Father's love and care. A little child for a story of God's watchcare, but may introduce a Who made the flowers and all other things for us. A little one going to bed, may be used as a basis not only for a story of Gods watchcare, but may introduce a prayer for the baby to learn, and to repeat at mama's knee. (Do you have any idea how many babies even in socalled Christian homes grow up without ever learning a prayer?) A child running along the street may help us think of the many ways in which the little one may help mama, and say "Thank you" to God for His helping us. Will the baby remember all this? No, perhaps not a word of it. But deep in the child heart is growing up the spirit of reverence, trust and love for God, and a desire to serve Him. This is what we can do for our Cradle Roll babies.

On the other hand, a Cradle Roll class means that mothers can come to Sunday school who would otherwise remain at home. Some girl or girls from the young ladies classes may volunteer to care for the babies or the Cradle Roll superintendent may undertake this task. Young mothers, especially, will benefit by this class, and through them their babies. Many a girl who has been active in church and Sunday school stays home with her babies when they are small, because she has no one with whom to leave them. By and by she has gotten into the habit of staying home; she is weaned away from her church; she has gotten out of the habit of church work. It may be years before she takes it up again; she may never take it up. What then? Why, her children are reared by a non-church-going mother, a mother who, through disuse, has become uninterested in the things of the church and Sunday school, and, finally, in the things of the Kingdom. She is slack in sending her children to Sunday school, and by and by, they, too remain at home. The parents and the children are outside of the church. A family is lost, because no plan was made for the mother to attend church in comfort while her baby was small.

Supposing these parents to be brought into the church through a revival in later years? Will that replace the "years which the locust has eaten?" Will that give them back again as workers for the Lord? Will that "train the children in the way he should go?" You know the answer.

Is it not better to have a Cradle Roll class, and save a life as well as a soul for the Lord Jesus Christ?

MRS. F BULLOCK.

Elementary Supt. A. C. C. Sunday School Board.
Suffolk, Va.

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SUFFOLK LETTER

—o—

The hard winter and the fuel shortage should teach the people to prepare in summer for winter. Solomon says that "the ant provideth her meat in the summer, and gathereth her food in the harvest;" and it does seem that men should be as wise as ants. Much has been written and spoken about the lack of preparation on the part of the United States for war; and what is true in preparation for war is true in preparation for life, for work, and for eternity. In farming the main thing is the preparation of the soil; in any avocation or profession the most important thing is therefore preparation; and by every analogy the chief thing in this life is preparation for the future life. Next summer men ought to prepare for a cold winter. Feed, fuel, provisions, work, all should have attention before the hard weather. If "experience is the best teacher," this winter has been a good school.

All the suggestions, orders, plans, and organizations for preventing waste, and saving food for war reasons, are confessions of lack of real preparation for life under emergency and strain. This is a lesson for young people as well as for the nation. It is a vain effort to do under extraordinary conditions, what ought to have been done under ordinary conditions. Even now the nation is extravagant while it demands of individuals special economy. Spasmodic economy has little value compared with systematic savings. Real wealth grows like forests by long processes of small increments. A nation is not growing rich when it cut forests recklessly or mines coal in the same way. It is not growing rich when it wears out agricultural lands, no matter what crops bring on the market. Wealth is produced by a conservative use of natural resources, and a sensible expenditure of results. The same is true of individuals. The "get rich quick" and the "get economical quick" are both abnormal and deceptive. The same is true of character-building. Religion is not an experience in a revival and a suspended exercise for the time that follows. It is born in an experience, but it is developed by a tedious process of self-denial and self-discipline. It takes a life-time to make the Christian that one ought to be; and the average life-time gives ample opportunities and time to build character.

Fortunes, great or small, are as easily developed as character. What young people ought to learn in the first stages of their earning is to save part of what they earn. Children retain *part* of what they learn, but not *all* of what they learn. That is a fact in all periods of life and education. None of us save all we learn; but what we do retain is our capital. Material possessions and mental and spiritual possessions do not differ much in the processes of acquisition or attainment. If one were to be-

gin early to save a little of his earnings, old age would find him in comfort, unless calamity made the process impossible. Whenever men and women spend more than they earn, during their earning period, age finds them without provision. That is the reason the athelete is short-lived; he spends more physical force than he develops. He develops strength, but he wastes it. The midnight-oil students outlast the foot-ball stars. Conservation is fundamental in prosperity, and every life that begins the saving habit early can provide for his whole life commensurate with his necessity and his station; but it takes a whole life to do it.

W. W. STALEY.

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THE LORD IS MY BANKER

—o—

(This story appeared in the Gideon some time ago, but is again published by request.—The Editor.)

"I am not a strong believer in dreams," the drummer remarked as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have met all sorts of customers, and have had a varied experience with many of my patrons. On one of my runs in the southwest I had one very particular old friend whom I will call Brother Benton, because everybody in that section calls him by that name. He nearly always had an order for me; but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could only see my customer twice a year, at best, and I looked forward to my visit with this old customer as one of my best days.

"On one visit, I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the House to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal discounts could induce him to deviate from his rule.

"About six months after I had sold him the large bill, I was notified by the House that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to look after the matter. I found a new face behind the counter, and I learned that a short time after I sold the bill, my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months and he was still confined to his home. I did not see him but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the House and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing out my old friend. He lived eight miles from the railroad, and I must see him on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed, I must have fallen asleep. I thought I had called on my old friend, and we were sitting in his family room, with all his family around him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He said, 'We will read the 23d Psalm.' He began to read but I was astonished at the words I heard. I had learned that Psalm in Sunday school when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'The Lord is my shepherd.'

"The words were read in a clear voice, and my heart rejoiced, though I had never heard it that way before. He read: 'The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines; He giveth me the combination of His tills. He restoreth my credit; He showeth me how to avoid lawsuits for His Name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil for Thou art with me; Thy silver and Thy gold they rescue me. Thou preparest a way for me in the presence of the collector; Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

"With his 'amen!' I awoke with a start. I concluded that I would call on my old friend early in the morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was coming above the eastern horizon.

"He met me at the door with a hearty handshake and said: 'Come in, come right in; we are just going to have morning prayers, and we will be glad to have you join with us.' He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We will read the 23d Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked that a way might open to pay it that same day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders

"After prayers we both went directly to the drug store, and just as we entered the door, a young man met us, saying, 'Brother Benton, father sent me over

here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He then turned to me and said, 'Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the House to remit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The House wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since, in all my discouragements, I apply the 23d Psalm as the remedy."

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CARRYING COALS FROM THE HOME FIRES

(By REV. F. G. COFFIN, D. D., Albany, N. Y.)
Chairman, War Work Committee of the Christian Church.

—o—

The tendency to neglect and to do things by proxy is having a marked example in our abnormal concern for the "boys" after they leave for the cantonments and our neglect of them before they start. We are giving money for Young Men's Christian Association army work, and, it is doubtful if benevolence was ever more wisely bestowed. We are writing in great anxiety to chaplains and religious workers soliciting their good offices in behalf of our boys,—a praiseworthy effort. But what are we doing before we pass the opportunity over to these officials to bring about the results we seek through them? In a short time a number of known men in class "A" will be called out from our communities to prepare for services. Doubtless the religious workers where they go will do all possible for them. The nation has never before been so industrious in building moral safeguards about its mobilization points. The all-around fitness of these men will be sought in many ways after they reach the cantonments. Is the opportunity which, in some ways is certainly more favorable, being as well used before they go?

What should be done to help these boys ere they start? Let us think about some of the possible things:

1. These soldier boys may be encouraged into a spirit of the highest loyalty. Why not bring them together as a community movement for competent talks or lectures on why we are under obligation as a nation to fight at this time; what motives should prompt the soldier; what comradery of the bivouac and battle field should mean; how large a service the soldier renders to the world who faithfully discharges his duty? There are some of the boys not altogether reconciled to the draft, yet they must go. Why not put a spirit into them which will make their work easier and their service better?

2. They may be fortified against the dangers of camp life and saved the penalty of much suffering. Let instruction be given in hygiene, that they may know how to keep themselves physically fit under changed living conditions involving severe exposure. How to ward off ailments most likely to threaten them. Sex hygiene should also be taught with special emphasis upon temptations which they will have to resist at camp and abroad, and the indescribable penalties which non-resistance will entail upon their remaining lives and those who will later bear their imparted life. To do this they should be shown how their minds may be employed to prevent a teachery within, unbolting life's door to a temptation without.

3. Their acceptance of Jesus Christ as a personal Savior before they go. There are now new forms of appeal to be presented and new reasons for acceptance to be urged. Some of these boys will come back, but changed maybe; others will be brought back or left "over there" with all opportunities behind them. What tortures these neglected opportunities will inflict upon you then!

4. The supreme privilege of service for others and its many possible forms which the present crisis offers them. A service to their country, the world, their fellows, and their God. The spirit with which Christian men can now infuse their comrades in arms will become the dominant spirit of at least a generation if the war is of considerable duration.

5. The program of the religious forces working in the camps should be discovered and the men tied up to it in some vital way before they leave home. This will be good for both the men and the program.

6. Where possible, the community groups of men should be bound together in some effective way for religious purposes. Covenants for the maintenance of private religious habits may be secured which will insure Bible reading and observance of daily devotions.

If it is impossible, or impracticable, for the churches of a community to do these things en masse, a single church may carry out such a program in a less pretentious way. If for any reason it is not so done, what greater personal service can pastors or lay workers render at this time than to hug these boys to their hearts and man to man do some of these things for them?

———:o:———

A colored auntie was taking her first ride on a fast train when it jumped the track and plunged headlong into a ditch. After the crash auntie picked herself up and began munching a chicken wing she had brought along for sustenance. The conductor hurried up to ascertain the damage. "Were you hurt in the smash-up? he asked excitedly. "Law, no!" she replied in astonishment. "Wuz there a smash-up? I to't dese yere combustifications went right along wif de ticket."—*Argonaut.*

—o—

Dear Pastor: Don't forget to speak to your people about THE SUN next Sunday. Thank you.—The Editor.

THE WOMAN SUFFRAGE AMENDMENT

(By Mrs. Ida Husted Harper)

The resolution to amend the National Constitution for women suffrage was adopted by the House of Representatives January 10. To accomplish this it was necessary to change over a hundred of the votes that were cast on it in 1915, and to secure two-thirds of over 400 members. In 1914 it received a bare majority in the Senate and there only two-thirds of several less than 96 must be obtained, as the full number is never present. This can be done if every member feels that he is sustained by a strong public sentiment in his own district.

There has been a complete revolution in the position of women in the United States since our entrance into the world conflict. It has given them an opportunity to prove and men to recognize that in time of war they can and will give as valuable service as men. The splendid war work done by the women of New York was by far the most potent factor in causing the men by a majority of 102,344 to grant them the full suffrage last November. The charge of the opponents that this was done by pacificists, Socialists and pro-Germans is thoroughly disproved by the statistics. The soldiers at home and abroad voted in favor two to one and gave a majority in 49 of the 62 counties. The suffrage amendment was carried in 27 counties besides the five comprising New York City and in most of them the radical and pro-German vote was negligible. They were chiefly agricultural counties with no large cities. Schenectady, the Socialist stronghold, gave a big majority against the amendment. It was carried in many conservative, residential districts where Mayor Mitchel received his greatest majorities. The labor unions gave a strong support. No fact was more evident than that the women of New York were enfranchised by the votes of all parties and they are still maintaining their organization of a million members as a non-partisan political body.

Every argument against woman suffrage has been thoroughly answered by the practical experience of a dozen states where it has been in full operation from 48 years in Wyoming, nearly 40 in Utah, 24 in Colorado, 21 in Idaho, down to seven, six, five and three in the other western states. There never has been even a proposition to take it away in any of them and on January 10 the members of the lower house of Congress from all of those states voted solidly in favor of a Federal amendment. The vote in 1915 stood 174 ayes, 204 noes; in 1918 it was 274 ayes, 136 noes. There was an increase in the favorable vote of every state delegation over that of 1915 except those of Ohio and Massachusetts. Twenty-three Southern members voted in favor in 1915; forty-nine in 1918. Arkansas voted solidly in favor, Missouri 14 to 1, Kentucky 7 to 4.

The twelve states outside of those where equal suffrage prevails which gave a solid favorable vote were Illinois, Indiana, Maine, Minnesota, Nebraska, New Hampshire, New Mexico, North and South Dakota, Oklahoma, Rhode Island and West Virginia. Iowa and Michigan cast only one negative vote each. Six states voted solidly in opposition—Delaware, South Carolina, Georgia, Alabama, Mississippi and Louisiana—45 votes.

The movement for women suffrage began in 1848 and has never ceased. The National American Association was formed in 1869 for the express purpose of obtaining a Federal Amendment and its leaders have gone before every Congress since that time. It has also given as much assistance as was desired to every state which has had a suffrage campaign. If the Senate will not ratify the action of the House the suffragists need never take another minute of its valuable time. If it will not they will go to Washington winter after winter in constantly increasing numbers until the amendment is submitted. No power on earth will stop them for they realize that with the almost unsurmountable difficulties in many states the referendum method will defer universal suffrage for another generation.

By Act of Parliament all women in New Zealand, Australia, Finland and Norway have bene full enfranchised for many years. Denmark and Iceland paused in the midst of the war to give the complete suffrage to women. The varied governments in Russia have done the same, and those of most of the European countries have promised it in the near future. It prevails in four-fifths of Canada and universal woman suffrage will soon be conferred by its new government. On the very day when the Federal Amendment was adopted by our House of Representatives the House of Lords of Great Britain signified its approval of the Bill to enfranchise women which was sent up from the House of Commons. It is not pleasant for us to contemplate that the Lords accepted it by a vote of 134 to 69 and our law-makers by a majority of less than one, especially when the British vote meant the actual enfranchisement of six million women with almost no further procedure, while the American vote was only one step in a long future contest in the various legislatures. This vote in the British Parliament makes mandatory a favorable vote of our Senate if that body and the women of the United States are not to be discredited.

Nothing more humiliating can be imagined than that our highest legislative tribunal should refuse to do its part toward making the enfranchising of American women possible while the oldest and most conservative parliamentary body in existence does enfranchise the women of England, Scotland, Wales and Ireland. This stigma must not be placed on our womanhood and our nation! The margin between the members of our Senate who would impose it and those who would spare us that humiliation is very narrow. The vote is likely to be taken in a short time. The administration and the representatives have done their share. The editors of magazines and newspapers, the clergy, every man and woman who writes or speaks from the platform, every one who can influence a Senator by a letter or telegram, should feel it an imperative duty to help secure a majority vote for this Federal Suffrage Amendment which will send it to the State Legislatures for a favorable and final decision. It is possible for the Senate to take this action before the House of Lords puts its last touch on the Franchise bill, so that the United States need not have second place. Will you give your valuable support at this supreme moment?

FOREIGN MISSIONS IN YOUR CHURCH

—o—

The time for the next session of the Southern Christian Convention is soon at hand. For the last two sessions the following resolution has been adopted: "That we set our earnest efforts to attain in our Convention bounds an annual amount for Foreign Missions equivalent to an average of one cent per week per enrolled member for each church". Very soon now your Foreign Mission Committee will write you asking very definitely for information on this item. Please give it your immediate attention. I hope you will fully reach that standard which for these new war days is far too low. This has reference to your regular offerings through your church channels and not to the fund being raised by private gifts through work of our Field Secretary for Missions.

The Foreign Mission Board of the Presbyterian Church in the United States of America, has announced that it will take $535,000 more than last year to carry on the same amount of work that they did last year. It will be the same in proportion for the Foreign Mission Board of the Christian Church. Will you help?

Our Southern Christian Convention passed the following action last session:

"That we urge the churches to each hold a special Foreign Mission Day and suggest the second Sunday in March or Easter Sunday, so as to conform to the Foreign Mission period for the denomination generally and thus be able to use the special literature prepared and offered by the Mission Board in preparation for such observance, and we heartily approve the plan known as A Day's Wage Plan."

The new literature is now ready and may be secured for the asking from our Foreign Mission Secretary, Rev. M. T. Morrill, C. P. A. Bldg., Dayton, Ohio. We hope for the best foreign mission report we have ever had. Will be writing you soon for facts from your church on foreign missions, get them ready now, brother pastor.

WARREN H. DENISON, *Chairman*
Foreign Missions Committee
Southern Christian Convention.

———:o:———

YOU MUST DO WHATEVER YOUR BROTHER WANTS YOU TO

—o—

It was a rainy day and two little children were playing indoors. "Let's play church," said Theodore, and Florence assented. "Now, I'll be the minister," Theodore explained, "and tell you what you must do, and you'll be the people and you must listen and do what I tell you." He climbed into a chair and began: "Florence, you must be a very good girl and do whatever your brother wants you to. If he wants your playthings, you must let him have them, and if you want any of his, you must let 'em alone. If he strikes you, you must forgive him. If you strike him, he will tell mother and she will punish you."

Isn't this about the way some older boys and girls seem to feel? What does the Golden Rule say?—*Tarbell.*

Strengthen America

THE WASTE OF THE LIQUOR HABIT

All the world is trying to eliminate waste. There is no single product of manufacture, or article of commerce that is the source or cause of so much waste as liquor:

SEE WHAT LIQUOR WASTES:

It Wastes Capital

If transferred to other industries the capital now invested in the liquor industry could be made to go *four times farther* than it now goes, both in employing labor and in utilizing raw materials.

It Wastes Earnings

We spend two billion dollars a year on drink. If there were no liquor to be had all this would purchase homes, pay for life insurance, and provide better food and clothes and more of the good things of life.

It Wastes Man-Power

If the liquor industry were abolished the 300,000 men now engaged in it would be freed for other employment

It Wastes Food-Stuffs

If all the materials now used in making liquor were used for other things bread would be cheaper, sugar would be more plentiful, and more fruit would be available for family use.

It Wastes Human Efficiency

The workman who does not drink is more efficient than the workman who does. The lower efficiency of the drinker not only lowers the average rate of wages, but it lowers the output of an industry. Employers recognize this fact. It prevents them from obtaining the maximum production and paying maximum wages. It prevents the workman who does not drink from earning as much as he might because his fellow workman drinks.

It Wastes Human Life

The habitual use of alcohol is definitely known to be the cause of several commonly fatal diseases. Even its moderate use shortens the lives of men four years, according to the actuaries. Excess use of liquor doubles or quadruples this loss of life. At the very least it seriously weakens every man's ability to resist disease or to recover impaired health.

Isn't worth while trying to eliminate all this waste?

If you believe that the traffic in Alcohol does more harm than good—help stop it!

STRENGTHEN AMERICA CAMPAIGN

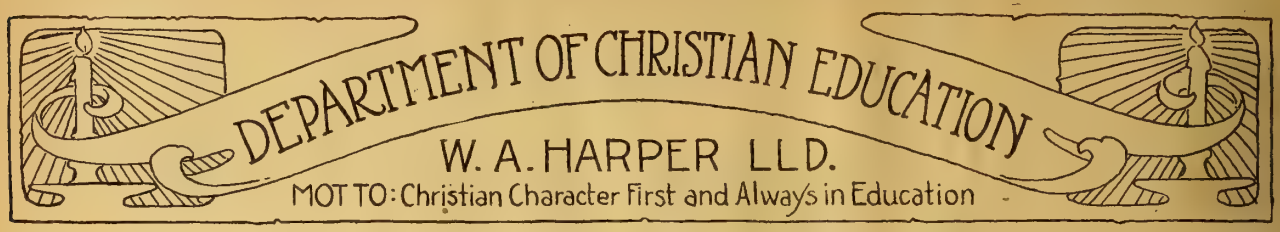
———:o:———

NOTICE!

To the Churches of the Alabama Conference:

There is to be held the District Meeting the fifth Sunday in March. The place and program to appear at an early date. Arrange to have delegates attend this meeting.

E. M. CARTER.
Wadley, Ala. Member of the Committee.



A PERSONAL WORD FROM JOHN R. MOTT

February 2, 1918.

President William A. Harper, LL.D.,
Elon College,
Elon College, N. C.

My dear Dr. Harper:—

One of the most encouraging and significant facts in connection with the life of the American universities and colleges in recent years has been the remarkable response of the students and professors in connection with the movement known as the Student Friendship Fund. I understand that there has been over $1,500,000 provided by them toward meeting needs and opportunities occasioned by the war. Through countless letters and oral reports I have been impressed with the truly patriotic and sacrificial character of this notable manifestation. You will agree that it constitutes a most gratifying evidence of the desire among students to serve in the highest way the nation and the world.

You have recognized the restlessness on the part of many students and their desire to be of the largest service to the country; but you also, doubtless, believe in the importance of their continuing steadfastly in their regular courses. The leaders of our Government have at times expressed themselves strongly to me as to the importance of holding students to their regular work in order that they may be prepared to meet the larger demands which will inevitably be made upon them in the not distant future. At the recent International Student Conference, held at Northfield, where there was present a most representative company of students and professors, a constructive program was outlined and projected. It was designed to help prepare students for rendering the largest service in the years right before us. It likewise sounds the call to them to dedicate their lives to the vitally important task of helping to make a new world according to the ideals of Christ. As a means of realizing these high ends there has been projected by the Christian Student Movement a campaign for the promotion of voluntary study and discussion of the principles of Christ and of the application of these principles to our national and international problems. It is believed that this will accomplish great good in stimulating indepedent thinking and unselfish action on the part of those who tomorrow must have such a large part in the leadership for the forces of righteousness and unselfishness.

With highest regards,

Very sincerely yours,
J. R. MOTT.

———: o :———

The day of the weasel-word pacifist is over at last.

Meatless, wheatless days at home keep our army from having featless days abroad.

READ THIS GREAT PROGRAM. IT SHOWS THE NORTH AMERICAN STUDENTS MOBILIZING FOR CHRISTIAN WORLD DEMOCRACY

—o—

The Student Friendship War Fund is the largest contribution of money ever made by students and faculties of the United States for any cause. The original goal of one million dollars for the relief of prisoners of war, for the men in the armies and for women in war zones served by the two Christian Associations was largely over-subscribed. Such a sacrificial offering in which students of the entire nation shared afforded the opportunity for fellowship with those to whom the war has brought suffernig and disaster. It created a new consciousness of the needs of the world.

At the Student Volunteer Conference at East Northfield, January 3d to 6th, the students, professors and leaders of the Church present faced with courage and faith their responsibility. They were led to a united conviction that the program of Jesus Christ offers the only real hope in the present world catastrophe and the only solution of all international problems.

They also faced the immediate situation which confronts the Church in its program for the interpretation of Christianity to non-Christian countries. This involves recruiting an even larger number of well-qualified Christian students, and this immediate call for workers for those parts of the world where the Church is already undertaking the reconstruction of national ideals is only a prophecy of what the demand for leaders will be all over the world when peace is declared.

In view of this united conviction, the following program was accepted:

1. Two hundred thousand students enlisted in study and discussion of Christian principles based on:
   (a) The life and teaching of Jesus Christ.
   (b) The need of these principles in the world today.
   (c) The need for these principles in the interracial and social life of North America.
2. A call to decision for Christ and His service at whatever cost—on the campus, in the nation, in the world.
3. An adequate number of qualified men and women enlisted for the foreign missionary program of the Church.
4. One half million dollars for the foreign misionary program of the Church, and such funds as may be necessary to meet the need arising from the war situation in 1918-1919.

———: o :———

If you're eight parts loyal and two parts doubtful. you might as well be ten parts enemy.

A CHURCH WITH A PROGRAM

—o—

Has our Christian Church a program? If so, what is it? One wonders. Have our pastors a program? If so, what is it? One wonders. Have our laymen, our good women, our Sunday schools, our church papers a program? One wonders. Is there anything toward which the pastors and churches in the seven conferences of the Southern Christian Convention are driving? Toward which as a constructive program, we are bending our energies and uniting our efforts? If so, what? A very intelligent layman said to me the other day that we of the Christian Church did not seem to grow and to give and to achieve results as do other churches about us. And then he added, "And you preachers are to blame for it. You have not led us out, up and onward. You don't seem to be driving together toward any definite goal or objective."

I am looking for our dear Christian Church to have an awakening one of these days, pull itself together and go foward with tremendous momentum. But I am looking for the laymen, not the ministers, to do the awakening and the pulling. The ministers somehow seem to become enamored of platitudes, fixed customs, rejoice that ease and peace and harmony prevail in Zion, when it is ease of inactivity, the peace of indifference and the harmony of the tomb. Somebody will have somewhere to make a program, a constructive program, fix for us an objective, a goal toward which to strive.

Dr. John R. Mott used these words in a great address recently: "The pillars of civilization are broken. Education has proved inefficient, for the most highly educated nation in the world has become the most dangerous. The world is struggling beneath an almost intolerable load of debt, physical suffering, disease and moral failure * * * Europe and the west must now be moulded anew. *Now* while the world is responsive and teachable is the time to strike the hardest blows that Christian forces have ever struck and shape the world's life according to the unchallenged principles of Christ—changeless amid all the changes that has been sweeping through the world." I am ambitious, I trust pardonably so, to see our dear Church strike the hardest blow it has ever yet struck to shape the world's life according ot the principles of Christ while the world is responsive and teachable. The other churches about us are getting ready on a gigantic scale to strike such a blow. Are we to be left and lost in the upward and onward movement? God of our fathers forbid.

* * * * * * * *

Brother J. W. Harrell and his Burlington people are in the midst of a big building program, have in course of construction one of the handsomest and most costly buildings in all our Convention. But they were unwilling to do all for themselves and nothing for others. Those whom I visited there last week subscribed $3,000 to our $100,000 mission fund and others will subscribe when seen, I feel sure. But for the heavy outlay for months to come on their new building this church would have reached very high amongst those who are making a supreme sacrifice to raise this sum for missions.

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EASTERN VIRGINIA WOMAN'S MISSIONARY BOARD MEETS

—o—

The Eastern Virginia Woman's Missionary Board met in the Suffolk Christian church, Owing to a late train Mrs. Rowland did not arrive until in the afternoon, so Mrs. Denison called the meeting to order. On motion, it was voted that we appeal to the women to raise the $500 pledged on the Barrett Home by March 31st. Mrs. Bryant was instructed to wrtie to all Societies and ask that they contribute to this fund. Since this is the home field of both Mr. and Mrs. Barrett, the Board feels that we should not contribute less than this amount for this purpose.

It was voted, that we assure our proportional part in the Mobilization Campaign, planned for February by securing, at least, three new Willing Workers Societies, three new Young People Societies, three new Cradle Rolls, thirty new members and fifty ledged intercessors. One new Willing Workers Society was reported, Isle of Wight. Coy Franklin was selected from the Orphanage for the Willing Workers' to support. Delegates to the Southern Christian Convention Woman's Misionary Convention were elected. The Portsmouth invitation to meet with them in October for the Woman's Missionary Conference was accepted. Mrs. Denison was appointed to look after securing the four pennants to be awarded at the October Conference to the socitey that has the largest increase in members and the most money raised per member.

These are the most important matters attended to.

In closing this article, we would appeal for each society and each woman in the Conference to help in doing the thing voted. Try to secure some new members in your society, or if you haven't a society, see that one is organized during February. Take an offering for the Barrett Home if you haven't; if you have, try to increase it. We must not let our work suffer because of the strenuous days which are upon us, but we must redouble our efforts. Now is the time to rally to the colors. We are counting on you to do it.

MRS. C. H. ROWLAND, *President*
Eastern Virginia Woman's Missionary Conference.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our financial report last week was a little less than one hundred dollars. This week it is still less than one hundred dollars. Our total amount for this year, since January first, is now $699.01. According to the goals set for the year 1918 we will have eleven mile posts to reach to reach the goals set. I had hoped to reach the first mile post during the month of February. Next week will be the last report for February and to reach the first thousand dollars we will have to raise $300.

Many schols joined the monthly offering band last year, but we have quite a number yet not making this monthly offering. We hope to get each school on the list this year. Mr. Superintendent, will you not take this matter up with your Sunday school next Sunday, and if your school is not on our list of schools making this monthly offering have them to make an offering next Sunday and mail it in. Get an early start at the beginning of this year and see how much you can do to help us in this work. And then see how much your school will enjoy having a part in this great work.

Will you deny these little helpless children the opportunity they should have? Will we refuse to make some sacrifice that we may lend them the assistance they need? Will we continue to turn a deaf ear to the cry of the little homeless boys and girls who are crying to you with their little arms outstretched with an appeal that is pitiful and touching.

Begin now to talk *Easter Offering* and make your plans to raise a splendid offering on this occasion.

The Ladies Missionary Society of Damascus church sent to us a beautiful quilt last week and it was highly appreciated.

We are very much in need of three bolts of white sheeting and we would be glad indeed if some of our good sisters would take this up with their Ladies' Aid Societies and see if they will contribute to supply this need. I can always count on the good ladies. They always do their part.

———: o :———

REPORT FOR FEBRUARY 20th, 1918

Brought forward		$ 604.42
Children's Offerings		
Buie Long, Lillington, N. C.	$ 0.10	
Louise Long, Lillington, N. C.	.05	.15
Sunday School Monthly Offerings		
Eastern North Carolina Conference:		
Mt. Auburn Sunday school, N. C.	$ 7.11	
Pleasant Hill Sunday school	3.70	
First Christian Church Sunday school, Raleigh	2.00	
First Christian Sunday school, Baraca Class, Raleigh	1.20	
Pleasant Union Sunday school, N. C.	1.25	
Sanford Sunday school, N. C.	6.23	
New Hope Sunday school, N. C.	2.$0	
Western North Carolina Conference:		
Asheboro Sunday school, N. C.	1.88	
Ramseur Sunday school, N. C.	2.00	
North Carolina and Virginia Conference:		
Shallow Ford Sunday school	1.00	
Union Sunday school,	3.30	
Lebanon Sunday school	3.00	
New Lebanon Sunday school	2.50	
New Lebanon Sunday school Baraca Class	1.00	
Eastern Virginia Conference:		
Washington Street Sunday school, Portsmouth	3.00	
Berea Sunday school, Va.	10.00	51.17
Special Offerings		
Mr. and Mrs. W. G. Sharpe	2.50	
Mr. and Mrs. P. S. Dixon	2.00	
Mr. Peter Strickland	10.00	
Mr. L. I. Fields	10.00	
Southern Christian Convention	18.77	43.27
Total for the week		$ 94.59
Grand total		699.01

———: o :———

LETTERS FROM THE COUSINS

Dear Uncle Charley: I am almost nine years old. I am sending a dime which grandmother gave to me and I want to join the Band of Cousins. I hope all the orphan children kept well this bad cold weather.—*James Clements, Morrisville, N. C.*

Glad to have you join the Band. You must write to us often and help keep the corner full.—*"Uncle Charley."*

Dear Uncle Charley: I want to join the Cousins corner. Hope the Cousins had a nice Christmas. I will enclose 10c.—*Stella Louise Caveness, Greensboro, N. C.*

You are a splendid little girl to write this week—and bring sunshine to the corner.—*"Uncle Charley."*

Dear Uncle Charley: Enclosed you will find thirty cents, my dues for December, January and February. Hope all the children are well. Your little friend—*Hadie Marshall, Walnut Cove, N. C.*

You are as faithful as you can be, right on time again. Always glad to have your letters.—*"Uncle Charley."*

Dear Uncle Charley: I am a little girl 8 years old. I am in the fourth grade. I am sending my dime for the Cousins. Hoping it will find them well.—*Birdie Rowland, Franklin, Virginia.*

Real glad to have you write to the Corner. I have a little girl in the fourth grade and she got 1st on more than half of her studies last month—*"Uncle Charley."*

BE THOUGHTFUL

O, the many, many wicked things
"I didn't think" can do.
He gets us into lots of scrapes;
He's such a coward too.

He has a little brother
Whose name is "I forgot";
They're a very naughty family,
And they trouble us a lot.

There's a way to stop their bothering
And send them off to stay;
Call policeman "I'll remember,"
And he'll drive them right away.

—*Sunbeam.*

———:o:———

THE FORGIVINGEST GIRL

—o—

Margaret Newton made a bad beginning in her new school. She wanted to know only the nicest girls, and she snubbed Kitty because she thought her homely and uninteresting. She was sorry and ran after her, but Kitty had disappeared. "Oh, dear! I was just a plain snob!" she sighed to herself. "I wish there was a way of beginning over. But—I guess there isn't."

The next day a skating party had bene planned for the afternoon, and some one said that Margaret Newton couldn't come because she hadn't her skates yet. "She may have mine," said Kitty.

"No, she shall not!" Jeanie said with emphasis. "Kitty, you are the forgivingest girl! After what she did to you!"

"Pshaw, I don't mind," said Kitty. "It isn't worth noticing. Anyway, it is just as likely she didn't mean anything. I am not forgiving at all. One of the silliest things is forgiving eople that don't need it. And, anyway, I saw her give a poor little ragged boy the orange she was bringing to school for her luncheon."

That night Margaret told her mother all about her treatment of Kitty and about the happy skating party. "Mother," she said, "maybe the nearest to letting a person begin over is to think that very likely she didn't mean it, and, anyway, it wasn't much, and to watch out for something she did do that was a little nice and wasn't horrid. And I think Kitty is a darling."—*Adapted by Tarbell from a story by Sally Campbell, in The Sunday-school Times.*

———:o:———

Two girlhood friends were exchanging confidences over theis afternoon tea.

"I saw you in church, dear, yesterday," murmured the younger one.

"Oh, you were there? I didn't see you," gurgled the other.

"Yes. And I was so glad to see that you finally induced your husband to accompany you to divine worship."

"Yes, Frank came along with me. He'd much rather go to the theater, but the theaters are not showing anything on Sabbaths now. But he disgraced me."

"Really? In church? How, pray?"

"The minister read four chapters from The Acts of the Apostles, and my husband insisted on going out after every act."—*Exchange.*

———:o:———

SHAKE HANDS LIKE CHRISTIANS

—o—

The day before the battle of Trafalgar, one of the most critical days in the history of England, Nelson sent for his admiral, Collingwood, to come on board his vessel. On his arrival, Nelson said, "Where is your captain?" The admiral replied, "We are not on good terms." "Terms?" said Nelson. "Good terms with each other." He sent at once a boat for the captain, and when h came on board Nelson brought the two men together, joined their hands, pointed to the enemy's fleet before them and said, "Yonder are the enemy; shake hands like Englishmen."

We ought to shake hands like Christians that we may best serve God and man—*Peloubet.*

———:o:———

Don't forget that *The Weekly Kansas City Star* is sent to each new one year subscriber *free* for one year.

A BOOK FOR EVERY HOME

The NATIONAL YEARBOOK and ENCYCLOPEDIA FOR 1918

A Book of Facs, Figures, and General Information

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SUNDAY SCHOOL LESSON—MARCH 3

(BY G. O. LANKFORD)

—o—

JESUS BRINGING PEACE

Mark 4:35—5:20

Goden Text: "The Lord hath done great things for us; whereof we are glad."—Ps. 126:3.

Again Jesus has been thronged by the multitudes who hung upon His words as He taught them in parables. Once in the midst of His busy life of public service, Jesus finds little time for rest. Immediately after the busy day has been finished and the multitudes have been dispersed the Master starts by ship for the country of the Gardarenes. As soon as one task was finished another awaited Him.

1. **Jesus Calms a Stormy Sea**—Soon after the voyage across the lake was begun "there arose a great storm" (Verse 37). The waves were beating into the ships so that it was about to sink, or at least the disciples on board thought so, and great fear seized upon them. Out of their fear came the strange question: "Master, carest thou not that we perish?" The Master had always cared, had always loved the disciples, and had always proven Himself true. Yet they fling this question at Him. Instead of being faithless, they should have been believing; instead of doubting, faith should have filled their hearts. Jesus rebuked their lack of faith saying, "Why are ye so fearful?" What He found here He continues to find among His followers—fear instead of faith. And while rebuking the disciples for their cowardice of heart, the Master arose to meet the need of the hour. No emergency was too great for Him. He had often spoken to the disciples, He now speaks to the raging storm. His "Peace, be still" was more than oil upon the waters; it produced "a great calm." Jesus does "care," and because He cares, He is still saying amidst the storms of life, "Peace, be still."

2. **Jesus Calms a Turbulent Soul.**—When the ship on which Jesus had made the voyage across the sea was anchored on the Gadarean side of the lake, immediately a man with an unclean spirit who dwelt among the tombs came out to meet Him. During the night Jesus had faced a raging storm; the following morning He encounters a ranging spirit. About this spirit it is said, "no man could bind him, no, not with chains" (Verse 3). He was an untamable man. Besides, the spirit that possessed this unfortunate man was constantly a source of trouble in his life. "The way of transgressors is hard." This man's sin was making for him a hard way. "Always night and day he was crying and cutting himself with stones" (Verse 5). Not only were this man's transgressions working harm in his own life, but by his wrecklessness others were caused to suffer inconvenience and injury. Sin works this way; it always injures more than one. But this soul that was tossed and hurled by the tempest of his own sin, came to know and experience Jesus as the One who had power over unclean spirits. In his case, as in many others, Jesus gave the unclean spirits leave and they went out, leaving the man "sitting, and clothed and in his right mind." Sin affects the mind as well as the heart, and Jesus both cleanses the heart and restores to the sinner a balanced mind. Our Master calms the raging sea and brings peace to the sin-troubled soul. Each requires the master-stroke of the Master, but He seems at His best when He brings peace unto the realm of a soul that is made turbulent by sin. Do you know of a soul that is being torn by the tempest of sin? Tell him of the peace that Christ can give.

———:o:———

It is true that there are unconverted people at home. But what would be thought of a business man who declined to sell goods outside his own city until all its inhabitants used them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early Church had refused to go to other nations until its own people were converted, Christianity would have died in its cradle, for the land in which it originated was never really Christianized and is today Mohammedan.—Missionary Intelligencer.

CHRISTIAN ENDEAVOR LESSON—MARCH 3

(BY H. S. HARDCASTLE)

—o—

CHRISTIAN DUTY AND PRIVILEGE. PRAYER

John 14:12-17. (Consecration Meeting)

Samuel Johnson once was asked what the strongest argument for prayer was, and he replied, "Sir, there is no argument for prayer." Again, Thomas Carlyle said, "Prayer is and remains the native and deepest impulse of the soul of man." Each of these men meant to stress the fact that praying is first of all a native tendency. God has implanted in the human heart certain instincts and impulses, and among them there is none so vital as that hungering after Him which prayer or communion alone can satisfy. Hence, it becomes, at once, the **duty** and the **privilege** of every Christian to pray.

No man ever sounded the depths of the prayer life as did Jesus. Not only did he impress upon His disciples the necessity for prayer; He was a man of prayer Himself He spent whole nights in prayer, and on one occasion he prayed so earnestly that great drops of blood stood out on his forehead. If prayer was the dominant characteristic of the Master's spiritual life, can we, as Christians, afford to neglect it? Can we be content to remain ignorant of its conditions and its possibilities?

1. **The Preparation for Prayer**—We must observe certain laws before praying. There must be a deep note of sincerity, a sense of humility, a spirit of forgiveness, and a vital faith in God before we can hope to make prayer a vital issue in our lives. Moreover, we must take time, for it is only those who "wait upon the Lord" that receive the blessing. We would not rush boldly and rudely into the presence of a great man. Shall we do so into God's presence

2. **Purpose of Prayer**—God has ordained prayer for specific reasons. By means of prayer we come into communion with Him; we have fellowship with Him; we see the hidden flaws in our lives; we get new visions of the world and its needs; we see our relation to that world; we discover latent possibilities in our lives which will help us to meet those needs; we get encouragement for the activities of life; we get power for service. Moreover, we root out pride and prejudice; we overcome evil tendencies; we develop and strengthen our inner life; yea we accomplish the impossible by prayer.

3. **Promises of Prayer**—God's word is full of promises for the earnest praying man. Again and again He tells us that if we ask, we shall receive. On one occasion Jesus tells his disciples that hitherto they have asked nothing. He constantly affirmed and reaffirmed that God had untold blessings for those who would abide in His word, and who would ask Him through prayer. But, said He, it must be **persistent prayer.** (Luke 18:1.)

4. **Preventatives of Prayer**—Sherwood Eddy says that the great Madras Young Men's Christian Association building was help up for months, even after the site was chosen, the plans were drawn and the money forthcoming, because two shanty-owners would not let go their hold on a little ground in the center of the plot. Just so in our lives. Many things can keep us from God. Cherished sins, evil attitudes, bad tempers, etc., make it impossible for men to **pray.** What is the name of the shanty in your heart which is holding up the building of character and service for which God has the plans and the means ready.

In conclusion let me say that every Christian Endeavor should read and study Fosdick's "The Meaning of Prayer." It is a masterpiece, and it may revolutionize your prayer life.

———:o:———

In helping others we bless them and ourselves. To give is better than to receive, for in giving we exalt ourselves in proportion as we bless others; so that in the gift there is a double blessing. The light that we kindle to guide our neighbor's feet will shed its beams upon our own paths.—*Selected.*

—o—

Watch the date on your label and renew promptly.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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MARRIAGES

MITCHELL-EVANS

January 26, 1918, the writer united in marriage Mr. Alford Mitchell and Miss Allie Evans, both being members of Mt. Carmel Christian church. We wish them many years and much happiness.

G. J. GREEN.

——:o:——

HOUNSHELL-SALYARDS

On February 2, 1918, I united in the holy bonds of wedlock Mr. William S. Hounshell and Miss Helen A. Salyards. It was a quiet wedding, performed in my study in the presence of a few friends. Mrs. Hounshell lives near Concord and is a member of the church there. The groom is a farmer from near New Market. They are splendid young people and have the best wishes of their many friends for a useful and happy married life.

A. W. ANDES.

—o—

If you would interest your friends, tell them what you have felt yourself—your own personal experience.—*Spurgeon.*

OBITUARIES

WILKINS

Daniel Wilkins departed this life February 11, 1918, at the age of 72 years, one month, twenty-seven days. He leaves to mourn their loss his beloved widow, two daughters and one son. Two brothers and two sisters.

He was a good man, loyal to his chuch, ever helpful to his neighbors and a good citizen. He was a life-long member of Cypress Chapel Christian church.

The services were conducted by the writer, assisted by Rev. H. H. Butler, at Cypress Chapel. The church was crowded, also the vestibule. The flowers were beautiful.

A good man is gone. The loved ones left behind have the sympathy of their pastor and a large circle of friends. The bereaved ones have a hope that should cheer thir hearts, even in this dark hour.

B. F. BLACK.

—o—

PORTLOCK

Mrs. Anne Eugenia Portlock fell asleep at her home, Portlock, Norfolk County, Friday, February 8, 1918, in the 86th year of her age. She was the widow of Franklin Portlock, and leaves four children who loved and honored her greatly. They are Miss Emmie A. Portlock, Mrs. Thomas W. Butt, Mrs. C. L. Young and Frank L. Portlock. She was a faithful member of the old Providence Christian church in the Eastern Virginia Christian Conference, now inactive, being the oldest member of that church both in age and membership. She was one of the oldest and best known residents of the county, a woman of more than usual talent, a devout Christian, a constant reader of The Christian Sun and Herald of Gospel Liberty. The funeral was very largely attended and amid profusion of flowers she was laid to rest in the family cemetery. The funeral was conducted by the writer, who has been her pastor during his service at Memorial Christian temple.

W. H. DENISON.

——:o:——

WHY HE DIDN'T GET A RAISE JANUARY 1

He stopped growing.

He had no initiative.

He watched the clock.

His temper kept him back.

He felt above his position.

His tongue outlasted his brain.

He wasn't ready for the next step.

He didn't put his heart into his work.

He believed in living as he went along.

His familiarity with inferiority dulled his ideals.

He was always grumbling. He was always behindhand.

Never learned to take the drudgery out of his work.

He was not dependable, one never knew where to find him.

He was impudent, snobbish, saucy, answered customers back.

He never dared to act on his own judgment, did not trust it.

He was half content to be a second-rate man, a cheap success.

He got a swelled head because he thought that he was too big for his job.

He never won the confidence of his employer, who never quite trusted him.

He tried to substitute bluff for training, preparation, expert knowledge.

He never seemed to learn anything from his blunders, mistakes or experiences.

He made customers think that it was a real favor for him to wait upon them at all.

He lacked sytem, orderliness in his work, he was sloppy, slovenly, slipshod, lazy.

He never could see that the best part of his salary was not in his pay envelope, but in the chance.

He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him.

He couldn't stand the gaff, the criticism, would fly all to pieces when he was criticised or found fault with.

He was always running down the house he was working for, talking about his boss outside, was not loyal.

He didn't have any confidence in himself, and didn't believe that he could ever do anything very great anyhow.

He didn't seem to realize that the key which would open the door to the place above him was right in the thing he was doing.

Didn't like his job, so his heart was not in it, he only intended to work at it for a while, until he could get something better.

He would carry loose change, and didn't think it worth while to save anything, because it was so little. He was going to wait until he got a large salary and then he could open a bank account.—*The New Success.*

THE CHURCH PAPER AND THE CHURCH PEOPLE

—o—

Please continue sending THE SUN. —*D. W. Sheppard, Roanoke, Aa.*

—o—

I am enjoying the visits of THE SUN.—*R. O. Smith, Kemp's Mill N. C.*

—o—

I am glad to have THE SUN in my home.—*W. M. Rowland, Apex, N. C.*

—o—

We cannot get along without THE SUN to shine in our home.—*J. S. Drewry, Wakefield, Va.*

—o—

I love THE CHRISTIAN SUN and wish it could be in every Christian home.—*Birdie Wilson, Virgilina, Va.*

—o—

I enjoy reading THE SUN so much, I would not like to do without it in my home.—*Mrs. Fred Hillyard, R. 3 Broadway, Va.*

—o—

I cannot do without THE CHRISTIAN SUN. It is a welcome visitor in our home.—*Beulah Brown, Kemp's Mills, N. C.*

—o—

I do not feel like I could do without THE SUN. I enjoy it more and more each week.—*Mrs E. T. Alford, Youngsville, N. C.*

—o—

I have been reading THE CHRISTIAN SUN ever since I could read anything and must tell you I enjoy it more than I ever did.—*Mrs. W. S. Taylor, Semora, N. C.*

—o—

I have been a subscrber to THE SUN over twenty-five years, and had the pleasure of reading it ever since I could remember and hope I can have that privilege as long as I live.—*Mrs. B. M. Faucette, Atamahaw, N. C.*

—o—

I feel sure that every subscriber to THE SUN who reads it is amply paid for what it cost them. It is the first reading matter that comes to our home to claim my attention. I could not ask for it to be better unless it cost more.—*J. A. Kimball, Manson, N. C.*

CHRISTIAN ENDEAVOR WAR WORK

Connecticut Endeavorers are trying to raise $1,000 for Armenian relief through the sale of picture postal cards.

There was a splendid Red Cross exhibit at the recent Maryland State convention. Nurses were in attendance, and a first-aid demonstration was given.

D. A. Poling, Associate President of the United Society of Christian Endeavor, has written a Christian Endeavor war-service booklet which suggests scores of ways in which Endeavorers may serve their country.

Thousands of Testaments and comfort-bags have gone from Endeavorers in all parts of the country to soldier boys. The Endeavor girls have formed sewing-circles, and are knitting sweaters, wristers, and helmets for the men.

Oregon Endeavorers have furnished a Young Men's Christian Association hut in a Western camp, providing more than sixty pairs of curtains, a phonograph and records, writing materials, and even half a dozen canary birds to make the place look like home.

—:o:—

CHRISTIAN ENDEAVOR ABROAD

At Cristobal, in the Canal Zone, there are a Junior and a Young People's society, at Padro Miguel an Intermediate society, and at Balboa a Young People's society.

A number of Chinese Endeavorers travelled nine days to attend a recent convention at Yushan, Kiangsi, China. During the convention the boys divided into bands and went to different parts of the city, where they held evangelistic meetings.

Graded Christian Endeavor, which includes beginners', Junior, Intermediate, and Young People's societies, has been introduced into the churches of the Hawaiian Evangelical Associtaion. A Christian Endeavor savings' association has bene formed whose members laid aside $6,200 in three months.

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Young ladies to enter training. Must have one year's High School education.

For further information write to **Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.** 3-27

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1854

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WHICH IS MORE IMPORTANT TO THE NATION IN THIS HOUR OF PERIL AND CRISIS

Bread	OR	Beer
Win	OR	Gin
Food	OR	Whiskey
Biscuits	OR	Booze
Temperance	OR	Toddy
Defense	OR	Decay
Health	OR	Highballs
Aviators	OR	Ale
Conquest	OR	Corn Liquor
Patriotism	OR	Punch
Marksmanship	OR	Malt
Endurance	OR	Independence
Food Sales	OR	Cocktails
Apple Pie	OR	Apple Jack
Reserved Strength	OR	Rum Weakness
Men in the Trench	OR	Men in Jail
Money Saved	OR	Money Wasted
An Honored Flag	OR	A Whiskey Jag
Clear Thinks	OR	Mixed Drinks
Country Saved	OR	Champagne Crazed
Victory	OR	Victims

—*New York Christian Advocate.*

Volume LXX **WEDNESDAY, FEBRUARY 27, 1918** **Number 9**

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

MARCH ON THROUGH MARCH

Friends have given THE SUN splendid aid during February. Many pastors and friends have written that the first part of Febraury was unfavorable for the work, especially in the rural sections. This prompts us to suggest the slogan—March on through March. Why stop now? Why ever stop the good work of getting the Church paper into the home of church members? Let us continue the good work and march on through March.

o——o

CONVENTION BOARDS AND COMMITTEES

We print below the complete list of Boards and Committees of the Southern Christian Convention so that no one can say that "I knew not." Read carefully and get ready your part of the Convention:

Schools and Colleges—W. A. Harper, W. S. Long, E. L. Moffitt, W. P. Lawrence.

Home Missions—J. E. West, J. O. Atkinson, H. W. Elder, K. B. Johnson, Mrs. C. H. Rowland.

Foreign Missions—W. H. Denison, W. H. Harward, P. T. Klapp, J. V. Knight, J. L. Foster.

Publications—C. B. Riddle, A. W. Andes, C. A. Hines, J. Lee Johnson, P. H. Fleming.

Sunday Schools—W. C. Wicker, H. E. Rountree, A. B. Kendall, Mrs. Fred Bullock, C. E. Newman.

Christian Endeavor—C. H. Rowland, George D. Eastes, A. T. Banks, I. A. Luke, R. B. Wood.

Temperance—J. W. Holt, L. I. Cox, G. R. Underwood, E. T. Holland, J. M. Welch.

Executive—W. W. Staley, I. W. Johnson, E. E. Holland.

Executive Committee on Field Work—W. W. Staley, J. E. West, W. H. Denison.

Woman's Board—Mrs. C. H. Rowland, Mrs. W. H. Carroll, Mrs. W. A. Harper, Mrs. W. T. Walters, Mrs. W. V. Leathers, Mrs. Minnie Farmer Cook, Mrs. James Avon.

Revising Teacher Training Book—W. A. Harper.

Review and Approve Teacher Traniing Book—A. B. Kendall, H. E. Rountree.

Laymen's Movement—N. F. Brannock, George T. Whitaker, B. D. Jones, W. E. Lindsay, E. M. Newman, I. T. Byrd, J. A. Kimball.

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MEETING OUR MISSIONARY RECOMMENDATIONS

The Southern Christian Convention is soon to meet. The Missionary recommendations and plans of the last Convention will soon face us. Are we ready to meet them? Have we been trying during the biennium to put into practice what we adopted two years ago?

Item 1 from the report of the Home Mission Committee reads as follows: "That we unite with the Foreign Mission Board in securing a Field Secretary for Missions in the Southern Christian Convention." That recommendation has been met and the plan and the man working well, having reached nearly $60,000.00—ten thousand dollars over the oal first set and within forty thousand dollars of the second goal set.

The Committee on Foreign Missions asked that the following be adopted:

1. That we re-affirm the standard set by the last Convention and set our earnest efforts to attain in our Convention bounds an annual amount for Foreign Missions equivalent to an average of one cent per week per enrolled member of each church.
2. We urge the churches to each hold a special Foreign Missionary Day, and suggest the time to be the second Sunday in March, or Easter Sunday, so as to conform to the foreign mission period for the denomination genarlly and thus be able to use the special literature prepared and offered by the Mission Board in preparation for such observance, and we heartily approve the plan known as "A Day's Wage Plan."
3. That we give special attention to a campaign of missionary education in our churches, by mission study groups and classes, by taking The Christian Missionary into our homes, by teaching in our Sunday schools, by having missionary addresses in our conventions and conferences, by sending some of our workers to special summer conferences. (These items were adopted.)

We have omitted items 4 to 10 inclusive as they deal with general recommendations. Let us ponder the above and see how many of them that we have actually carried out, and if not, ask ourselves *why?*

Item 2 of this report is very important and if there is any pastor that has not held the special day in his church or churches let him begin *now* to see that the work is done.

o——o

THE LESSON OF A FLOWER

Part of that which surrounds us while we write is an evergreen vine. Its petals are all turned to the light and are kissed by the rays of sunshine made warm and mellow by the radiation of the window pane. During the cold winter days this vine has had its "face" turned to the light and their silent voices seem to express an anxious desire to get out into the open where the branches can fan the breeze. The true Christian keeps his face turned toward the Christ, toward the light of the world, and though the days of confinement to the earthly tabernacle be long, he will keep his eyes on the upward way that leads to the land beautiful and everlasting.

NOTES AND PERSONALS

President Harper spoke before the Community League in Wilson, N. C., last Sunday.

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Shall we make it $100,000.00 for missions by the time the Convention meets? We can if we will. Let us do it.

o——o

And the Forward Movement is soon to move. Later we shall endeavor to write a series of articles about the work so that readers may fully understand the work.

o——o

Thank you, thank you, brother pastors for what you are doing for THE SUN these days. Watch the honor Roll next week and see who's who in the work.

o——o

A good friend sends us ten dollars and asks that his label be moved up one year only and the remainder used for the cause. God bless his kind and may they multiply.

o——o

Attorney D. R. Fonville, a member of our Burlington church and superintendent of the Sunday school, has enlisted in the religious work of the Young Men's Christian Association. He left for New York last week and is to sail for France soon. With him our best wishes go.

o——o

Brother T. E. White writes for the first time from his new field. His stationery has a pleasing and business-like appearance: "Christian Church Pastorate of Central Lee County, T. E. White, Pastor," is the embodiment of his letter head. Blessings be upon him and his in their new undertaking.

o——o

Occasionally an editor receives a compliment that he cannot refrain from passing along to the public. THE SUN's scribe has received one of this rare kind from a loyal (?) subscriber in Suffolk, Virginia, whose subscription is behind and writes without sending a check. Here it comes: "Please take my name from your list. I am not going to give the price. I will give my money to the *poor* and *needy.*" We commend to this good lady's pastor Acts 9:18 for the basis of a sermon.

o——o

Rev. W. H. Denison, D. D., pastor Memorial Temple, Norfolk, Virginia, has resigned his work to take effect June first of this year. He takes up the work of the Forward Movement. In a private note he says, among other things: "It was not easy to give up the pastorate even temporarily but the great need of the Church and the call of the brethren and the Lord to it have constrained me and such as there is in me I give to it. I crave your prayers, co-operation, and help in every way possible. The six years here have been busy and pleasant. Twenty-two years in three churches, eleven at Troy, O., five at Huntington, nd., and six at the Temple."

o——o

Many readers of THE SUN will recall a magazine published a few years ago under the name "Success". That magazine failed financially, but like other good things, has come again. "New Success" is its present name and it rightly deserves that forward and suggestive title. Dr. O. S. Marden, New York City, is the editor, and judging from the January Number the publication promises to be worth a place in any home. It is interesting and entertaining; helpful and educational; clean and wholesome, always breathing the spirit of work and the right kind of work. The initial issue is beautifully arranged and shows skill in editorial arrangement. The price is $1.50 the year and can be had by addressing the publication at St. James Building, New York City, or can be ordered through THE CHRISTIAN SUN office.

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QUOTATIONS FROM THIS ISSUE—FIND THEM

And those who know him do not keep him waiting.

o——o

God and good people will not let a minister suffer.

o——o

Jesus has pronounced the sentence of death upon death.

o——o

Abraham's tent was more of a home than Solomon's temple.

o——o

Let nothing turn you aside from hearing and heeding the call.

o——o

* ** * we are spending every year ten times as much on alcoholic liquor.

———:o:———

MAKE THE SALARY FIT THE TIMES

The salary a church pays to its pastor sometimes shows no change until the church loses a good man and then finds that an increase is needed to get in his place even his equal, and many a pastor's family suffers a cramped life because of the indifference and selfishness of a church. A minister endures as long as possible rather than risk a change, and when too late the members say, "Why didn't we put this increase on our former pastor and kepe him? We all loved him." The world looks on and smiles, but official boards, like other employers, often make no move until they must, though all know that the rise in the cost of living affects the pastor too. Strange, isn't it? But is it Christain? Is it wise? Provide an adequate salary and the chances are that you will find that you have a new minister without making any change of pastoral relation—*The Presbyterian Advance.*

———:o:———

We all want to do some great thing—to do what prophets, saints, heroes, and martyrs have done. But the small thing, the commonplace thing, the little trivial duty, the thing that has to be done out of everybody's sight—in the routine of business, home, or school—that seems poor work to do for God. But it is what He wants us to do.—*C. J. Perry.*

———:o:———

"What's the hardest thing about roller skating when you're learnin'?" asked a hesitating young man of the instructor at the rink.

"The floor,' answered the attendant.—*Brooklyn Eagle.*

SUFFOLK LETTER

—o—

Home is the greatest human institution. The church had its origin in the family of Abram. The Jewish commonwealth was the fruit of the Jewish family. "In thee shall families of the earth be blessed." Home may be a tent, a cottage, or a mansion. Abraham's tent was more of a home than Solomon's palace. There can be no real religious home without a home-altar. It takes three things to make the best home: (a) religious parents (b) children, (c) family altar. These are essential elements in the best home. The architect may design a building, the contractor may erect the residence, the decorator may embellish the interior, and a family may dwell within; but it comes to its best when the elements named enter into the life within.

It is a source of deep concern and fear that the modern family is allowed to develop without the helps needed to develop the best men and women. More attention is given to the improvement of stock, flowers and fruits, than to boys and girls. To be sure we have training enough in the schools; but with animals and plants the great care is in the nursery. The object is to develop the best while young. Science can do this for animals and plants, but science fails in the home. The child is a moral being and religion only can fix right character in the young life. The school and the world do not furnish the essentials of human life. It takes love, example, prayer, and consecration in the home. "Train up a child in the way he should go, and when he is old he will not depart from it." Home is the seminary of the character, the sanctuary of childhood, the symbol of rest. Here principles are engraved upon the heart, direction is given to life, and memory speaks to age of love and happy days. The prodigal thinks of home in terms of hope and comes back from want in a faraway land. Mary made home the sweetest place on earth for Jesus, and He made the peasant's cottage "Home, Sweet Home."

When the man lives in the city, in forgetfulness of mothers and home for years, indulging himself in luxury, while father and mother toil on and pray, you would think home had made no impression upon his life; but when his health fails and you see him in his weakness on the clean bed in the old home and mother rubbing his brow, his heart throbs with a new emotion as he becomes a child again at home. Cities fade into coldness, hotels shrink into houses and food, but home opens the door of love and prayer, and the son feels again the soothing touch of mother's hand.

Mother, do not neglect the religious obligation and opportunity which home imposes upon you. Do not prepare your daughter for the party and the dance, but prepare her for life and a home of her own; and more, prepare her for a place in that Kingdom that shall never end.

W. W. STALEY.

Suffolk, Va.

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Start a revival in your heart now and it will help in your church revival next summer.

VERY IMPORTANT NOTICE TO THE DELEGATES-ELECT TO THE SOUTHERN CHRISTIAN CONVENTION FRANKLIN, VIRGINIA, APRIL 30, TO MAY 3, 1918

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The presumption is that *all* the *delegates-elect* to the Southern Christian Convention *read* THE CHRISTIAN SUN. Hence this notice is addressed to *you* to save writing more than *one hundred letters.*

First. Write me very soon if it is your purpose to attend the Convention, and whether you will bring any one with you. If *you* cannot attend, get your *alternate* to attend and notify me. You will find the name of your alternate in the new Annual. When I receive this information, I will send it to Rev. Dr. C. H. Rowland, pastor of the Franklin church. His Hospitality Committee will then provide for your entertainment and give you notice of your place before you leave your home. This is very important that entertainment may be provided for the actual number expected. Prices are too high and help too scarce to provide for people who give no notice. *You* notify *me* and you will have hospitable entertainment.

Second. The midday meal will be served in the vestry of the church at a cost of *twenty-five cents.* This "Harvard Plan" works well, and it helps the church to give good service at a minimum cost, and is a great convenience to the Convention.

Be prompt to let me hear from you so that all things may be ready when you arrive.

W. W. STALEY, *Chairman.*

Suffolk, Va.

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A PARTING AND A RECEPTION

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I have had the impression for some time that I ought to write to THE SUN. The longer I have waited, the greater is my embarrassment to known just what to say. My fear has been that I would say too much or too little. We have had the experience of leaving a pastorate and entering upon the work of another. Our going out and coming in has been of such a nature that we do not wish to forget the many kind deeds done by our former and present pastorate.

After we returned from Porto Rico, broken down in health, the church in and near Ramseur formed a pastorate and gave us a call. We accepted and served for seven years. We have nothing but words of praise for them. They received us as the servants of God, were loyal to the enterprises of the church, and made our work so exceedingly pleasant that our parting was a pain. Even after it was known that we had accepted our present field, the church at Ramseur gave us a pounding, and at Christmas they presented us with a beautiful quilt which has more than 400 names beautifully inscribed upon the different squares. This was the work of the Ladies' Aid Society and others interested in their work. We shall never forget this sincere token of their love.

We leave, believing that good was accomplished, prog-

ress made, and with the heart's best prayer that God will bless them all.

The cold winter has made pastoral work almost impossible since we have taken charge of our present pastorate. We have not yet become acquainted with the entire membership. But as far as we have gone, we have een encouraged. The churches are pleased with the pastorate as formed, and everywhere we have been kindly received. Sanford church gave us a pounding last Tuesday evening and Turner's Chapel did a similar act Saturday evening. They furnished us with many good things, and we are very thankful. This would indicate that these churches have faith, for as yet we have not been able to render but little servcie. These acts of kindness places us under greater obligation to do our best and increases our faith in the people. Our people want an opportunity. God and good people will not let a minister suffer. This has been my experience in my past pastorate, and I have no reason to believe that it will be different in my present one.

I find that people who go through snow and mud to be present at church service and who take their preacher home with them and build him a fire are, as a rule, subscribers to THE SUN. I plant to visit every home in my field and I shall not forget THE CHRISTIAN SUN.

T. E. WHITE.

Sanford, N. C.

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LETTER FROM BROTHER HUNT

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On January 30 I was called to Concord to conduct the funeral of Brother J. W. M. Carpenter, of New Hope church. Brother Carpenter was nearly 65 years old. He was a good man, true to his convictions and faithful to his Lord.

On February 4 I was called to Macedonia church to preach the funeral of Miss E. J. Meadows, of Pleasant Grove. "Miss Lizzie," as she was familiarly called, was nearly 79 years old. She was one of the true and tried of God's children, faithful to her God, and loyal to her church, supporting it with her means and with her presence when possible to attend. She was a constant reader of THE CHRISTIAN SUN, and one of the long time subscribers.

On February 9 I went to New Hope to conduct the funeral of Mrs. Josie Elder, wife of the late Rev. T. H. Elder. Sister Elder was 69 years old. She was the mother of nine children, eight of whom are still living, and were present with their families at the funeral. Sister Elder was faithful to her trust and died in the triumph of that faith, that was hers in life. God bless the memory of these dear saints and comfort all who are bereaved by their going.

This has been a severe winter and much sickness has prevailed in our country. Church work has been greatly hindered by cold and wet, mud and other things, but we are looking for better weather and then we can get around and do more, but in all these hindrances God brings and gives opportunities.

Wadley, Ala. G. D. HUNT.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

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The fifth annual session of the Christian Church Chautauqua will be held at Virginia Beach, Virginia, July 22-28, 1918.

The program is in process of construction and it promises to be as strong if not stronger than any of the past years. The committee expects to keep the standard of the Chautauqua high and to make each session different from the others in some features and with some different speakers.

The Chautauqua belongs to the entire Christian Church and every effort will be made to make it worth while for our people from every section to attend. We ask the churches and conferences now to choose their representatives and plan to be present. It is not a Norfolk affair, nor an Eastern Virginia Conference affair, but is to help and reach all our folks from Alabama to New England; from Georgia to the middle west. We ask all our officials, our pastors to help make its practical, spiritual, training value known.

The following action was taken by the General Committee at the last session of the Chautauqua "That the third Sunday, April 21, be designated throughout the American Christian Convention as Chautauqua and School of Methods day and that the churches of the American Christian Convention be requested to use this day to boost the Chautauqua in every possible way. Will you pray that we may have the high standard of the Chautauqua maintained? Will you pray that the high purpose and aim of the institution may be kept before us? Will you plan to be present and help to make it a blessing? Remember the date—July 22-28.

Write S. M. Smith, General Secretary, Chamber of Commerce Building, Norfolk, Virginia, or the undersigned for information.

WARREN H. DENISON.

Norfolk, Va.

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PROVIDENCE CHAPEL

Last June when I left North Carolina to come to Georgia to assist in revival meetings, I did not know where I would locate, or whether I would remain here or not, but after helping in several meetings, I came here. The pastor, Rev. J. W. Short, had resigned, and I was elected to serve the unexpired term, which I did as best I could, then I was elected for another year.

During our revival meeting in July several of our young people joined the church, but there are several yet, both old and young, we are praying for, and hope to see them converted before long. Will you pray for us?

Our stay is as pleasant as we care for, because we love our people dearly, and daily praying for much to be accomplished soon.

C. E. GERRINGER.

Richland, Ga.

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Take pains with your sermon, but if you must lose anything, let the technical parts of your sermon go and save your hearers.

LETTER FROM CHRISTIAN LIGHT

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We wonder how you would like to read a message concerning the work at Christian Light church, and the proceedings of the Singing Institute of the Eastern North Carolina Sunday School and Christian Endeavor Convention, which was held here last week, beginning Thursday morning at 10:00 o'clock and closing Sunday afternoon at 5:00 o'clock.

Our hearts were filled with joy and gladness when we entered the door and heard the different voices mingling together singing praise unto God. We had some of the sweetest music, and prettiest songs that have ever been heard. They contained so much truth and were just the kind to lead us on in the path of righteousness if we will only open our hearts and take them in.

We feel there was much good accomplished in many different ways. Dr. J. O. Atkinson, Elon College, N. C., addressed the audience Friday afternoon. His subject was "The Song of the Dollar." We are sorry that all could not be with us, for we feel that they missed a lot and so many things were said and done during the Institute that probably would have brightened one corner in your heart.

The pastor, Brother Lee Johnson, preached a very touching sermon Sunday afternoon. So here we see the Gospel is the seed of the Kingdom and upon the preaching of it depends the new life in the souls of mankind and there is no substitute that will give new life. The Gospel has not lost power.

If we go to the Bible we shall learn that it is to Christianity which all owe their truth and elevation. The striving discourses by the servant of God has much enthused the church for better and nobler work.

We have prayer meeting every Wednesday night and it leaves many thoughts for consideration upon the mind of the sinner, and even for those who are in His service. We regret very much that there are still a few of our friends in this community wandering in darkness.

The prayers are ask of all in the work we are trying to do at Christian Light. We think it time for a great awakening in all churches.

May God watch tenderly over the brotherhood and keep us in His service. We pray God's richest blessing upon all THE CHRISTIAN SUN readers.

BESSIE GRANTHAM.

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DO YOU BELIEVE IN THE SEASIDE CHAUTAUQUA?

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Many people do believe in it and are showing their belief in its value by helping it in many ways to be of still greater value. Numbers of our people are praying for it regularly, and many of us have given much time and thought to it. Seventy-six of our strong men and women from every section have given their names as willing to serve on its General Executive Committee and be responsible for its management; all the speakers from our own Church have served without compensation and given the best of preparation; our newspapers and editors have given it wide publicity in their columns; the Christian Publishing Association has made special effort to handle the books and literature that is needed there, and more, in addition to the above a large number of persons from every section have become permanent money guarantors. They have pledged so much per year to support the Chautauqua, payable in two installments each year, and such pledges are not from year to year but are permanent until they may from inability be unable to continue them and shall no notify the General Secretary. These men know what the Chautauqua has done in the last four years, they see its possibilities, they know its value to the whole church, they understand its spirit, they have attended its sessions, and a worthy list of names they are.

Permanent Guarantors

$40. W. J. Lee, Bennett's Creek, Va.

$15 Each

T. E. Brickhouse, Norfolk, Va.; Hermon Eldredge, Erie, Pa.; Rev. J. L. Foster, Waverly, Va.; Pres. W. A. Harper, Elon College, N. C.; I. A. Luke, Holland, Va.; R. B. Odom, Bennett's Creek, Va.; Rev. W. W. Staley, Suffolk, Va.

$10 Each

O. F. Smith, Buell, Va.; Rev. Victor Lightbourne, Dover, Del.; Rev. L. E. Smith, Huntington, Ind.; R. B. Wood, Portsmouth, Va.; Rev. I. W. Johnson, Suffolk, Va.; Rev. O. D. Poythress, South Norfolk, Va.; Rev. J. F. Morgan, Norfolk, Va.; Rev. F. G. Coffin, Albany, N. Y.; E. T. Holland, Holland, Va.; Rev. N. G. Newman, Elon College, N. C.; Rev. McD. Howsare, Dayton, O.; S. M. Smith, Norfolk, Va.; B. D. Crocker, Suffolk, Va.; Rev. G. D. Eastes, Norfolk, Va.; Miss Lucile Bowden, Norfolk, Va.; Rev. W. H. Denison, Norfolk, Va.; Rev. B. F. Black, Holland, Va.; Netum Rathbun, Dayton, O.; C. L. Gibson, Norfolk, Va.; Rev. W. D. Harward, Dendron, Va.; J. W. Manning, Norfolk, Va.; Rev. A. B. Kendall, Ravena, N. Y.; John G. DeBaum, Berkley, Va.; Fred Bullock, Suffolk, Va.; B. D. Jones, Holland, Va.; J. G. Johnson, Zuni, Va.; Rev. S. C. Harrell, Windsor, Va.; Rev. C. H. Rowland, Franklin, Va.; F. R. Woodward, Hill, N. H.; J. E. West, Suffolk, Va.; Holland-Beamon, Suffolk, Va.; M. S. Campbell, Collison, Ill.; D. L. Boone, Durham, N. C. E. E. Holland, Suffolk, Va.; Rev. Martyn Summerbell, Lakemont, N. Y.; Rev. G. W. Morrow, Detroit, Mich.; J. E. Rawles, Suffolk, Va.; J. D. Gray, Waverly, Va.; J. W. West, Waverly, Va.; Rev. J. W. Harrell, Burlington, N. C.; Miss Annie Williamson, Burlington, N. C.; J. A. Kimball, Manson, N. C.; K. B. Johnson, Cardenas, N. C.; W. C. Rawles, Suffolk, Va.; Rev. J. O. Atkinson, Elon, College, N. C.; Mrs. W. H. Gregory, Norfolk, Va.; Mrs. George W Taylor, Norfolk, Va.; Mrs. C. F. Rudd, Portsmouth, Va.; Miss Alma Bowden, Norfolk, Va.; Burlington, N. C., Sunday school, Portsmouth, Va., Sunday school.

$5 Each

J. W. Folk, Suffolk, Va.; Mrs. K. L. Crockett, South Norfolk, Va.; George F. Whitley, Smithfield, Va.; Rev. M. T. Morrill, Dayton, O.; E. L. Beale, Franklin, Va.; T. J. Holland, Ambrose, Ga.; J. E. White, Virginia Beach, Va.; Rev. J. V. Knight, Newport News, Va.; Rev. H. S. Smith, New Haven, Conn.; Rev. H. S. Hardcastle, Elon College, N. C.; Rev. G. O. Lankford, Berkley, Va., B. F. Morgan, Berkley, Va.

That makes a guarantee fund of $785 and we need one thousand dollars. We ask for twenty-five more volunteers of ten or more dollars each from every section of our brotherhood. The seaside Chautauqua is training the future leadship of the Christian Church. It is worth your while to invest some money in it, to attend it, to see that others from your church attend it. We will look for you July 22-28. Will you become a guarantor with us?

WARREN H. DENISON, *President.*

Norfolk, Va.

SYSTEM AT THE WHITE HOUSE

The President of his own initiative practice a system of punctuality in all things which goes far toward making for a healthy, balanced life. He is rigidly punctual at his meal times. He has his breakfast at 7:45, his luncheon at 1 p. m. and his dinner at 7 o'clock. And that means that he has his breakfast at 7:45 and not at 7:39 or 7:51, and that his luncheon is not served at 1:05, for at 1 o'clock he takes his place at the table. Even ni the matter of appointments with his secretary of state, or with any member of his cabinet, as well as with Ambassadors of foreign powers, if the time set is for 2:25 p. m., it does not mean that 2:26 will be acceptable to the president. Promptly as the clock hands indicate the hour and minute he is there, waiting. And those who know him do not keep him waiting. It is the same with guests whom he invites, for instance, to play a game of golf. If the president says the party will start for the links at 3 p. m., the guest knows he must report at the White House at least two minutes before 3, for precisely at 3 o'clock the president will walk out of the door, and enter his motor car.

An intimate of the president told of an instance when someone had kept Mr. Wilson waiting for a full minute after the time for his appointment. He was then loaded down with weighty matters; had so many things to do first that he didn't know where to begin, and he was obviously vexed. But his irresistible sense of humor came to his rescue when he turned to those present and said, "Gentlemen, I am tempted to make a few curs—ory remarks," and smiled at his pun.

The president's system of living prescribes that he go to bed punctually at 10 o'clock, or, except on special occasions, not later than 10:30 p. m. If he unavoidably is kept up late one night, he makes up for the lost sleep by going earlier to bed on the following night. So effectually does the system work that Mr. Wilson never has to resort to the expedient of reading himself to sleep. When his head touches the pillow he literally "turns off the current," as Dr. Grayson puts it, and almost upon the moment he is asleep. This, declares Dr. Grayson, is the result of his whole physical being reacting to complete systematization.

Nor does anyone call the president in the morning. They do not ever need to. For exactly upon the stroke of seven he is awake. For all practical purposes he is his own psycho-automatic alarm clock. Nor does anyone now ever call him during the night. That is a rule which almost religiously adhered to.—*From "The President's Health Message," by Richard M. Winans in March Physical Culture.*

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The prayer that begins with trustfulness and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumphant praise.—*Alex. MacLaren.*

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A little blind boy, when asked what "forgiveness" was, replied, "It is the odor that flowers breath out when trampled on."

THIRTY REASONS FOR NOT PAYING THE PREACHER

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(Thirty. Count 'em.)

By WILLIAM HAMILTON NELSON

1. I happened to buy a liberty bond;
2. I gave a dollar when the Red Cross came around;
3. Another dollar was to the Y. M. C. A.;
4. And a quarter when the Y. W. came this way;
5. Besides, I go to church now hardly ever;
6. And I've never seen a preacher I liked—never!
7. He called on me only six times this year;
8. For a preacher he's too stuck up, I fear;
9. I don't like the looks of his clothes;
10. His little boy wet me one day with a hose;
11. His wife doesn't pay enough attention to dress;
12. His oldest son wears the loudest vest;
13. Besides, I lost a cow the other day;
14. And a man owes me ten dollars who'll never pay.
15. Then there's that dentist bill for my son;
16. And my daughter to plan a trip has begun;
17. His sermons never interest me;
18. I never pay when I'm assessed, you see;
19. He doesn't remind me of a preacher at all;
20. When he bows, his back is as stiff as a wall;
21. A man who's take a small salary I won't help or admire;
22. He's too old to preach, he ought to retire;
23. A high-brow and educated, some one said;
24. His family waste light reading when they ought to be in bed;
25. Selling things from his garden wasn't relished by some.
26. I knew a preacher once who had a private income.
27. One of his girls slighted my wife;
28. I won't pay his stewards to save his life.
29. But if you want my real reasons, this is it: Say
30. That I'm too low down, stingy, and grouchy to pay.

—*Christian Advocate.*

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MY RESSURRECTION

Is there anything dead in me that needs a resurrection? Is faith in God dead? Is belief in prayer dormant? Have I talents wrapped in the graveclothes of disuse? Has my interest in humanity grown emotionless? Have I lost the joy of living so that I wake with no gladness to front a new day? Is my heart cold to the claims of friendship, so that I chill those who would fain give me love? Is there no response when duty beckons me to follow? Then truly I have need of resurrection. Let me haste to implore the only One who can "raise me from the dead." Beyond a show of doubt He will speak to me, as to Lazarus, the potent "Come forth."—*Epworth Outlook.*

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There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—*Stevenson.*

WORSHIP AND MEDITATION

THE SCHOOL OF CHRIST

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By inspired writers the Church has been compared to a flock, to a temple, to a bride, to a family. Another comparison which is by no means the least suggestion is that of a school. Remembering that the Lord spoke of the little group of men whom He gathered about Him as His "disciples," or learners, the figure of a school is the most common of all. In an age and a land where the educational system is so thoroughly developed, no figure of speech could be used that would bring such a crowd of suggestions to the mind.

The school of Christ is not a university, with a great variety of courses dealing with almost everything within the sum of human knowledge. It is a highly specialized school, established to teach one subject; and those who enroll as students in this school should know with what subject they are expected to be familiar.

The great course of study in the Church is not doctrine. Youthful students in the Church have been set at the task of mastering the catechism which is an expression of the doctrine of the Church, and such an experience may unfortunately bring an aversion to doctrine which continues the rest of their lives. Many who remain outside the Church think that it is the Church's chief business to teach doctrine; and because they care nothing for doctrine, they will not enroll themselves in the school of Christ. Doctrine is important in its place. Those who become citizens of this country swear allegiance to the Constitution, and the Constitution is an embodiment of the doctrine of the country. Every corporation has its charter, and the charter is a formal expression of the doctrine of that corporation. A republic could as easily get along without a constitution, or a corporation could as easily get along without a charter, as could the Church without doctrine. For the doctrine of the Church is but a restatement of the truth which God has revealed to men put in the best logical form that it is possible for human intelligence to put it. Doctrine is important, but the school of Christ does not have as its great purpose that those enrolled in the school should know doctrine.

The great course of study in the Church is not the Bible. An open Bible has been a most prized possession of the Church since the days of Martin Luther. Suspicion may well attach to the Church that abolishes the Bible from its pulpit or neglects it. Every congregation has its Bible school, in which every effort is made to increase familiarity with the Bible. The Church might as well close its services if the Bible were taken from it. Yet the Church does not exist for the special purpose of educating people in the Bible. A guess might be ventured that many who could pass a fair examination in the Bible are none the better for the information they have gained. An alarming per cent of those who attend Bible school are later swallowed up in the world. They may know the Bible, but still are not proficient students in the school of Christ, for the Church does not exist and labor that those who attend may know the Bible.

In one of his letters Paul declares this to be his ambition: "That I may know him." The highest purpose of the school of Christ is that those who enlist in its classes may know him. What he taught and did is emphasized only to give more infinite knowledge of the Man in whom all wisdom is embodied. The theory has it that the atoms of which things are made do not touch each other, and there is the same isolation about human lives. But contact with and knowledge of Christ is possible as is not possible between man and man. To know Him, His character as an example to all, His power to save, His purpose of love and life—that is the aim for which every student should matriculate in the school of Christ, the study which all should strive to master.

It is not important that every Church member should pass a creditable examination in Church doctrine or answer all sorts of questions about the Bible. But the Church has failed in its purpose so far as it fails to bring its members to know Jesus Christ. There can be no promotion to this high school except to those who know the Savior of man.—*United Presbyterian.*

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THE CHARACTER OF CHRIST

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Men undertake to be spiritual, and they become ascetic; or, endeavoring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin, they become legal and fall out of liberty; or charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious. Poor human infirmity can hold nothing steady. Where the pivot of righteousness is broken, the scales must needs slide off their balance. Indeed, it is one of the most difficult things which a cultivated Christian can attempt, only to sketch a theoric view of character, in its true justness and proportion, so that a little more study, or a little more self-experience, will not require him to modify it. And yet the character of Christ is never modified, even by a shade of rectification. It is one and the same throughout. He makes no improvements, prunes no extravagance, returns from no eccentricities. The balance of his character is never disturbed, or readjusted and the astounding assumption on which it is based is never shaken, even by a suspicion that he falters in its.—*The Rev. Horace Bushnell.*

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Practice the Golden Rule and not the rule of gold.

THE FOREIGN MISSION CALL

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Did you read that article by Dr. J. O. Atkinson in THE CHRISTIAN SUN last week on the call of the world now for every man, woman, child, to have a worthy part in these crucial hours in planting the Gospel? Now is the time of all times in your life to invest in Foreign Missions. Let nothing turn you aside from hearing and heeding the call to this work of missions in the world fields. These are the testing times of your Christianity, the real life that you have in your own heart. What does your Christianity really mean now in this trying time? Is yours the kind that will save a perishing world? Is Satan getting a chance to whisper to you to hold on to what money you have now for the future, or are you saying "Christ needs me and mine now and He shall have all there is in me?" Are you giving your people the knowledge of mission needs and conditions as they are today? It is not merely what you are going to report to the Southern Christian Convention that you have done in these two years for worldwide missions, but it is that you are to render the account to God for your failing to do what He lays on your heart. Have you a picture of all our missionaries in your church and another picture of all our mission property in Japan and Porto Rico? Have you gathered your people, your class, official board, and explained the needs to them? Have you sent to Rev. M. T. Morrill, our Foreign Secretary, C. P. A. B'd'g, Dayton, Ohio, for the new leaflets on "Thirty Years of Grace," and "Looking Ahead for Japan and Porto Rico," "Wait Until the Next Century" and others that you may have for the asking that will tell you how the Mission Board is planning for the future? I will be asking you and your church soon for very accurate information on Foreign Missions for the last two years so our Committee may have a complete report for the Convention now only two months away. Will you pray most earnestly, daily, now for our foreign mission work?

WARREN H. DENISON.
Chairman Southern Christian Convention Foreign Mission Committee.
Norfolk, Va.

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THE SOUL WINNERS WEAPON

God's preeminent method in soul-winning is His Word. Ralph C. Norton, who is the director of personal work for the Chapman-Alexander missions, was talking with some friends about the supreme work of winning men one by one, in which God has used him so wonderfully. When they noticed the almost exclusive place he gave to the Bible in personal work, one asked him: "What do you do, Mr. Norton, in cases where the unsaved man does not accept the Bible as having any authority?" "Well, if I had a fine Damascus sword with a keen, double-edged blade, I would not sheathe it in a fight just because the other man said he did not believe it would cut. The Spirit is acquainted with every objection that man can bring to accepting Christ, and his answers are the best." —*Sunday School Times.*

DRINK BILL AND COST OF GOVERNMENT

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In times of peace it takes approximately one billion dollars a year to run the government.

But we spend two billions a year on drink—just twice the amount of our bill for the support of the government.

Before we entered the present war we were spending a quarter of a billion dollars a year for national defence. Our drink bill was just *eight* times as much.

Before the war we were spending a little over $66,000,000 a year on the administrative work of our government. Our annual bill for drink was practically *thirty* times as much.

Before the war we were spending $200,000,00 a year for the conservation of our natural resources, the maintenance of rivers and harbors, public health and education and things of a similar nature. At the same time we were spending every year *ten* times as much on alcoholic liquor.

The war has enormously increased the cost of government. The whole nation is devoting itself to meeting the new demands upon it. We are all practicing economies.

But what are we doing about that two billion dollar drink bill?

Why not cut it out entirely and spend the money for other things that will increase our happiness and our efficiency as a nation and enlarge our chances for winning the war?

Booze decreases happiness, makes us less efficient, and multiplies our chances of losing the war.

STRENGTHEN AMERICA CAMPAIGN.

———:o:———

NOT SO FAST

"O mamma!" cried Blanche, "I heard such a tale about Edith. I did not think she could be so naughty. One"—

"My dear," said her mother, "before you tell it we will see if your story will pass three sieves."

"What does that mean, mamma?"

"I will explain. In the first place, let me ask you about your story. Is it true?"

"I suppose so. I heard it from Grace White, and she is a great friend of Edith's."

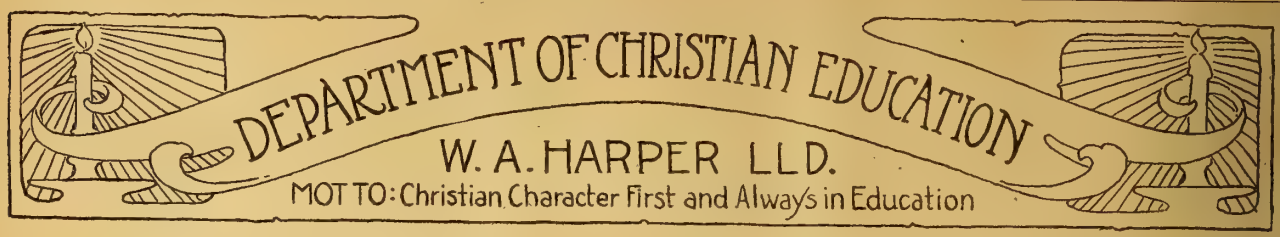
"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"

"No, of course, mamma. There was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others."—*Selected.*



A FEW REMARKS ON GETTING RICH

By DR. HENRY LOUIS SMITH

For the consideration of the Ambitious American Schoolboy who is tired of books, bent on winning wealth and business leadership, and beginning to believe that American Hustle and an Early Start will enable him reach his goal more quickly than Booklearnnig and a college Diploma

My dear Boy:

I don't blame you for wanting to get rich when you grow up and enter business. Next to Character and Wisdom Money is probably the greatest earthly blessing. It is like coal, gasoline, or dynamite, dead and useless in itself, and dangerous if misused, but always brimful of concentrated power. Rightly used, wealth not only gives to its possessor comfort, health, culture, and happiness, but enables him to bestow all these blessings on others. All of us, therefore, will agree that to get rich safely, honestly, and rapidly is a laudable ambition for young Americans looking forward to a business life.

The far more practical and perplexing question for you is "*By what route* can I best reach that shining goal?" There are countless competitors trying to beat you to it, a wilderness of roads and trails to choose from, a Babel of advice from without, a warfare of inclinations within, a multitude of failures on every side, and small hope of correcting early mistakes. Certain very tempting shortcuts will infallibly land you in the sanitarium, the poor-house, or the, penitentiary. Some of the most popular roads, thronged with eager and hopeful runners, start out like city boulevards, but will soon slow you down in endless mud, doomed for the rest of your days to low ear and high horsepower. No wonder a young and inexperienced traveler is perplexed.

Since I have spent my whole life watching the successes and failures of thousands of young Americans, let me warn you of two fundamental mistakes which are responsible for more failures in business than all others combined. One is a question of *Character,* the other of *Education.* Both must be settled in boyhood, and a wrong decision of either question cannot be undone by a lifetime of later regrets.

THE FIRST MISTAKE is to believe that in the world of practical business trickery and underhand dealing will hasten the attainment of wealth and business leadership. Of course they may increase the profits of a single deal, but modern business is so based on mutual confidence and so quick to detect unreliability that crooked dealing will inevitably cripple you in the race for "big business." The dishonest business man of today is not only a knave but a suicidal fool.

THE SECOND MISTAKE is far more widespread and has ruined more business careers than all other errors combined. It is to abandon your education at an early stage and enter business under the influence of such statements as the following:

"A lot of book-learning generally unfits a man for practical business." "The men who make the highest grades in school or college are not often successful in real life." "High school and college studies even if one remembered them in after life, are too useless and impractical to be of any real help in selling goods, managing a store, or running any kind of actual business." "It takes an early start, practical common sense, and American hustle to make money, not years of book-learning and a college diploma."

Every one of these statements is a falsehood. Yet to the ignorant boy tired of study they are as dangerously attractive as that other poisonous falsehood, that every young man must sow his wild oats, is to the boy who is tired of being good.

Don't let your *Desire* influence your *Judgment.* The fact that you want to believe these lies and act accordingly doesn't make them true.

In trying to determine the value of an education as an aid to wealth and business leadership, don't accept the opinions of *uneducated* business men.

Don't think you can coin mere physical strength and bodily labor into riches, or even into moderate wealth and comfort. Even the horse is being driven off the field by modern machinery.

Don't overrate mere "hustle" as a money-maker. Tireless, sleepless, red-hot bodily activity is a great aid to success, especially in subordinate positions, but it belongs especially to youth, and if it is your sole dependence, younger competitors will soon hustle you off the race-track.

The key to leadership, to business success on a larger scale, to the organization and management of complex industrial enterprizes, to the fabulous riches of new discoveries and successful inventions, to the control and utilization of Nature's giant forces; to the triumph of human skill over earth and air and water, over fire and flood and famine, over vice and disease and poverty; to that kind of ability that grows more productive and remunerative with advancing years—the one golden key which opens almost every door to human hope and human achievement is trained brains.

This is the Age of Mind, of the expert and the specialist, of the efficient engineer and the trained administrator. Against such competition the uneducated man is like an Indian warrior with his tomahawk against a modern soldier and his repeating rifle.

If you who read this message are fortunate enough to possess both Brains and a Backbone, recognize this momentous fact with the first, apply it to your own training with the second, and you will have already taken, even in boyhood, two long steps toward future business leadership.

DEPARTMENT OF MISSIONS

REV J. O. ATKINSON, D.D. FIELD SECRETARY

MAKING 1918 MEMORABLE

—o—

A friend said the other day he would never obligate himself to give anything to missions as long as he was in debt. I asked him what his debt was for. "A piece of land, a house and a horse," was the laconic reply. "I see. You are presuming some on the Lord's goodness. For you take a solemn obligation to pay in future for some thing that is of personal advantage and benefit to you; but asked to take an obligation for the Lord, who gives you all, you decline. You are willing to go in debt for your benefit, but not a dollar for the benefit of your Master's work in the world." In raising money for missions one meets some logicians, at any rate.

* * * * * * * *

We cannot keep the unsearchable riches of Christ unless we give them forth to the world. That is to say, the Church must do more abroad that we may be able to do more at home. Carlton D. Harris points it out as a matter of experience and history that, "since the development of so much interest in foreign missions during the last few years, there never has been so much interest shown by the Church in the problems at home, and there never has been so much thought and energy and money and time given to the solution of our home problems." Have we of the Christian Church not endeavored to go in the face of history and experience in our program? And have we not suffered accordingly? We, too, will find that our home problems of benevolence will become easier of solution when we, like others, shall have found and acted upon the fact that every dollar we give for the work abroad releases ten dollars worth of energy for the work at home. The home benevolences struggle and suffer today not because they need the money that we have sent abroad but because we have failed and refused to send abroad that which the program of Christ demands. If we can make 1918 memorable for missions in the Southern Christian Convention I know full well, and hundreds of others of our dear Church know that "our young men shall see visions and our old men shall dream dreams." (Acts 2:17.)

Our subscriptions are now well on toward the $57,000 mark. The Field Secretary can only reach one, or at best two, churches each week. I wonder if some of our pastors do not know those in their congregation who would subscribe to the fund? One pastor asked for two or three blanks, and last week mailed in three filled out for $600.00. That was fine and made our heart fairly quiver with delight and gratitude. And I wonder if pastors and people are praying daily and devoutly for this great work?

—o—

Help reach the goal by the time the S. C. C. meets.

To Presidents of Missionary Societies in Eastern Virginia Christian Conference.

Dear Frieds:

I am mailing a letter to you today which I hope reaches you at once. February has been designated as "Mobilization Month" in our Mission work. During that month you are urged to add *at least* 10 per cent to the present membership of your society. Our task is to organize three new Woman,s three Young People's and three Willing Worker's Societies, also to secure sixty signers for the Intercessor's Covenant.

If you will send 10 cents to Mrs. Alice V. Morrill, 233 Conover Avenue, Dayton, Ohio, she will send you the necessary literature for this campaign and enough Intercessor's Covenants for your society. Tell her how many members you have when you write.

The $500 asked of Eastern Virginia Woman's Societies that was to be taken as a thank offering at the November meeting and used on the Barrett home in Porto Rico, was not raised. Abount $300 has been pledged, but we must not fail in this. If your society did not take this offering, please do so at your March meeting.

When your treasurer sends in her report for March please state how many new societies you have organized, how many new members have been added to your society since October 1st, and since February 1st; also, how many signers you have secured to the Intercessor's Covenant.

Very truly,

MRS. M. L. BRYANT, *Treasurer.*

41 *Poplar Avenue, Norfolk, Va.*

———:o:———

Quarterly report of Woman's Home and Foreign Missionary Societies of the Eastern North Carolina Conference for quarter ending January 31, 1918:

Amount of dues	$ 10.00
Special Foreign Missions	15.67
Building Fund (Barrett's Home)	32.80
Building Fund (Santa Isabel)	6.25
	$ 64.72

The above amounts were received from Missionary societies of the following churches:

Mt. Auburn Woman's Society	$ 20.05
Mt. Auburn Home Department	3.25
Mt. Auburn Willing Workers	5.70
Mt. Auburn Cradle Roll	.55
Henderson	10.00
Wake Chapel	5.00
Chapel Hill (Mite Boxes)	4.50
Sanford (Ladies Aid)	15.67
	$ 64.72

Life membership to Mrs. A. T. Banks, from Henderson; Mrs. A. P. Read, from Mount Auburn.

MRS. A. F. SMITH,

Corresponding Secretary and Treasurer.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our little folks are coming to our rescue in the corner for the little cousins. We are delighted to have three nice little letters this week. We had several last week. We like to see the little children interestd in our work. We like to see them interested in little boys and girls who have suffered the great misfortune as to lose father and mother. These little letters keep our corner bright and interesting and bring sunshine with them.

We did not quite get across the first thousand dollar mark in the month of February. We did not lack much. Hope we will be able to pass it next week and then the first thousand dollar mile post will be past and we will strive just as hard to reach the next one and so on all through the year till all eleven are reached.

We want to insist that each church take the Easter Offering. You should work up interest in this offering before it is taken and get your people interested.

When the members of Hine's Chapel church made their Thanksgiving offering last fall they also, besides the money contribution, contributed wheat, corn, potatoes and chickens. The day we had set apart to go after it was so cold and the ground was covered with snow so we did not go. The weather kept so rought we did not get to go until last week, but when we went they filled our hack full and we came back home with a happy heart. The following contributed: Mrs. Mollie Cobb, one hen; Mr. P. W. Isley, one bushel wheat, two hens; Mr. D. F. Clapp, one bushel corn; Mr. Eli Smith, one bushel corn; Mr. Ed. Carter, one bushel corn; Mr. Henry Lowe, one bushel corn; Mr. G. T. Waynick, one bushel wheat; Mr. T. E. Smith, one bushel wheat; Mr. R. R. Smith, one bushel wheat; Mrs. R. R. Smith, one hen; Mr. W. B. Wyrick, four hens, one bushel wheat, one bushel corn; Mr. George Chrismon, one bushel wheat; Mr. Wyrick, one bushel wheat, one bushel potatoes; Mr. O. W. Hines, one bushel wheat, one bushel corn; Mr. A. T. Melvin, one bushel corn. Brother F. C. Lester is pastor of that church and he has a splendid people to preach to and they have a good pastor, and both people and pastor are good friends to the little orphans.

We received this week a nice box from Cypress Chapel church, Eastern Virginia Conference, containing four pairs shoes, hose for the little children, soap, handkerchiefs and dried apples. This is another church that knows the needs of the little orphans and lends a helping hand.

———:o:———

REPORT FOR FEBRUARY 27, 1918

Brought forward		$699.01
Children's Offerings:		
Thomas David Mathews, Jr.	$ 0.10	
Ellen Gray Franklin	.30	
Raymond Sharpe	.30	.70
Sunday School Monthly Offerings		
Eastern Virginia Conference.		
Suffolk Sunday school	$25.00	
Windsor Sunday school	2.13	
Rosemont Sunday school	5.00	
Holy Neck Sunday School	5.00	
Burton's Grove Sunday school	2.00	
Antioch Sunday school	2.00	
Dendron Sunday school	2.50	
North Carolina and Virginia Conference:		
Haw River Sunday school	$ 2.00	
Pleasant Grove Sunday school	4.00	
Bethlehem Sunday school	7.16	
Virginia Valley Conference:		
Linville Sunday school	$ 1.00	
Eastern North Carolina Conference:		
Mt. Pleasant Sunday school	$ 1.25	
Christian Light Sunday school	3.10	
Wake Chapel Sunday school	5.00	
Western North Carolina Conference:		
Graham Sunday school	$ 3.00	
Georgia and Alabama Conference.		
Richland Sunday school	$ 2.00	72.14
Special Class Offerings		
Miss Irma Daughtrey's Class, Rosemont, S. S., Va.		5.00
Church Offerings		
Christian Chapel	$ 9.46	
Cypress Chapel	7.40	16.86
Special Offerings		
L. I. Fields	$10.00	
Cash item from farm	54.00	
Mrs. Effie Wicker	7.45	71.45
Total for the week		$166.15
Grand total		865.16

———:o:———

LETTERS FROM THE COUSINS

—o—

Dear Uncle Charley: I am a little girl twelve years of age and would like to join the children's corner. I am sending fifteen cents (15c) for the orphanage, ten cents for myself and five for my little sister, Louise. Hope to send some every month. I hope all the Cousins are getting along fine this bad weather. Your little niece. —*Buie Long, Lillington, N. C.*

Glad to have you join the corner. Write often.—*"Uncle Charley."*

Dear Uncle Charley: I am a little girl almost seven years old and I want to join the little Cousins. I hope all the children are well. I enclose a dime. Your little friends.—*Marjorie McFarland, 518 Park Avenue, Greensboro, N. C.*

You little letter brings cheer and sunshine to the corner after we have had so much cold weather and not much sunshine. Help us keep the corner full this year.—*"Uncle Charley."*

DOUBLE TEN

—o—

There's something that vexes you, laddie;
I know by the flush of your cheek,
But just hold your temper a moment
And count double ten ere you speak.

There's some one has angered you, lassie;
I know by the flash in your eye.
Perhaps you can answer them sharply,
But count double ten ere you try.

For words, dear, like horses, need reining,
Or else they will fly off the track;
And words that escape once, remember,
Can never be coaxed to come back.

So hearken to me lassie,
And laddie with anger-flushed cheek;
Remember the maxim I give you
And count double ten ere you speak.

—*Exchange.*

———:o:———

BOYS WE LIKE

—o—

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats at games. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—*Exchange.*

———:o:———

A HOUSE ON LEGS

—o—

Traveling menageries sometimes have trouble in stabling their animals, particularly elephants and camels. One manager tells of his troubles with an elephant of unusual size. He says:

"We looked all around for a place in which to put Jinny, finally squeezed her into a small corrugated iron shed that had a door in the middle and a window at each end. We drove an iron rod into the ground and staked her down.

"In the night, however, Jinny became restless, pulled the stake out of the ground as if it had been a pin, and raised herself to her full height. The shed was so small and narrow that when she rose she filled the entire structure and lifted it some inches off the ground. Her next proceeding was to put her trunk through the front window and by some accident her tail got out of the other. Then Jinny, incased in an iron shed, with her feet, trunk, and tail protruding, started rambling around the farm premises.

"At last she came to a shed where the milk was stored. Bursting it open, she rolled a can of milk out into the yard and, taking off the top, helped herself. The farmer, awakened by the disturbance, put his head out of the window to see what the trouble was. Seeing Jinny filling herself at his expense, he remonstrated; but Jinny's only answer was to raise her trunk and deluge him. Making for the gate, she wrenched it from its hinges and staggered down the road toward the town.

"A policeman, on seeing what he took to be a house moving along the road, turned on his heel and bolted to the police barracks. 'Sir,' he exclaimed excitedly to his chief, 'I'm just after seein' a real, live, walkin' house comin' down the road.'

"Meanwhile, Jinny, still incased in the shed, made her way straight to the show and soon disturbed her master by battering on the door of the caravan. The next day the shed had to be cut off her back by a blacksmith, and there was a heavy bill for damages."—*Herald and Presbyter.*

A BOOK FOR EVERY HOME

The NATIONAL YEARBOOK and ENCYCLOPEDIA FOR 1918

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SUNDAY SCHOOL LESSON—MARCH 10

(By G. O. LANKFORD)

JESUS RESTORING LIFE AND HEALTH

Mark 5:21-43

Golden Text: "Himself took our infirmities, and bore our diseases." Matt. 8:17.

In our last lesson we saw Jesus calming the storm on the lake and healing the man who lived among the tombs in the land of the Gadarenes. He was in touch with human need. Again He crosses the lake only to find others who needed Him waiting for the teach of His blessing.

1. **Where Doubts Arise.**—When Jesus had returned to the "other side" of the sea from His visit to the country of the Gadarenes, a ruler of the synagogue "Jairus by name," came to Him with the request that He go and heal his daughter who was lying "at the point of death." While Jarius was speaking there came from his house those who said, "Thy daughter is dead: why troublest thou the Master any further?" They thought that the synagogue ruler need not say more, and he didn't, for Jesus said the rest. But they did not believe anything more could be done that the child was already dead. To them the time had come to "give up," believing now that any effort in behalf of the child would prove a failure. "Why trouble the Master" they said. They doubted Jesus and doubted in His presence. As doubt arose here concerning the possibility of anything's being done toward restoring Jarius' daughter, so does doubt fill the hearts of many with reference to those who are dead in trespasses and in sin. Many battles have been lost when they were almost won—lost through failure to believe in the possibility of victory—"Be faithful, but believing."

2. **Where Faith Succeeds**—It was said by man to Jarius, "Give it up; you have done all that you can do." To him Jesus said, "Be not afraid, only believe." This one thing more he could do, and in the doing would achieve the desires of his heart and the longings of his soul. His faith would lead to victory. Faith never fails of victory. In the case of the unfortunate, afflicted woman of the lesson, it was her faith that made her whole. Notice he words: "If I may touch but his clothes, I shall be whole." If by believing upon the Son of God one may be made whole of a physical ill, surely also in the same way may the sinner be saved from his sins. Faith is the victory that overcomes the world. It is as truly the victory that overcomes one's self, and with the self the sin that otherwise would destroy both body and soul.

3. **Where Death Is Defeated**—The Master said of the ruler's daughter. "The damsel is not dead, but sleepeth." To the human mind it was death; to the mind of Jesus it was only sleep. In Jesus Christ death met defeat. He not only has power to forgive sin, but is able to conquer death. He is the resurrection and the life, and it is life, His life, that subdues the power of death. To Lazarus Jesus said, "Come forth;" to the damsel He said, "Arise;" and too He is saying yet, "He that believeth in me, though he were dead, yet shall he live; and whoever liveth and believeth in me shall never die." Jesus has pronounced the sentence of death upon death. Because of this the soul that has entered into life with Him looks now through the grave and beholds the light and glory of His face.

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WORLD'S SUNDAY SCHOOL ASSOCIATION AT BUFFALO

From June 20-26 he quadrennial convention of the International Sunday School Associaiton will be held at Buffalo. At that time the World's Sunday School Association, which is vitally related to the International Associaiton, will have a special exhibit in one of the large rooms in the great convention building on Elmwood Avenue. Information pertaining to Sunday school progress and method in many lands will be shown and stereopticon lectures will be given which will vividly present the work that the World's Association is accomplishing. The program on Sunday evening will be a presentation of the work of the World's Association in all lands and on Saturday night there will be another of the famous reunions of delegates who have attended any of the conventions of the World's Association. This will be held at the Statler hotel.

CHRISTIAN ENDEAVOR LESSON—MARCH 10

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(By H. S. HARDCASTLE)

MAKING THE MOST OF OURSELVES

Ephesians 4:11-16

One of the main reasons for so many of the failures in life is because young men and young women do not realize the wonderful possibilities of the life they are living. They do not appreciate the potentialities of a human soul. They are content to drift along, content to be what they are, rather than attempt to turn against the current of indolence, and become what they ought to be. Like Saul of old, with a kingdom waiting them, they are hid in the stuff of indifference.

But this is the wrong perspective of life. Every man and woman, every boy and girl should try to make the most of themselves. They should recognize the fact that there is always something better for them, and they should constantly strive to realize the higher ideal. They should not become discouraged if they do not achieve their ideal at one leap. They must remember that

> "The heights by great men reached and kept,
> Were not attained by single flight,
> But they, while their companions slept,
> Were toiling upward in the night."

In order to become what we ought to become, in order to make the most of ourselves, we must take into consideration the four things which make a man what he is, and then seek to follow out lines of action which will help us to develop ourselves along these lines.

The first of these is **Heredity.** Scientists have demonstrated beyond a doubt that heredity plays a prominent part in life. They have shown that children inherit tendencies from their parents and grandparents, which have a powerful influence over the physical, mental and moral life of the child. Of course, no young person has any power over his own heredity. But if the facts as set forth above are true, is it not incumbent upon every young man and every young woman to so live that they will pass along to their offspring the glorious heritage and birthright of noble hereditray instincts and possibilities?

The second factor in making a man what he is, is **Environment.** Scientists have long disagreed as to whether heredity or environment was the most dominant factor in life. In spite of their disagreement it is generally admitted that environment does play an important part in the life of an individual. Social workers have recognized this fact, and they are seeking to improve living conditions for humanity, and thus surround them with an environment which will aid and abet the spiritual life. Unfortunately in too many cases they stress the environment to the exclusion of the spiritual atmosphere. Of course every young person is more or less dependent upon circumstances and they cannot always choose their home. But even at that they can to a certain extent choose their own environment. They can use care in the selection of friends; they can seek out suitable places of amusement; they can put themselves in places where they will be inspired to higher and nobler lives; they can become great in spite of environment.

And let it not be forgotten that the parents can help by making the home environment such as will induce children to spend their time there, rather than on the street and in places of questionable amusement.

The third factor is **Education.** If a young person hopes to make a mark in the world today, he or she must be educated. Time was when men and women could make a success without training, but with the twentieth century and its demand for efficiency that age passed. It is only as we unfold and develop those latent powers of mind and intellect that we rise to the height where God intended us to be. And what a rare opportunity there is for any young person to secure a high school, a college, a university education! Pity the young person who will not avail himself of the opportunity afforded him.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

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MARRIAGES

BARBER-GERRINGER

On Friday, December 28, 1917, as we were preparing to leave for our home in Georgia, Mr. Thomas Dewitte Barber and Miss Lucy Maie Gerringer, both of Elon College, N C., accompanied by Miss Odessa Barber and Mrs. J. B. Gerringer, stole away from their friends and met us in Greensboro, N. C., and asked to be united in marriage, which was solemnized in the home of Mr. H. J. Elkins. They kept their marriage a secret from their friends until the announcements were sent out.

The bride is the youngest daughter of Mr. and Mrs. J. B. Gerringer, of Elon College, N. C., and the groom is the son of Mr. and Mrs. D. R. Barber, of Elon College, N. C. They are both members of Shallowford Christian church. May God richly bless this union.

C. E. GERRINGER...

—:o:—

The man who lives right and is right has more power in his silence than another has by his words.—Phillips Brooks.

OBITUARIES

TRUITT

Clara I. Truitt, infant daughter of Egbert and Josephine Truitt, was born May 29, 1917, and died February 22, 1918, aged eight months and twenty-three days. Funeral services were conducted by the writer from Shallow Ford church. She has gone to be with Jesus.

L. I. COX.

—o—

BROWN

Asenith Yeargin Brown, wife of the late Reuben Brown died February 11, 1918, in her 76 year. She leaves one brother and five children to mourn their loss. She had been a member of the Union Grove Christian church for more than forty years and died in the triumph of the Christian faith. She was paralyzed for eight years before her death. She never complained but bore her sufferings without complaint until God took her to Himself. May the Lord bless and comfort the bereaved ones. Burial at Union Grove by the writer.

T. J. GREEN.

—:o:—

PARKS

W. M. Parks was born November 23, 1858, and died February 15, 1918, age 59 years, 2 months, 25 days. He made a profession of faith six or eight years ago, but never identified himself with any church. His wife preceded him just seven weeks. Of the immediate family only one son survives, W. H. Parks, of Ramseur. He leaves one brother, T. W. Parks, of Hallison, N. C., and two sisters, Mrs. Maggie Foushee, of Staley, N. C., and Mrs. James Lowdermilk, of Seagrove, N. C. May the Lord bless and comfort them. Burial at Parks' X Roads February 16, 1918.

T. J. GREEN.

—o—

PEARSON

Christopher Columbus Pearson, eldest son of Mr. and Mrs. S. L. Pearson, was born December 22, 1899, and died January 26, 1918, at the age of eighteen years, one month and four days. Early in life he gave God his heart and joined Seminole Baptist church. He was sick only about ten days with pneumonia, but was serious from the beginning, still all that could be done by physicians and nurses was done, but to no avail. Funeral services conducted from the Primitive Baptist church, Richland, Georgia, by Rev. Mr. Stanford, assisted by the writer, in the presence of an overflowing house, filled with heart broken friends.

From the home, church, neighborhood and friends has gone one of the very finest young men that we had and it was sad to us all to say farewell to "C. C." as he was known, but all is well ,for the dying testimony he left and the life he lived proved that he was going back to Jesus.

C. E. GERRINGER.

WHITMORE

Thomas Jackson Whitmore was born in Sussex county, Va., November 9, 1863, and died at his home near Dendron, Va., January 22, 1918, aged 54 years 2 months and 13 days.

On December 25, 1887, he was married to Miss Minnie Estelle Faison. To this union was born eight children. They are named as follows: Mrs. Lillian Conway, Joseph Westley, Mrs. Mary Eugenia Brewer, Thomas Bryan, Mrs. Edna Slade, Hilda, Iris and Everett. Besides these he leaves four brothers: John W., Emmett, W. E. and J. P. Whitmore. He made a profession of religion and united with Union Christian church years ago. The interment was made in the church cemetery after burial services had been conducted by the writer.

W. D. HARWARD.

—o—

TAYLOR

Whereas our Heavenly Father has in His providence took from our midst Sister Jeter Taylor, our church organist and faithful co-worker, we desire to pay the following tribute of respect to her memory out of appreciation for her valuable services in Lebanon Christian church:—

First—While we feel our loss, we commend her noble character and unselfish life of service as an inspiration to the young people of our church and community to help them in living right and in rendering service to God.

Second—We express our sympathy to the parents, Brother and Sister R. N. Taylor, and family, and assure them of our hope of her present state of happiness.

Thid—A copy of this pape be spread on our church record, a copy sent to The Caswell County News, The Christian Sun and a copy given the family.

Signed

C. E. NEWMAN,
Pastor.
T. J. EARP,
JOHN H. McADEN,
J. H. Yarboro,
Deacons.

—:o:—

A GOOD SUGGESTION

The world is going frenzied for entertainment. Even many church people can hardly endure listening to a serious address for half an hour, because they are so accustomed to going only to places of fun and amusement. Would it not be a good idea for some leader of society to start a crusade for reading solid books and listening to solid sermons and lectures? It surely would be a salutary and much-needed movement.—Lutheran Church Work and Observer.

—:o:—

Fervency in prayer hath in it first attentiveness of mind. How can we think God hears those prayers that we do not hear ourselves? And shall we think them worthy of His acceptance that are not worthy of our thoughts?—Robert Leighton.

THE CHURCH PAPER AND THE CHURCH PEOPLE

—o—

Enjoy THE CHRISTIAN SUN so very much. I do not feel that I could do without it.—*Mrs. W. H. Parrish, Durham, N. C., Route* 3.

—o—

I cannot give up my church paper. I love its contents and wish every member would take it. I cannot understand why there are many who do not read it.—*Mrs. Nannie Hawkins, Hurdle's Mill, N. C.*

—o—

I am sorry to hear that there is a falling off in the financial support of the paper. I wish that the folks could get the force of the teaching of Jesus that "man shall not live by bread alone."—*W. D. Harward, Dendron, Va.*

—o—

A short time ago our pastor, Rev. J. F. Morgan, read before his church a letter from you on the financial affairs of THE CHRISTIAN SUN. I was very much surprised to know of the difficulties you are having in running the paper. I am enclosing five dollars ($5.00) as a donation if you will accept it as such. Use it in any way you see best. I am sure the church membership, as a body would not be willing to have the paper run at a loss to you if they know it.—*J. S. Kagey, Norfolk, Va.*

—o—

Some fifty years ago I was with THE CHRISTIAN SUN at Suffolk, in the job department, and the editor and pastor, Dr. Wellons. At his demise, David B. Dunbar assumed charge until it was sold or closed and moved to North Carolina. Rev. Jessie Whitley (the Methodist pastor of Norfolk now) was also with THE SUN—most of he former men, now lay quiet in the graves, but THE SUN is still shining in its good work, and is doing its part of Christian work—*E. E. Hathaway, (Age* 74), *Berkley, Va.*

—o—

For almost a year THE SUN has been shining in our home, and we feel now, that we could not get along without it. Here in the North few know about THE SUN. Several have said to me "I never knew we had such a publication." It is my intention to secure subscribers for I feel that others will enjoy THE SUN as well as we do. It surely brings good news, which ought to be in each Christian home. "Uncle Charley's" page is doing a great work teaching the children to give.—*J. W. Hoffman, Everett, Pa.*

—o—

I was quite sure with the advancing cost of every commodity, it would be impossible to publish THE SUN at a less price, and with the still advancing cost of every thing we get, I still see but one way to maintain THE SUN and that is, to still further advance the subscription price. I have, as an absolute friend and lover of THE SUN and for all those things and principles for which it stands, given this matter much thought, and it is brought still closer home every time I read of some editor of a religious paper saying through its columns that some relief will have to be had, or the paper will have to suspend. If the membership of the Christian Church will not support the Church paper by subscribing to it, it seems to me that the Convention should come to its rescue, and if this cannot be done, let those members of the Church who are big hearted enough, rally to its support and help the editor finance its publication. I am willing at any time to do my part, be that part what it may. For twenty-nine years I have had and read THE CHRISTIAN SUN, and certainly would not feel that I was the right kind of a church member if I neglected taking and paying for my church paper.—*I. A. Luke, Holland, Va.*

——:o:——

The foreign work of Christian Endeavor which is carried on through the missionaries of the various denominations on the field, and not through a separate missionary organization, requires $20 a day throughout the year. Dr. F. E. Clark is asking Endeavorers to take responsibility for a day or several days by contrbiuting $20 or more.

WANTED—RIVERSIDE HOSPITAL

Young ladies to enter training. Must have one year's High School education.

For further information write to **Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.** 3-27

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1854

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When We See Our Errors

ALTHOUGH we are born in the image of God it takes the jars of hell too many times to wake us to our duties and to make us realize our responsibilities. The Savior came and had to be crucified in a most cruel manner that we might be saved and help to save others. War and pestilence have walked openly and daringly in the land in all ages, and not until they begin to show the gravest danger do we offer resistence. Men are dying all around us whose lives are unfit for the Heavenly Court and it is only occasionally that we make a supreme effort to lead the unsaved into light. Ignorance develops into hideous crimes before we endeavor to lead our generation into intellectual light. The earth is literally planted with dead bodies from the evils of whiskey and we have waited for centuries to say that such a demon *must* go.

Volume LXX **WEDNESDAY, MARCH 6, 1918** **Number 10**

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

A COMMUNITY MENACE

We suppose that every community has some kind of a menace, but there is a menace in some communities that is much worse than others. The menace that we have in mind is the man who is a chronic kicker. To him the community church is full of sinners, the school is only a play ground, the men and women of God are hypocrites and everybody is against him. They ought to be and so much so as to reform him or send him to St. Helena.

o——o

"LET US PRAY"

How familiar the words! Your pastor utters them—ours does, and often have we wondered how many prayed when heads were bowed. "Let us pray" does not mean the minister only, but all. All worshippers should pray, and when there is much earnest prayer God will send His blessings. The person praying audibly is leading the prayer. Let us remember that and always join him in seeking the things needed. Let us pray—all of us.

o——o

THE DIFFERENCE

Professed followers of Christ make comparisons between the number of spectators at some place of amusement and the number of worshippers at the house of God. This has always been a topic for comment and will continue to be until those who have found Christ get to be as intensely interested in His message and mission as the man who presents the amusement is in his work. The man who makes it his business to amuse people gives his subject all his time. It is his theme and thought every day, ever hour. We know him by his works, but we have to ask or go to church to find out if some persons are Christians. There is a difference and the difference is in the interest.

o——o

THE UNCONVERTED SUNDAY SCHOOL TEACHER

A man who is unconverted can teach the Bible. Yes, that is what we mean to say, but the result of his teaching is what we fear. A man who is not a Christian can teach a Sunday School class, but every time he does so he draws the danger point nearer his pupils. The child that is brought up in the Sunday school under the tutorship of a person who is not a Christian cannot easily become reconciled to the idea in later life that his teacher is not as good as members of the church. To the child the work of the Sunday school and church is inseparable. This is the time to bring the child into fellowship with God and service to the church. But how can this be done if the child's teacher is not a Christian?

o——o

FREE ENTERTAINMENT

We endorse the "Harvard plan" of entertainment for any church entertainnig a religious body. Its merits speak for themselves and need no sanction from us. But we do make protest against any church, city or rural, undertaking to charge the delegates and ministers of an annual religious gathering for all their entertainment. Such spirit we have manifested in a sister denomination.

"Welcome" is invisibly written over the door of every *home.* We do not speak of *boarding homes,* but say *boarding houses.* "Home implies rest, protection, Chrsitian fellowship and tender care. May that day never come when Christian fellowship shall be gone in our homes and our festive boards no longer free to our neighbors and friends!

o——o

CHANGING OUR PROGRAM

Often we have to change our program of life. We map out a way and plan our work, but God calls and a change must be made. Such should not disappoint us; should not give us despair. The thing needful for us is to keep in touch with God, know His will and be willing at all times to obey that will.

"I love to think my Father knows
Why I have missed the path I have chose,
And that I soon shall clearly see
The way he lead was best for me."

Beyond we cannot see. Each step is a link in the chain of faith, and so let us place our hand in His that He may gently lead—lead all the way.

o——o

THE SELF-CENTERED CHURCH

We know, to our sorrow, of a few self-centered churches in the Southern Christian Convention. We shall not call them by name for fear the list may be incomplete. These churches have a Sunday school, preaching once a month, pay the pastor, even if it is the same amount paid years ago. There is a local pride about "our" work and there the program ends. These churches pay little or nothing for the work of the Church at large and have helping arms no longer than are required to reach "me and my wife, son John, his wife; us four and no more." These churches have never known the joy and the pleasure of reaching beyond their borders. They are at ease in Zion and want to remain so. They do not seek work that they may find more work; they do not knock for larger opportunities, so that greater things for the Kingdom may be opened unto them; they do not ask that more joy may be given them. To such local churches our suggestion is "launch out into the deep."

o——o

WHERE THE BLAME LIES

O'Henry in his book, "The Trimmed Lamp," tells a real human story that has in it a lesson for no few of us. The author tells of how a man refuses to give his little girl companionship that is due her from her father. She

wants to sit in his lap and hear him talk, but he sends her out into the street. Time and again this happens until she finds a greater fascination on the street than in the home. Into young womanhood she grows and with her street companions lands into places of indecency. From bad to worse she goes and reaching the climax of her career she kills a man. Here the short story writer says that he falls asleep and dreams that he is in Heaven and hears the trial of the young girl after her death before the Heavenly Court. The verdict is rendered and the blame is placed upon—the girl? No! The father is the guilty party.

We relate this story because of its lesson and pray that its lesson may be a guide to many. Give your child the companionship of home. Too busy to gather your children about you? Don't say that you are, for one day you may have to give them time and they in turn may give you trouble.

o——o

AMONG THE BRETHREN

Raleigh Christian Advocate:

There are few men who think through their opinions to form convictions on religious questions. Opinions amount to but little. They are often the result of prejudice, or they may be the product of a mere incident. We have no special "right" to our opinions, for they are usually not worth it. But a conviction is quite another matter. This is a conclusion to which we have come after due deliberation, and it has its seat in the conscience. Every man has a "right" to his own convictions.

o——o

The Methodist Protestant:

True worship is not so much concerned about going to church, as about what you do when you get there. There is danger that a man may make church attendance a fetich. If there is no real drawing near to God, no opening the gates of the soul to the inflow of holy influences, no yielding the will to the domination of Jesus, no resolves to make the life a mirror to reflect the character of God before the world, we may have been to church, but we have not engaged in worship.

o——o

Methodist Protestant Herald:

Christians are asked to pray throughout the month of March for God's intervention to stop the war. Surely there is great occasion for prayer. If men are left to themselves, their pride and hate and greed and ambition may lead them on in their work of mutual slaughter until the best and fairest portions of the earth are depopulated and in desolate ruins. Surely God would have the nations be at peace. Let us not dishonor God by thinking for a moment that He brought on this war. Let us not dishonor Him by thinking that He is keeping it going That is the work of the Devil. God has permitted the war to come, as He permitted Cain to kill Abel. We cannot understand the mystery of evil, but we know that God does not approve all His permits. We cannot believe that He approves the acts that involved the world in war, or that He approves the attack of one nation upon another to kill, rob and subdue.

North Carolina Christian Advocate:

Christianity has always been the friend of poverty, of weakness and of need. The other day a poor man lost a lovely child. He had no money with which to buy a coffin, and thought he had no friend, but in the hour of need a preacher appeared with a heart filled with sympathy for distress and though his income was meagre he was willing to give to the last dollar to help the needy. He bought a coffin and a burial plot and provided a hearse and paid the bill himself. A week later the preacher casually referred at prayer meeting to the incident and his people at once reimbursed him and more. We know some men who are afraid to risk their coin on a mission of mercy; they are too selfish to give and too suspicious to loan without abundant guarantee. Some times a preacher is found in this class, who is afraid to trust his people and the rule in such cases is that the people are afraid to trust the preacher. The man who lays himself out for his people need have no fear. The unselfish man who lives to help his fellowman usually receives material reward and also that larger blessing which comes from above to every disciple who gives a cup of cold water even in the spirit of the Master.

o——o

NOTES AND PERSONALS

Write Dr. Staley *now* if you plan to attend the Southern Christian Convention.

o——o

Our Field Secretary of Missions report $60,000.00 raised. Shall we help him to reach one hundred thousand by May 1?

o——o

Sign your articles. We have two articles on hand now unsigned. Your name can be omitted, but we must know who is doing the writing.

o——o

Treasurer Turrentine, of the Western North Carolina Conference, wants to remind pastors and secretaries that the Annual is to be sold. Look up his notice in THE SUN a few weks ago.

o——o

As we close our form this (Monday) morning we have a message from Dr. M. T. Morrill, Foreign Mission Secretary, Dayton, Ohio, asking that pastors remember Sunday, March 10, as the regular time for the Foreign Mission offering. We regret that we cannot insert the full message, but make this note of explanation and trust all interested have this matter on their program and will give it attention.

o——o

QUOTED FROM THIS ISSUE—FIND THEM

Jacob "limped upon his thigh," but won out.

o——o

They can't get us both "coming" and going."

o——o

It is your business, therefore, to decide this business like a man.

o——o

Thank God for such men and women in hte church and may their kind multiply.

FROM OVER THE SEAS

SOME USES OF THE PRINTED PAGE IN EVANGELISM

—o—

Japan has become a nation of readers. Statistics show that the percentage of illiterates is less in Japan than in the United States. Probably no where does the eagerness for knowledge run higher than in Japan. Japanese students in American colleges and universities have long been marked for their zeal and faithfulness which go a long way to overcome the handicap of a foreign language. At home it has been impossible to supply facilities for those who want high school and college education, and those who are awaiting opportunities to enter such schools may be numbered by the thousand. It is said that no section of any city in the world can rival Kanda Ward of Tokyo in its percentage of bookstores. I do not know the exact number crowded into a small section of the city, but I am sure that 100 is well within the number, and I would guess that 200 is nearer the exact number. Not only are these stores full of books, old and new, but they have tables piled high with magazines. It sometimes seems as though it must be the pastime of men of leisure to start new magazines. And newspapers, in addition to the two English dailies, Tokyo has ten large Japanese dailies with circulations each running into thousands. Tokyo's largest daily claims a circulation of 400,000. It may be readily seen that anyone who wants to get the attention of the Japanese public will at once make use of the printed page.

Christians have long been "pen-pushers" in the work of propagating the gospel. The Bible was early translated into Japanese, and every year hundreds of thousands of copies or of parts are circulated by the American and the British Bible Societies. Tracts and books were written as soon as missionaries were free to teach and preach. Tract Societies, The Methodist Publishing House, the Publishing House of the Episcopal Church and a number of undenominational Christian publishers have been pushing the work of making of books. Practically every denomination working in Japan has its church paper, and some of them have more than one.

A few years ago Christian workers awakened to the fact that with all their efforts they were not keeping up with the demand for Christian literature of the right sort. It was realized what a strong hold translations of German agnostic literature was getting in the educated classes of Japan. Read, they will, and their reading must be compelling. The libraries of the world are open to Japanese, and they will have what satisfies them if it is to be had, and if not they will make it. So Christians realized that their individual and denominational efforts in literary lines would no longer suffice. The Federated Missions Conference, made up of elected representatives of all but two or three of the Protestant churches working in Japan, combined to form the Christian Literature Society. Its purpose was to translate into Japanese the best Christian literature in other languages, and to foster the development of original Christian literature in Japanese. An able missionary who had been off the field for a number of years was called to head the work. Plans were formulated by which the different missions should contribute for the work of the Society, according to the number of missionaries on the staff. The rate was Y10.00 per missionary at the start, but it has now been increased to Y15.00 per missionary. All that the Christian Church is putting into this work of making Christian literature for Japan is Y120 ($60.00) per year. No $60.00 which passes through my hands as treasurer is better invested. The Society has appealed for funds equal to the salary of a missionary from large missions, and half that amount by small Missions like our own. Some of the large Missions have consented to do so. As soon as we are able, we should enlarge our contribution to this great work. Meanwhile I envy the home church which will undertake it, the opportunity of providing our share annually to this unparalleled service in developing the Kingdom in Japan. In my estimation, the support of a student or that of a pastor will not tell in the progress of the Church so much as this.

But there is something more to be done than the making of books. They must be circulated. Readers must be found for them. Tastes must be cultivated so that people will prefer our books to the agnostic, materialistic, militaristic types. The Christian Literature Society put out 4,000,000 pages in 1913, 8,000,000 pages in 1914, 30,000,000 pages in 1915, and 40,000,000 pages in 1916. These books must not be allowed to remain in the Society's store room, nor to adorn the shelves of book stores. They must be gotten into the hands of readers, even if it costs money to do so. With this thought in mind a few years ago the Mission began to plan for a larger use of books and other literature. Some old books, both English and Japanese, which had been part of a library in existence long ago, and remnant of the library of the Theological School which we used to conduct, were gotten together as a basis of a new library. The writer was appointed librarian, was given the large sum of $12.50 to make new purchases and get the books circulating the first year. Fortunately some old lantern slides were disposed of and the funds, some $20.00 odd, was added to the fund. The following year $100 was put into the annual estimates for the purpose of developing the library, but the appropriation granted by the Mission Board was such that it became necessary to cut the amount to $25.00. It took the heart out of the work for the librarian, but he revised his plans according to funds at his disposal. Not many books could be bought, and not much expense could be undertaken in pushing the circulation. Plans were made to cooperate with the editor of our Church paper, The Shimei (The Messenger), and at the end of May the librarian reported that 104 volumes of sixty-four different books had been made to

fifty-three different reads. Of course, the readers were almost all members of or enquirers in our own churches. We believe that this work was a strong aid to the pastors in instructing and in strengthening the faith of members and enquirers.

After the above report was made, a beginning was made in one form of what is called Newspaper Evangelism. An advertisment was inserted in a daily paper in one of the provinces in which a number of our churches is located. We offer to aid anyone desirous of making a study of Christian truth. Of course, our library is our capital in this enterprise. In some respects distance from the enquirer is a distinct aid to us. Men in what might be called the "Nicodemus Stage," men who are willing to study Christian teaching if not in the broad light of day with all their neighbors criticising and their families feeling the stigma, such men are glad for the opportunity to take a "correspondence course" in Christianity. It is our aim to lead such men out of this stage until they shall become members of the churches in their community, or founders of churches where there are none. Then there are others who are Christians in lonely places, or those who have made some study of Christian teaching, but not enough to actually become Christians, and those who have never had an opportunity to make a study, have never once seen a "live missionary" (as some of our friends in America delight in introducing us; let us hope that neither the home friends nor these enquiring friends may have the pleasure of seeing any other kind.) By the aid of funds contributed by a friend of another persuasion, I have been able to widen this advertising by the use of a paper in another province where we have churches. All sorts of people are answering: Curious folk, who want to know something about the foreigner's religion and who are willing to venture to investigate from a teacher 100 miles away; serious enquirers; lonely Christians; an avowed infidel, whose every letter show how unsatisfactory to him is his own unbelief; sick folks, wanting comfort; young men uneducated who would like to become pastors; a local library, which wants a Bible and some Christian books donated to it. Such are the opportunities at the beginning of this work.

Funds to enlarge it, and prayers to sustain it are requested from all readers. Our budget for 1918 again contains an item of $100 for the work of the library. It is for the home churches to say whether it remani or whether it is again reduced. We must make larger use of reading matter to win and strengthen Christians.

C. P. Garman.

Tokyo, Japan.

———:o:———

The best way to stop worrying over your own troubles, real and imaginary, is to look around you and find out how many people are worse off than you are; then, maybe, you will feel that things are not so bad with you as you thought.—*Selected.*

———:o:———

We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jew.—*Wm. H. Salimon.*

HOLLAND LETTER

—o—

February 17 was another red letter day for Holy Neck church. The last note was taken up. The desired $500.00 was raised in short order. Many were deprived of giving, as the amount was raised before we got around. Holy Neck has paid in full for her $10,000.00 new church. All are feeling good over the blessings that have come to her and her people.

Holy Neck is looking forward to the coming of Dr. J. O. Atkinson with great pleasure. The date is March 17-18. Keep it in mind, Holy Neck members.

February 17, 3 p. m., found Cypress chapel people in good spirits. At the close of the sermon these good people had their first experience in making their offering in the Duplex envelopes. Smile, who would not, to see the good deacons trying to put a peck of envelopes in the old time *collection* baskets. Two more brethren saw their helplessness and helped out by passing hats. The count showed $70,00 as an offering. We need *offering* plates. Who wants to buy two *collection* baskets?

While we were congratulating the good people on the new move, they came and went—and it seemed we would never get around, shaking hands. It was a plot, Mr. Editor! We were being detained on purpose. When we went to our car (Ford) the revelation came—we were being pounded. Mrs. Black was at my side saying comforting words—so I held my temper and finally succeeded in getting all of the packages in the hind part of the car. We mounted, and came home grateful at heart for such friendship.

Holland Christian church is waiting for the blue bird to come and declare good weather—and the ground will be broken for the $20,000.00 new church. Contracts for brick and heavy timber have been let.

Recently Dr. Atkinson pleased, instructed and inspired our people at Holland with his pet theme "Missions." Come again and stay longer.

I have sold to our people six of The Christian Annuals. Brother J. F. Burnett, Secretary of the American Christian Convention, has spared no effort to give to our people all that 268 pages can contain, of information, concerning the working of all of our efforts as a denomination in the United States and Canada. Not only should every minister have one of these Annuals, but every officer in the Church should have one, and know what our Conferences are doing in all parts of the Kingdom.

B. F. Black.

Holland, Va.

———:o:———

The disciples followed their Master into desert places. They felt the need of meditation and prayer. The closet is a part of the soul life of every earnest Christian. We must sometimes shut the world out and let God alone come in. We cannot see straight when the blinding fascination of this world is blazing in our eyes. We cannot hear truly when the clamor of a thousand worldly voices makes jargon in our ears. We need the opportunity and healing of quiet. We need to be alone with God.—*Selected.*

TEN THOUSAND DOLLARS A MONTH

—o—

By REV. J. O. ATKINSON, D. D.
Field Secretary of Missions, Southern Christian Convention

I have just mailed to President Staley, of the Southern Christian Convention, my sixth monthly report as Field Secretary of Missions. The report by months shows the following subscriptions taken: September, $23,690,00; October, $11,795.00; November, $9,510.00; December, $2,337.00; January, $2,690.00; February, $8,172.00. The report shows the following cash paid: September, $785.00; October, $831.00; November, $635.00; December, $1,177.00; January, $2,157.00; February, $1,202.00. Total subscription September 1 to February 28, $58,194.00; total cash paid in $6,787.00. There are definite promises not yet recorded which if counted would carry the subscriptions well beyond the $60,000.00 mark. And the payments in cash now should increase, as first payments on subscriptions become due in an increasing ratio. These have been six months of real joy and constant inspiration to the Field Secretary. The inclement weather of December and January prevented his being out much and of course the small showing for those two months pulls our general average down. But to think that individuals, and not many in number, of a few churches of our Southern Convention have subscribed for Missions at the rate of nearly ten thousand dollars a month, and during the time handed the Secretary, or sent in, over one thousand dollars a month in cash; should inspire the many not seen to subscribe readily and liberally to this fund.

Our dear Christian Church has suffered more than any of us like to think for the past decades because we have not been missionary in spirit or in deed. A few of our pastors and some of our laymen are yet devoid of any missionary interest, zeal or vision. But their kind must gradually decrease, for the vast majority of our people are determined to do something for the Kingdom in the name of their Church, as above facts and figures clearly and unmistakably show.

The first and the chief business of the Church is to be missionary. And your non-missionary pastor or people are simply marking time. A non-missionary people can't grow, for they have no heart or soul in their work. "Where your treasure is there will your heart be also." That is Biblical and eternal. Many of our people have had none of their heart in missions because they had not put their treasure there. The constant joy of this campaign for $100,000.00 has been to witness the increased and redoubled interest in missions the moment a subscription or a donation is made for missions. How we wish this whole hundred thousand could be subscribed for by May 1, when the Convention meets. And it could be done if the Secretary had the strength and endurance to see the people and present the matter. But it cannot be done if every one waits for the Field Secretary to call and urge him. But by a concert of action the work could be done. Even the pace of ten thousand a month will have to be quickened considerably, as only two more months intervene.

I wish the dear friends, one and all, who have given cash and subscriptions the past six months could realize how grateful the Field Secretary is, as he thinks of them and their sacrificial service tonight. He remembers them one by one and could almost call them over by name and place without reference to paper. These are they who are saying by sacrifice that our dear Church shall come into her own, and that the day of our awakening and growth draweth nigh. God cannot let a non-missionary people grow and keep His Word; neither can He prevent a missionary people from growing and keep His Word.

Our hearts are rejoiced at the close of the first six months; shall we pray and pray and pray that larger results come within the next six months?

———:o:———

THE FEBRUARY DRIVE

—o—

Our efforts to help the financial side of THE SUN during February proved most successful. We are deeply indebted to all who gave assistance. We know that new subscriptions and renewals reached us through efforts we shall never know about, but their reward will be just as great. We do not have the space and time to give a list of all who so generously rallied to the call. Thanks to all and "God bless them" is our wish and prayer.

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THE DAY OF THE BIBLE

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The Bible is being circulated in larger quantities than ever before in the history of men. The actual business of the Bible societies has taxed their presses and facilities to the utmost. The British and Foreign Bible Society published last week the complete Bible in seven new languages. The New Testament was published in two more new languages for the first time. For the forces at war the society has provided 6,000,000 books in sixty languages. "It is no wonder that the report of the society says, 'The records of 1916 call for thankfulness and the needs of 1917 appeal to faith, fortitude and sacrifice'."—*N. W. Christian Advocate.*

———:o:———

FOUR QUESTIONS WITH MYSELF

—o—

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am willing to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.—*J. Campbell White.*

SUFFOLK LETTER

—o—

As war-time questions touch so many homes, I am putting under the Suffolk Letter, the remarks made at the funeral services of Harry Merion Richards, held in the Suffolk Christian church on January 17, 1918. The church was packed to its utmost capacity, and the floral tributes were many and beautiful. A military escort from Camp Lee added to the touching scene, and the salute and taps at the grave gave the final benediction to the remains of the young soldier.

Harry Merion Richards

Harry Merion Richards was born October 28, 1893, and died at Camp Lee January 24, 1918, at the age of 24 years, 2 months and 26 days. He entered into service September 19, 1917, and was in service four months and five days. He was the first Suffolk soldier to give his life in the present war. Nineteen years and three months ago today, Hunter J. Daughtrey was buried out of this congregation at the age of 22, as the only Suffolk soldier who gave his life to the Spanish-American war. This congregation mourns again over the loss of a soldier boy.

Harry Richards made for himself in his brief life, a splendid reputation for integrity, fidelity, and usefulness. In the home he was a model son, among his companions a model young man, in business a model worker. He was the pride of his parents, the esteemed of his neighbors, the praised of his employers, and the loved of his friends.

His religious life was marked by faithfulness, devotion of spirit, and circumspectness of conduct. His religious vows were to him sacred obligations, and he was loyal to his mother's Savior and teachings.

His life in camp won the confidence and favor of his comrades and his captain. A gentleman, a Christian, and a soldier, he proved himself worthy of their esteem. The following from Company I, 318 Infantry, was pinned to the flag on his casket:

To Private Harry M. Richards, late of Company I, Three Hundred and Eighteenth Infantry, National Army, the first soldier of his command to give his life in the service of his country, from his comrades in arms, the men of Company I, who deeply feel the loss of his pleasing personality and faithful friendship.

And from a letter addressed to his mother by his captain:

With some two hundred and fifty men entrusted to my care, guidance and direction, the privilege is not given me, through lack of opportunity, to know each man well. Your son, however, was one who stood out definitely by reason of his personality and the ualities that go to make a good soldier.

ROBERT C. POWELL,
Captain, 318 Inf., Comd'g. Co. I.

Such testimony must be a comfort to the family in giving their first-born upon the altar of their country in the fight for human freedom. He has fought the good fight, he has finished the course, and he has gone to receive the crown.

W. W. STALEY.

Suffolk, Va.

"'CAMOUFLAGE"

—o—

Fool 'em—

cover up the real thing—that's the meaning of this French word, made popular by war-time practices. On the field of battle they make a soldier's tent look like a bush, or a big gun like a stone ence—so that the "enemy aviators" will be deceived.

The "wets" are using "Camouflage" methods to cover up the real facts about the saloon.

They are telling their story in Alice-in-Wonderland fashion—"yes" means "no" and "no" means "yes."

For example—some of their speakers say that prohibition doesn't prohibit—while others are telling us that it prohibits too much.

With one breath they declare that if you close the saloons workingmen will LOSE their jobs—and with the next they excitedly inform us, that, if you close the saloons workingmen will THROW UP their jobs.

At one time they tell us that it requires 300,000 farmers to raise the grain products that are used in the manufacture of booze, and when everybody is shoutnig that we need these farmers to raise crops for food supplies, the "wets" grin sheepishly and say that they were just jollying us about that "300,000 farmer business"—that there aren't nearly as many farmers growing food supplies that go into the making of booze.

A little while ago "wet" orators insisted that farmers are paid $200,000,000 for the food-products used in making booze—but when Hoover got busy on the food conservation job, the $200,000,000 suddenly dwindled to something like "thirty cents."

They can't get us both "coming" and "going"—the liquor men lied either one time or the other—the chances are they lied both times.

How long are you going to let them get away with this "camouflage" stuff? Watch out—they are fooling you!

Vote "dry" and help give the booze business a "solar-plexus" blow.

If you believe that the traffic in Alcohol does more harm than good—*help stop it!*

STRENGTHEN AMERICA CAMPAIGN.

—:o:—

In last year's February and March campaign for THE SUN Revs. B. F. Black and J. E. Franks lead the workers—first one of these brethren ahead and then the other. They have given substantial aid this year also, but the championship seems to be between Rev. L. I. Cox and Rev. J. Lee Johnson, Cox leading at the close of our books for February.

DOING A GREAT WORK

—o—

Text: I am doing a great work, so that I cannot come down. Deut. 6:3

A sermon by REV. A. W. ANDES, Harrisonburg, Va.

It was no ordinary duty that called Nehemiah from his position as cup-bearer in the palace of King Artaxerxes in Shushan in far away Persia. From friends who had come from Jerusalem he learned of the deplorable condition of the city of his fathers—how that the city lay in waste, the walls broken down, and the gates burned with fire. This sad news well nigh broke his heart, but in his grief he was fired with a zeal and desire to go to the desolate city and assume charge of restoring it. Sorrow may not always be a bad thing if it inspires us to a nobler and worthier work and walk. In course of time Nehemiah obtains a leave of absence from Atarxerxes, and hastens away to Jerusalem. Here he surveys the situation, and soon begins the work of rebuilding the broken walls.

So great an undertaking was not without its great discouragements and trials. Enemies without were watching with envious eyes and wicked hearts, while within the little working band were discouragement and unfaithfulness on the part of a few. An enemy within the house is more undesirable, and perhaps more dangerous, than one on the outside. Within the church are to be found her most dangerous enemies. Skeptics, unbelievers, blasphemers, and all other enemies of the cross of Christ may rage on the outside, but the growth, prosperity and security of the church are not endangered by them so much as by those on the inside who are indifferent, disloyal, and untrue. If the members of a church do not stand up for their own church, attend it, support it, and pray for it, they need not expect any one else to do it. Aside from depending upon God the church must depend upon its members. If these fail, the church must fall. For a member to fail to do his duty is for him to become not a neutral but an enemy to the church. During my ministerial experience I have been pastor of a number of churches. In them all I have always found some enemies of this kind. I dare say most of them would deny being an enemy to the church, but I have always feared them more than any enemies of the church I have met on the outside.

However, the outside enemy must not be ignored, but must be attended to, his purposes defeated, and he be won over, if possible. Nehemiah and his faithful band knew of the ridicule heaped upon them by their outside enemies, but they went right on building the wall. They knew also of the conspiracy formed to fight against them, but they prepared themselves for any attack that might be made, and went right on building the wall just the same. When the enemies find the good work still going on unchecked they try a little strategy. The resourcefulness and inventive genius of Satan and his allies always seem well nigh inexhaustible. "Come, let us meet together in some of the villages in the plain of Ono," the enemies say. To this kind but deceptive invitation Nehemiah promptly answered in the language of the text, "I am doing a great work, so that I cannot come down." Such should be the positive answer of every Christian, and every organization of Christians, whenever the enemy of souls and churches seeks, even though under the guise of friendship, to lead us away from the main business of the Christian life. If tempted to bait the world with worldly amusements and attractions instead of the pure gospel of Jesus Christ, we should be able to say we are doing too great a work to come down to that. If tempted to shirk from the burden and heat of the day, and seek a place of ease and idleness in the church, let our answer be that we are doing a work too great to come down.

But withal, let us be truthful. Don't call the work great if we are only playing at it. Many a conscience has been doped into insensibility by calling a work great when it represents only the merest fragments of our time, strength, and money. If we minister first to ourselves and then give the Lord a little of what remains (If there is any remainder) let us not say we are doing a great work, but that we have already accepted the enemy's invitation, and are already walking with him down the streets of one of the villages in the plain of Ono.

Where is the Christian Church today? Building the walls of defense around her position, or down somewhere in Ono? Along this line I have found recent reports in the Southern Christian Convention and American Christian Convention Annuals somewhat interesting. In the Virginia Valley Central Conference, of which I am an insignificant member, 2,334 members paid last year for all church purposes, including Sunday schools, $4,909.10 or an average of $2.10 per member. In the Southern Christian Convention 24,587 members paid for all church and Sunday school purposes $113,052.88 or an average of nearly $4.60 per member. In the American Christian Convention 75,197 members paid $221,330.20, an average of $2.81 per member. (These last figures do not include any statistics from the Southern Christian Convention.) Of course these statistics do not say anything about the burdens we have borne, the tears we have shed, nor the prayers we have offered, nor the seed we may have sown in a hundred other ways, but they do say (or are supposed to say) in cold cash just how much we have willing to lay on the altar in a whole year in support of the greatest work in the world. Think of it! The members of the Christian Church gave last year for all church purposes, in doing the greatest work in the world, about $3.71 each! These figures are more eloquent than any comment I might make upon them, so I leave them to speak for themselves. While giving our $3.71, how many dollars have we spent in gratifying our selfish desires and pleasures?

But I am inclined to think the figures given do not tell quite all we have done even in a financial way. In the Southern Christian Convention Annual I see some dotted lines, and in the American Christian Convention Annual quite a number of little black lines where one naturally would expect to find a dollar mark followed by figures. I see some whole conferences paid nothing but black lines for pastoral service. Even the honorable President of the American Christian Convention, the pastor of a church in the capital city of a great state, was paid off

with a black mark. I do not know who is to blame for these black marks. In some cases, no doubt, the church is. When nothing is paid the most charitable thing the secretary can do is to enter a meek little black mark, and, in that case, the black mark is very appropriate too. But when a church is thus attending to its Master's great commission it does not look like it could say to an enemy, "I am doing a great work, so that I cannot come down." In other cases, no doubt, these marks are due to the carelessness of church clerks or conference secretaries. Perhaps the church paid, and, maybe, quite liberally, but the secretary did not concern himself enough about his report to find out the amount and report it. If all we did were properly reported we should even then have nothing to boast of, but when only a partial report is made and palmed off for a full report it gives us an uncalled-for poor showing. If secretaries have not enough interest in their work to make every reasonable effort to learn the facts and report them it seems to me their work is not too great for them to be succeeded by some one else at the next election of officers.

Who among us can take up the text and use it as a cudgel on the enemy's head? Can Mr. Money-Maker do it? Is money-making alone a great work, even though immense sums have been made? Will the man with nothnig but accumulated dollars to his credit stand some day at the judgment and say, Lord, see what a great work I did on earth? Can Mr. Live-Easy do it? He may never have had a burden or care in his life, nor ever have done a piece of work in the church or out of it, but can he point with pride to his achievements? How about Mr. Pleasure-Seeker? And how about Mr. or Mrs. Back-Biter? Ah, we shall want some better works than these when we come to fighting our common foe here, or pointing out the great things of our record hereafter. Here comes one whom we shall call Mr. Whole-Souled-Christian. Maybe he cannot do everything, but his promises are good, and you can always count on him to do his best. What a pleasure it always is for the pastor to find him out in the church, and what a blessing he is! If approached by a seductive enemy he can wield this text with tremendous force. The faithful, loyal, devout child of God is the salt of the earth, the light of the world, the human strength of the church, and the glory of God shining among men. His realization of the greatness of his work simply will not let him come down to counsel with the enemy, and betray the church into the hands of sinners. Thank God for such men and women in the church, and may their numbers increase!

Why should Nehemiah not have come down? Because he would thereby have granted the wish of the enemy, would have displeased God, and would have left a great unfinished task to mock him. Here were the walls partly restored, but still incomplete as a means of protection. This would have given the enemies a good change to spoil what had been done, and destroy the lives of the workmen. Oh, that unfinished task! How its ghostly form may haunt us some day! When years have been spent in sin or in idleness and indifference, and when the harvests of life have grown all about us and we have let the enemy sidetrack us with tempting allurements that seemed so reasonable, and when we have not thrust in the sickle and gathered the golden grain, then may come before our horrified vision the boney outline of a great unfinished task.

Every one of us has more than an ordinary job. Our Christian duty is more than a side issue. To be a true Christian is to love the Lord with all heart, soul, and strength; and this cannot be done if we give the Lord only the scraps. Our Church has more than an ordinary job. Will the Church at its present rate be able to finish the task? If not, who will be to blame? Will you, my brother, get your task finished if you continue at your present rate? We have no time to strengthen ties of friendship with the enemy, and thus neglect the great work given us to do, for perhaps, all too soon for us may come the solemn hour of death when physicians and nurses and weeping friends shall have to stand by helpless while our spirit goes to meet its God. We shall in that hour want to be able to say with Jesus in John 17:4, "I have finished the work which thou gavest me to do."

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STUDENT VOLUNTEER CONFERENCE

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The Student Volunteer Bands of the North Carolina colleges will hold their annual conference at Elon College, March 8-10, and from all indications this year's conference promises to be one of the best ever held. Mr. L. H. Hodges, the State President, has secured some speakers of wide reputation, including Dr. C. D. Ussher and other live wires in missionary activity, and these men and women will bring vital messages to the conference.

These delegates will be young men and women who are attending the various colleges in the state, and who are members of the Volunteer Band, thereby signifying their intention of devoting their lives to mission work. It is hoped every Band will be represented by delegates. These delegates will be assigned to homes in the village, and to the dormitories, and every effort will be made to make their stay here a pleasant one.

The Conference will open on Friday night, when Dr. Ussher will make an address. This will be one of the strongest features of the entire program, and every one should make an effort to hear this spiritual dynamic for missions. The conference will close on Sunday, and barring a business session on Saturday morning, the sessions will be open to the public at large. There will be a special address on Sunday morning, and a sermon by Dr. N. G. Newman on Sunday night. Dr. Atkinson will also discuss the present war and its relation to missions. This address will come either Saturday afternoon or Saturday night.

H. S. Hardcastle.

Elon College, N. C.

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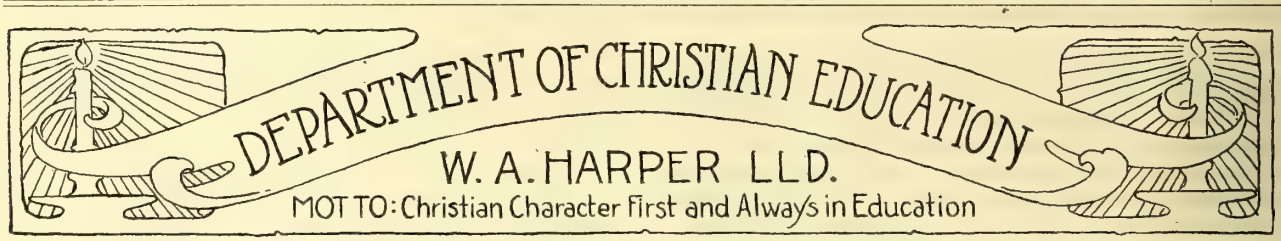
"He whom God has forgiven ought to forgive the trifling wrongs man has committed against him. The hard heart has no claim on the mercies of heaven."

———:o:———

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—*Whalon.*



A LETTER TO THE AMERICAN HIGH SCHOOL STUDENT

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Stirred by War Unrest, Tired of Daily Routine, and Tempted by High Wages to Desert the Monotony of the School for the Fascination of Money-making

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(By DR. HENRY LOUIS SMITH)

To the American School-Boy:

Never have lessons seemed so uninteresting and daily school-routine so tiresome as now. Our country is aflame with the war-spirit; your older brothers and many boy friends are wearing khaki, and their letters home make school-life seem duller than ever; every business is short of workers and every week you hear of splendid positions, paying unheard-of wages, open to boys of your age. You never had before and may never have again such a chance to make money. Shall you keep on grinding over dry text-books, shut up in school every day like a convict in a penitentiary, when Jim and Tom and Aleck, no older than you, have left Latin and Math. and school-room tyrany behind them and are out in the world leading a man's life, getting a man's pay, and urging you to follow their example?

If the other fellows keep on leaving, and the chances to make money keep on calling, and you quit studying and keep on begging, your parents will probably give way and let you leave school. So the decision is really up to you. It is probably the most important decision you have ever been called upon to make. You stand at the fork of your life's highway. Which road will you take? The first mile or two of the non-trained, non-educated road is, I freely admit, very attractive just now, offering liberty, novelty, and ready money; the first stages of the education-road are the same old grind,—tedious, rocky, uphill, and unattractive.

Yet remember, it is the *whole long road*, through forty, fifty, or sixty years, you are now choosing, not the first few miles alone. Your boyhood's choice decides your manhood's destiny. It is your business, therefore, to decide *this* question like a man, not like a boy. The child looks only at the present, the man studies the future also. With the child, present gratification is always the controlling motive; he cannot resist attractive bait, however sharp and deadly the steel hook which he takes with it; the *now* and the *here*, however, shallow and short-lived, always prevail with him over the long future. Before you exchange trained brains and educated manhood for a brief boyhood period of money-making, ponder these facts:

1. If you leave school and enter business now, it is almost certain that your high school work will never be resumed or completed.

2. With this decision you, therefore, lose your chance of college training and of entering any of the great professions. Without a high school training you cannot enter any college or university; the doors of our great schools of Law, Medicine, Electrical, Civil, and Mechanical Engineering, Architecture, Industrial Chemistry, Commerce and Business Administration,—all these, and other great openings like them, are swung shut in your face.

3. You thus practically throw away your chance of gaining influence, prominence, and leadership in the fierce competition of twentieth-century American life, which is too complex for the untrained to understand, far less to lead.

4. For the sake of present high wages, you seriously diminish your income for all the long years of your manhood. In the mere matter of income alone, a man's earning power through life is so increased by every year of high school and college training, that a high school year for the average boy represents nearly $3,000 of invested capital; a year at college for the average student over $5,000; while for the student who stands anywhere near the top in his classes these figures should be doubled.

5. You will also serve your country best by training yourself for the great work of the next generation. In that era of ferment and reconstruction it will need trained men far more than it now needs the services of untrained boys. Which should you offer your native land? Our leading statesmen, our President, the Secretaries of the Army and Navy, great educators and business leaders—all urge the boys to carry on their school and college work *for the sake of their country's future.*

These are a few of the many reasons why you should resolutely say *NO* to the call of temporary money-making, make a man's choice for a man's future, and as the soldier endures the monotonous drudgery of trench-training for the sake of future victory, be enough of a soldier to undergo the drudgery of school studies for the sake of your own future success and leadership, fired by the certainty that never in the world's history has education been so sure to pay rich dividends as during your lifetime.

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The right side isn't always the bright side—but wait!

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Strike while the iron's hot, but don't handle that end of it!

———:o:———

There's no fool like an old fool who thinks he's young.

Don't write your good wishes with invisible ink. Use indelible.

TREASURER'S REPORT

Report of the Treasurer of the Women's Home and Foreign Mission Board of the Southern Christian Convention, for the quarter ending February 1, 1918.

REGULAR FUND

Receipts

November 21, 1917, Return Expense money	$ 2.50
January 14, 1918, W. N. C. Conference	10.67
January 24, 1918, E. Va. Conference	116.73
January 26, 1918, E. N. C. Conference	10.00
January 26, 1918, E. N. C. Conference (Special F. M.)	15.67
January 31, 1918, Va. Val. C. Conference	1.00
Total	$156.57

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treas. (H. M.)	$ 70.45
February 1, 1918, Rev. W. C. Wicker, Treas. (F. M.)	86.16
Total	$156.57

SANTA ISABEL

Receipts

January 24, 1918, E. Va. Conference	$ 51.10
January 26, 1918, E. N. C. Conference	5.70
January 31, 1918, Va. Val. C. Conference	2.07
Total	$ 58.87

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treasurer	$ 58.57

SANTA ISABEL BUILDING FUND

Receipts

January 24, 1918, E Va. Conference	$ 14.36
January 26, 1918, E. N. C. Conference	32.80
January 31, 1918, Va. Val. C. Conference	.50
Total	$ 47.66

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treas.	$ 47.66

BARRETT HOME

Receipts

January 14, 1918, W. N. C. Conference	$ 48.23
January 24, 1918, E. Va. Conference	87.95
Total	$136.18
February 1, 1918, Balance on hand	$136.18

PORTO RICO MISSIONARY (REV. MARTINEZ)

Receipts

November 1, 199197, Balance on hand	$606.05
January 24, 1918, E. Va. Conference	21.06
Total	$627.11

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treasurer	$120.00
February 1, 1918, Balance on hand	$507.11

CHRISTIAN ORPHANAGE

Receipts

January 24, 1918, E. Va. Conference	$ 1.50
January 26, 1918, E. N. C. Conference	.27
January 24, 1918, E. Va. Conference, Eulice Bradshaw	15.00
January 24, 1918, E. Va. Conference, Mary Thompson	2.00
Total	$ 18.77

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treasurer	$ 18.77

SENDAI ORPHANAGE

Receipts

January 24, 1918, E. Va. Conference	$ 1.50
January 26, 1918, E. N. C. Conference	.28
Total	$ 1.78

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treasurer	$ 1.78

BIBLE WOMEN

Receipts

November 12, 1917, N. C. & Va., Dona Delfina	$ 19.00
January 14, 1918, W. N. C., Mrs. Takahashi	25.00
January 24, 1918, E. Va., Mrs. Watanabe	48.50
January 24, 1918, E. Va., Miss Hamaguchi	12.50
Total	$105.00

Disbursements

February , 1918, Rev. W. C. Wicker, Treasurer	$105.00

JAPAN SUNDAY SCHOOL

Receipts

January 24, 918, E. Va. Conference	$ 12.50

Disbursements

February 1, 1918, Rev. W. C. Wicker, Treasurer	$ 12.50

SOUTH BOSTON

Receipts

November 12, 1917, N. C. & Va. Conference	$ 19.00

Disbursements

November 14, 1917, Dr. W. A. Harper	$ 19.00

LITERATURE FUND

Receipts

November 1, 1917, Balance on hand	$ 15.17
January 24, 1918, E. Va. Conference	1.00
Total	$ 16.17

MRS. W. T. WALTERS, Treasurer.

Winchester, Va.

———:o:———

Neglect not the Holy Spirit. He reveals to every heart the supreme difference between Christianity and all other religions. Without Him you may not have in religious experience anything more than faithful Abraham or penitent David. The Holy Spirit is the gift of God to witness of Christ. He is promised to be "with us" for conviction, conversion, witness, teacher, guide of life. He is also to be "on us" for special enduement of power for service, and "in us" for personal righteousness, possessing us in power and holy junction. It is a blessed thing to have the Holy Spirit with us, but the depths and heights of the spiritual life are enjoyed when we come to experience Him "in us."—*Western Christian Advocate.*

———:o:———

A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the "first fruits," and not the dregs and leavings.—*A. J. Gordon.*

———:o:———

To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—*Francis Havergal.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

The weather has been fine for the past week and it makes us begin to think of making garden and raising something to eat. We have commenced to break land for corn and will make garden very soon if the weather continues fair.

The birds have come and their chirping music makes us feel that after the bitter cold winter has passed there is still life and music in the world.

Our little children are all well. The Lord has been real kind and good to us during the winter and we have had no serious sickness except one case of pneumonia.

It will soon be time to plant Irish potatoes and we wonder if some of our friends who have plenty would not be glad to furnish us some seed. We want to plant at least twenty-five bushels this spring. Our potato crop was a great help to us this past winter and we have had potatoes up to this time and still have a few yet. We are going to make a big effort to raise a large crop of Irish and sweet potatoes this year. We will also need some sweet potatoes to bed. We want to bed about ten bushels. Who will send us a barrel of sweet potatoes for bedding purposes? All contributions of this kind is quite a help to us as it saves our bank account.

These pretty days reminds us of Easter time and the splendid offerings we are expecting from all the churches. I trust the weather will be pretty as it is now and that everybody will just feel like giving and give liberally. "The Orphanage out of debt January, 1919" is our motto this year. Be as liberal in your offerings this year as you can and help us to get out of debt. We will all feel better that we have accomplished this thing.

Mrs. W. E. Lindsay, of Chapel Hill, N. C., sent to us by parcel post one nice little dress for one of the little girls. We always appreciate remembrances of this kind.

We have so many little children to play and who enjoy playing that I have often thought if some one would donate to the orphanage the modern play ground fixutres they would spend some money that would bring to these little fellows more real joy and happiness than anything I know. We have a nic elittle grove we could erect the swings and slides and any other things in, where they could have shade and it would be pleasant. Have we a member in the Christian Church who wants to bring to this crowd of little children genuine happiness and joy and fill their little lives with a pleasure that will be lasting to them?

—:o:—

REPORT OR MARCH 6, 1918

Brought forward	$865.16
Children's Offerings	
Stella L. Caveness, Greensboro, N. C.	.10
Sunday School Monthly Offernigs	
Eastern Virginia Conference:	
Antioch	$1.00
Porters	1.00
Centerville	1.00
Mt. Carmel	2.00
Mt. Carmel	1.00
Liberty Springs	2.00
Union (Surry)	3.00
East End, Newport News	5.00
North Carolina and Virginia Conference:	
Monticello	1.00
Apples Chapel	1.61
Union	4.00
Eastern North Carolina Conference:	
Henderson	6.14
Ebenezer	2.10
Amelia	4.00
Morrisville	2.00
Six Forks	2.00
Liberty	2.50
Western North Carolina Conference:	
Hanks Chapel	1.00
Virginia Valley Conference:	
Winchester	2.00
Georgia and Alabama Conference:	
North Highlands	2.00 46.35
Specila Class Offerings	
Mrs. W. P. Wrenn's Class, Palm Street S. S.	1.00
Special Offerings	
L. I. Fields on support of children	10.00
Total for the week	$ 56.45
Grand total	$921.61

—:o:—

Dear Uncle Charley: Find enclosed my dime for February. I am very busy today helping mama plant seeds. It is such a pretty day, we are glad to be out of doors—*Thomas David Matthews, Jr., Chuckatuck, Va.*

I know your are a fine little boy if you help mama. You must always be good to mama. I love little boys who love their mamas.—*"Uncle Charley."*

Dear Uncle Charley: I am sending thirty cents (30) for January, February and March. Perhaps you have not heard about mother and I visiting the Orphanage Saturday and Sunday. On account of your son's illness I missed seeing you. I was so glad to see my brothers. I had a nice time playing with the little girls in their play house. Mother made a few pictures of the children. Your little niece.—*Ellen Gray Franklin, 906 Shepherd Street, Durham, N. C.*

I was sorry I was away when you were here. You are such a sweet little girl, I am always glad to see you. You must visit us again.—*"Uncle Charley."*

Dear Uncle Charley: I am a litle girl almost 10 years old. I enclose 10c. Hope the children are well.—*Stella Louise Caveness, Greensboro, N. C.*

Glad to have your letter this week. Write again again and get others to do so.—*"Uncle Charley."*

THE NEW BOY

—o—

"A new boy came into our office today," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said: 'Mr. H——, I have finished all that work. Now what can I do?' I was greatly surprised, but gave him a little job of work and forgot all about him until he came into my room with the question: 'What next?' That settled it for me. He was the first boy who ever entered our office who was willing and volunteered to do more than was assigned to him. I predict a successful career for that boy as a business man."—*The Little Christian.*

———: o :———

A LITTLE MISSIONARY SUNSHINE

—o—

Panette had been shut in for a whole long month, but now she was well again. So she crept out of the small brown house at the end of the ugly, narrow street that dull morning and, holding her clothespin dolly in her arms, sat on the doorstep and looked about her.

Nobody had missed her, of course; nobody was glad she was "up and about" again, she told herself; but that dreary morning as she sat quite alone, she began to sing a favorite song of hers, and the laundryman stopped to listen. "Bless that child!" he said, "she puts me in good humor every time I hear her. I surely have missed her this past month."

And just then the window flew up in the tall brick house across the alley, and a pale young face looked out. She was a cripple and had been in such pain all night she couldn't sleep. But as the little song floated up to her, such a cheerful gay sort of tune, the lame girl smiled. "I used to sing that myself a long time ago," she said; and, humming the air, she went on back to her work, looking brighter and happier.

The ice man came just then; and, finding he had left his tickets at home, he jerked his horse so that the bit hurt him cruelly. He was sorry for it next the moment; for as he listened to the small singer on the doorstep, he began to feel "different." "She does seem gay and happy still, no matter what happens, and I've missed her a whole lot lately."

And as the grocer boy came by, the sewing woman next door, the cross old scissors grinder, the sick lady, and a number of other people, the gay little voice went on with the cheerful song.

It was wonderful how much sunshine the child gave out from her lowly seat as she sang this merry tune over and over.—*Child's Gems.*

———: o :———

NEW MULTIPLICATION RULE

—o—

I wonder if it is in your arithmetic? It is one of the best rules in the world, but it is not in all the books. You know the old rule, of course, but this is a great deal more fun. To think of fun in arithmetic! It is a multiplication by division. Does that puzzle you? Perhaps you are saying: "When you multiply, you get more; but when you divide, you get less. How, then, can you get more by making less?"

I will tell you the rule if you will promise two things: To try it and then to explain it to somebody. Of course you will try it. For of what use is a good rule if you don't use it? And when you have seen it work, I know you will want to share it. Let me explain the rule by an example, as the books do.

Suppose you have something that is very nice—O, so nice! To multiply by this rule just divide it. Give some of it to somebody. Then you will certainly have more than you had before—not more of the thing you divide, but more of something which is far better. For it is a peculiar thing about this rule that it not only multiplies, but it changes the kind. Under the old rule, if you multiply two oranges by two, you have four; but they are only oranges. When you multiply by dividing, you have an orange and the pleasure of sharing which is certainly much more than just oranges. You get not more orange, but more pleasure. And, after all, it is not things that made us happy. Is it not a good bargain to exchange things, just things, for real pleasure? Who would not be glad to have less orange and more fun?—*Christian Guardian.*

———:o:———

"Feyther," said little Mickey, "wasn't it Patrick Henry that said, 'Let us have peace'?" "Niver," said old Mickey. "Nobody by the name of Patrick iver said anything like thot."—*Exchange.*

———:o:———

Mike was walking through a cemetery with his friend Pat and reading the epitaphs. "Where do you think dey bury de scoundrels? These air de best set o' fellows that Oi ever read about in me loife."—*Exchange.*

———: o :———

The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—*Geo. Sherwood Eddy.*

SUNDAY SCHOOL LESSON—MARCH 17

—o—

(By G. O. LANKFORD)

JESUS SENDING FORTH THE TWELVE

Mark 6:1-31

Golden Text: "Freely ye have received, freely give."—Matt. 10:8.

After Jesus had restored the ruler's daughter to life, as recorded in our last lesson, He returned "into his own country," where He began to teach in the synagogue on the Sabbath. Many who heard Him were astonished, but their astonishment did not lead them to believe. Jesus did no mighty works here because of the rigid unbelief that He encountered. The disciples, however, had followed Jesus to His home town, and from this place He sends forth the twelve on their gospel mission.

1. **Christ's Bestowment of Power.** Jesus gave them power" (verse 7). He called unto Him the twelve and began to send them out to their labor "by two and two," and as He sent them forth He breathed into their lives the power that is indispensable in service for God. The gospel is a gospel of power; it is the power of God unto the salvation of all who believe. But this powerful gospel requires a powerful discipleship, a power-filled discipleship, in giving it to those who have it not. The twelve were to **go,** but they were to **get power** before they started. The apostles were commanded to tarry at Jerusalem until edued with power. God's way is always best. The disciple is not expected to rush forward; neither is he to draw back; he is simply to wait upon the Lord until power is given and then move toward his task as God directs. Doubtless the Church's greatest need today is a baptism of power.

2. **Christ's Charge to the Twelve.** Before they were sent forth, the twelve received from the Master a solemn charge They were commanded to "take nothing for their journey save a staff only; no scrip, no bread, no money in their purse." Instead of depending upon such things as they themselves might be able to provide, they were charged to go without material provision that they might be unencumbered and that they might depend upon God. Upon all Christian effort must depend, or it is a failure. Handsome church buildings, splendid equipment, attractive programs with eloquent preaching and good music artistically rendered, are all good as far as they go, but they do not build up the Kingdom unless Christ is accorded His rightful place. He is the one vitalizing force of all Christian activity. Let the Church make Him the center. Spiritual victories can be won not with weapons that are material or carnal, but only with weapons that are spiritual, and because spiritual, mighty.

3. **The Twelve Launch Their Work.** "They went out and preached" (Verse 12). The Master had commanded; the disciples now obey. He had said "go" and they went." They preached that men should repent; they cast out many demons; they healed many who were sick. This was a glorious threefold service. Work for God should be looked on as inviting rather than forbidding. The highest service is Christian service. It deals with the biggest things in life and brings the highest returns and the greatest joy both to the servant and the served. Let not uncertainty block the way, but let zeal and assurance grip our hearts as we face our responsibility.

4. **The Twelve Make Their Report.** "They told Him all things" (verse 30). This report was an account of what they had done and of what they had taught. They had not shirked; therefore, they were not ashamed. The disciples had proved themselves true and Jesus approved their work. He said, "Rest awhile." They had earned a rest by hard work. They had worked faithfully; they now report gladly. The record one writes determines the report one will make. We are making our records now; we must, render our report in a day yet to come. Will these reports make us glad or ashamed? As you write your record, right it by reporting "all things" to Jesus.

———: o :———

California Juniors are being urged to read the Bible through this year, and many have adopted the plan.

CHRRSTIAN ENDEAVOR LESSON—MARCH 17

—o—

(By H. S. HARDCASTLE)

THE ART OF LIVING WITH OTHERS

1 Peters 3:8-16

Human life and human society are so constituted that from our birth to our death we are brought into intimate contact with other human beings, and our happiness and success, as well as theirs, depends upon our ability to live in harmony with each other. Hence we cannot overestimate the importance of learning the art of living with others. Just as a player, who persists in using an instrument a half tone off key, can ruin the whole work of an orchestra, just so can one life, out of harmony with other lives, cause a discordant note in the music of the universe, and bring untold sorrow and misery to others. Think of the homes that are unhappy, even wrecked; think of the unprogressive communities; think of the churches that are spiritually dead, because of the failure of men and women to "get along together." Think of the terrible destruction of property and human lives that has been wrought by wars, both civil and foreign, because men and nations could not live at peace with each other. Think of the countless human souls that have been dwarfed and blighted, yea, even lost, because men and women have failed to live in fellowship with God and with each other. These things ought not so to be, and they will not be, if we follow the teaching of the Apostle Peter in this lesson, for he gives us the qualifications of character, and the rules of action which will help us to live at peace with others.

The qualifications which he names are like-mindedness, compassion, brotherly love, tender heartedness, and humblemindedness. A high standard of virtues to be sure, but one that every Christian should strive to reach.

His rules for action are definite and pointed. They are as follows:—

1. Refrain the tongue from evil, and the lips from speaking guile. Is it not significant that Peter puts this as the first rule of a happy and well-ordered life? Does it not imply that he realized the friction and dissension, sorrow and the bitterness that are caused by unruly tongues? Then, too, he demands more than this. He demands absolute sincerity in speech. He asks that no word of guile, no insincere flattery escape our lips. He had in mind the thought that James had when he wrote the third chapter of his epistle. Read it and see the apostle's opinion of the tongue.

2. Depart from evil and do good. Sin always brings punishment, not only upon the sinner, but upon others, and hence it is absolutely necessary that men and women depart from sinful ways if they are to live with others. But that is not enough. They must do good. Life is positive, and it is not in refraining from doing things that we help others, but rather in doing things for them. He who busied himself in helping others will have no trouble in living with others.

3. Seek peace and pursue it. This rule applies to nations as well as to individuals. If we are to live with others we should seek every means of preserving peace, even at the cost of personal rights so far as it is consistent with honor to do so.

Can it be that these rules are given by Peter, the cursing, swearing fisherman? Can it be that he is enjoining upon us the cultivation of those Christian virtues? If so how can we explain it. Merely this. Peter spent three years with the Master. He came under the spell of His influence. He saw the embodiment of those principles in Christ's life. More than that, the Master's spirit came into Peter's life, and he was a changed man. And so it must be with us. We must spend time with the Master; we must feel His influence upon our lives; we must let His spirit come into our hearts if we are to live with others.

———: o :———

Not less than 5,000 Pennsylvania Endeavorers have gone into the army for training.

———: o :———

The Texas union offers a loving-cup to that society in the State which gets the greatest amount of Christian Endeavor news printed this year.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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MARRIAGES

GWALTNEY-CLARK

The wakefield Christian Church was the scene of a pretty marriage at 7:30 o'clock Monday evening, February 18, 1918, when Miss Annie Lee Clark, daughter of Mr. and Mrs. W. R. Clark, of Wakefield, became the bride of Corporal Thomas O. Gwaltney, Jr., son of Mr. and Mrs. T. O. Gwaltney. The pastor of the Christian church officiated. The altar was decorated with American flags and palms and cathedral candles completed the decorations. Mrs. I. A. Prince, Stony Creek, Va., sister of the bride, rendered the wedding march. The bride who was given in marriage by her father, wore a going-away suit of brown, and carried bride's roses. They were met at the altar by the groom and his best man, Mr. Richard Savage.

Miss Vivian Gwaltney, the groom's sister, attended as maid of honor, and little Julian Clark carried the ring.

Corporal Gwaltney and Mrs. Gwaltney left immediately for Anniston, Ala., where he was to join his regiment at Camp McClellan.

OBITUARIES

ALBRIGHT

Miss Emma Dora Louisa Albright, daughter of Gaston Albright, departed this life at her home near Siler City, N. C., February 19, 1918, at the age of 64 years, 1 month, 24 days. She died trusting in Jesus. Her funeral and interment were conducted By Rev. J. W. Holt at Pleasant Hill Christian church. Only one sister of her family remains to mourn her death. She was a lovely woman and had many friends. J. W. HOLT.

—o—

BOSWELL

Bennie Russell Boswell, little son of M. L. and Anna Boswell, of Hihg Point, N. C. departed this life February19, 1918, at the age of 4 years, 8 months, and 22 days. The funeral was conducted by the writer in the First Christian church, High Point, N. C. The remains were placed in the city cemetery. He leaves to mour their loss, father, mother, and a little brother. May the Lord bless and comfort them and give them the hope of meeting their little son in a better and brighter world.

J. F. APPLE.

—o—

TRAVIS

Mrs. P. A. Travis died February 6, 1918. Her age was 84 years, 2 months and 21 days. She leaves a large family to mourn their loss. Five children are living: Mrs. A. C. Barrett and Mr. R. C. Hines, Manry, Va.; Mr. P. A. Hines, Wakefield, Va., and Mrs. I. N. West and Mrs. C. E. Carroll, of Newport News, Va. She also leaves twenty-one grandchildren and eight great grandchildren. Mrs. Travis was the last of the Willis Wellons' children. She joined Barrett's Christian church in early life and was a member of that church at the time of her decease. She was faithful to her duties, true to her Lord and considered by all who knew her to be a faithful follower of Christ. J. W. WELLONS.

—o—

MOREL

James L. Morel, aged 44 years, died February 11, 1918, at his home in Franklin, Va. He went to his place of business as usual, and worked until about 8:30 a. m., and was taken sick, and went home, and the doctor said he would soon be all right. He was a machinist, and at 12 o'clock gave directions to his men, and made a drawing for a certain piece of work. At 2 o'clock he was taken with a violent vomiting, and suddenly passed away.

Brother Morel was a genius in his profession and had few equals. He was generous and kind to all, and was appreciated by all who knew him. The funeral was conducted from the Christian church, of which he was a member, by the pastor, assisted by Rev. F. R. Lee, Rector of the Episcopal church, and Rev. R. M. Chandler of the M. E. church.

He leaves to mourn their loss a devoted wife, three sons, one brother and four sisters. He was a native of Tennessee, but had made Franklin his home for seventeen years. The Masons and Woodmen of the World took part in his funeral services.

C. H. ROWLAND.

—:o:—

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to remove from our church at Antioch one of her true and most devoted members, our sister, Miss Mary C. Burkholder.

Although unable to be with her home church in the last year of her life she never ceased to hold her pastor, the church and its enterprises most sacred in her heart's memories. The death summons came for her in the home of her niece, Mrs. R. H. Peel, where loving hearts and willing hands did all in their power for her. Therefore be it resolved,

First, That in her death Antioch has lost one of her most loyal workers and helpers;

Second, That her friends bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Third, That a copy of these resolutions be placed upon the records of our church and a copy sent to The Christian Sun for publication.

MRS. B. F. FRANK,
MRS. B. F. ZIRKLE,
MISS EMMA FULK,
Committee.

—:o:—

Ten Rules for Farm Home Management

Give everyone a duty, however small, and expect it to be done.

2. A day for everything and everything in its day.

3. A place for everything and everything in its place.

4. Never spend energy on work that you can get home conveniences to do or eliminate.

5. Never consider any effort toward sanitation wasted.

6. Let each child have an allowance if it is but a penny a week, or let each one have some means of earning money.

7. Make the table the family gathering place where nothing disagreeable shall be spoken.

8. Plan the work ahead, especially the meals.

9. Provide intellectual stimulus for the leisure hours. All work and no play makes Jack a dull boy.

10. Consider the home in its work, play and possessions a partnership; the baby owning it as much as the father It changes the mental attitude for good.—*Progressive Farmer.*

PROHIBITION NOTES

—o—

(Reprinted from The National Advocate)

Alaska's saloons closed their doors as the old year went out.

—o—

Since November 1st Chicago policemen have had no free beer.

—o—

The Massachusetts Legislature was first to file a bill for ratification of the Prohibition Amendment.

—o—

Reports from Dallas, Texas, say that prohibition is well enforced there, and with good results.

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A no-license campaign was opened in Elmira, N. Y., on January 17, with Dr. Charles Scanlon as chief speaker.

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Speaker Sweet, of the New York State Assembly, appointed an excise committee said to be controlled by the drys.

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Out of 21,000 votes cast in San Diego, Cal., a bone-dry prohibition ordinance was defeated by only 247 majority.

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Three Connecticut liquor-sellers were sent to prison for selling liquor to soldiers, two for four months and one for thirty days.

—o—

"I was a wet," said the Chief fo Police in Savannah, Ga., "but now am a dry; conditions in the homes of the poor are so much better."

—o—

The Baltimore City Court sustained that prohibition law of Prince George County, Md., thus insuring more dry territory adjacent to Washington.

—o—

Citizens of Chanceford township, near York, Pa., determined that it should remain dry, purchased a hotel property for which license was demanded.

—o—

A man in Fremont, Neb., paid $100 fine for treating a bridge foreman, who then took several other drinks, got into a street fight and was arrested.

—o—

Senator Kenyon, of Iowa, telling the Senate of his visit to the front in France, insisted that "The stories we hear of drunkenness in the American forces are not true."

—o—

Senator Hill, of Broome county, introducing the National Prohibition Amendment in the Senate at Albany, said he should "oppose any attempt to hitch to this ratification resolution any provision for a popular referendum."

—o—

The Binghampton Press "believes that this city should vote out the liquor business in every form." So that paper has declared. And further: "There are many reasons for this, but the paramount consideration now is that the nation is at war."

—o—

"The state does not need a new dry federation at this time," says the Minnesota edition of *The American Issue,* opposing action had by all other temperance organizations of that state in consolidating for the prohibition campaign inaugurated there.

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General Pershing has informed the War Department that little beer is sold in France, and that the order limiting American soldiers to beer and wine really limits them to the light wine of the country, and that the us eof this "is being discouraged in every possible way."

—o—

Dr. Ira Landrith retired from the active management of the new National Party January 1, because, as he said, he "has neither taste nor training for" that line of service, and spent the month of January under auspices of the army Young Men's Christian Asociation, speaking for the committee on war temperance activities, in the cantonments of the South and Southeast.

1918		MARCH				1918
Su	Mo	Tu	We	Th	Fr	Sa
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3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ESTABLISHED 1844

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

Talk Health and Happiness

Talk health. The dreary, never-ending tale
Of mortal maladies is worn and stale;
You cannot charm or interest or please
By harping on that minor chord, disease.
Talk happiness. The world is sad enough
Without your woe.

—Ella Wheeler Wilcox

Volume LXX WEDNESDAY, MARCH 13, 1918 Number 11

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

Oh that men might tell *others* what they tell *others* about *others!*

o——o

Many hearts long just for one word of cheer and one act of kindness.

o——o

Some of us sing "Plant my feet on higher ground" and then do all we can to stay in the mud.

o——o

Some Christians are so *narrow* that their room in heaven will not take much space.

o——o

Some of us don't seem to realize that we are traveling the road down to Jericho.

o——o

Don't try to suit everybody. A job that neither Christ nor the devil could do is too big for you.

o——o

The person who can really give a cup of water in His name knows how to give a dollar in His name.

o——o

"Lord we are not heard for our much saying" is the most appropriate thing in the prayers of many.

o——o

A man can show his sign of greatness easier in ministering to the lowly than he can in any other way.

o——o

A man's love for his denomination that does not express itself beyond the local church is not very deep.

o——o

It would be hard for a man to guess the preacher's text if he were to judge from the conversations carried on immediately after service.

o——o

You cannot make a man better by talking about him, for if this were the case there would be more good men. The remedy lies in another direction.

o——o

If *need, desire, and want* are the promptings of prayer, these three things have never changed with some, since they use the same prayer all the time.

o——o

There is one time when some church goers give the front of the church undivided attention—that is when the offering plate is about to pass them.

o——o

We know some men who are complaining about the government calling their sons into service. They would complain if the Lord would call their sons to His work.

o——o

The minister that makes no sacrifice for his denomination will never find that denomination making any sacrifive for him—and real sacrifice is always stripped of *self.*

When we hear of Rev. So and So being the "popular pastor" of Blank church, we always wonder if that popularity is based on the minister's spiritual or social qualities.

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Men reap what they sow, and if the harvest is not satisfactory, they call it "misfortune." Their trouble lies in the selection of the seed—they should not sow Miss-Fortune's seed.

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Just after the sermon is not the only time to tell your pastor that you enjoyed his sermon. A word of cheer from you some day when he is preparing his sermon might add to what he is doing.

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We don't have much patience with the man who quarrels with his wife because she does not get herself and children ready for church by the time he does and then disturbs the worship by his "Amen."

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The Sunday eggs from the hens in America, together with the gifts to Christian work, would send the gospel to all the earth in ten years. Oh, how we pray for the gospel to go in all the world and then stop when we have said "Amen!"

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As a rule much study on a subject centralizes it. Most things are effective when only the application is used. Study of a text and preparation of a sermon should not broaden the theme to a two-hour period. The *long* period should be used in studying the subject; the *short* period in applying it. This may explain why some preachers have to speak so long—they study their sermon as they go.

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VOLUNTEERS OF THE STATE MEET AT ELON COLLEGE

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The North Carolina Student Volunteer Convention met at Elon College March 8-10. The Convention opened Friday evening in the College chapel with a large attendance. The State University, Greensboro College for Women, Davidson, Flora MacDonald, Davenport, St. Mary's, Queen's, Meredith, Elon, Trinity, Guilford, Salem and State Normal were the institutions represented in the Convention. The enrollment reached about one hundred delegates, representing the foremost students of these various institutions.

Dr. Clarence Ussher, a returned missionary from Turkey, spoke to the Convention Friday evening on "Turkey's Challenge to Volunteers." His message was interesting and inspiring and left a lasting impression on all who heard him that Turkey offers a great challenge to the Christian world. Mr. J. W. Bergthold brought a message from the Northfield Conference that was helpful

in every way to those who are seeking the larger life for the Kingdom through volunteer service. This address was given on Saturday morning, followed by an address by Dr. J. Lovell Murray, from the Student Volunteer Headquarters, New York City. Splendid reports were given by the colleges represented and various methods of the work discussed. Saturday afternoon Dr. J. O. Atkinson, Field Secretary of Missions of the Southern Christian Convention, addressed the Convention in interest of the Kingdom's good through the heroic undertaking by the sacrifice of time and means for the evangelization of the world. Saturday evening Rev. W. A. Wilson addressed the Convention on "The Christian Church's Debt to Japan." Dr. J. W. Bradley also brought a forceful and practical message to the Convention on "Medical Missions in China." Dr. D. W. Weatherford, Nashville, Tenn., spoke to the Convention on Sunday morning at 9:30 and told what a student volunteer should be, and at 11:00 o'clock Dr. J. Lovell Murray occupied the College pulpit and addressed the Convention and the Elon student body combined. The Convention closed its official work Sunday afternoon and held a devotional farewell service Sunday evening. About sixteen young persons volunteered for foreign service while the Convention was in session.

The Convention was marked throughout with the finest Christian spirit and genuine fellowship. The reports were splendid and inspiring and all the addresses spiritual and elevating, challenging those present to a greater service and sacrifice in bringing the light of the gospel to the dark corners of the earth. It is no small sight to behold a company of one hundred young men and women who have made their decision to help carry the Master's message, "Go ye into all the world." And we must remember that when the educational institutions of North Carolina marshal a force of one hundred for this Christian task, that the colleges and unversities in other states are likewise represented by such bands of Christian workers.

The coming of these young men and women into our midst was helpful in many ways. Their presence added greatly to the devotional life of our own Elon College and the cause they represent has been enlarged in our hearts and minds. May their days of preparation be well spent so that their qualification for world-tasks may be sufficient. May no one of their number turn a deaf ear to the Macedonian call. May God guide their footsteps as they journey nearer and nearer the time when they shall take up their active work.

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NOTES AND PERSONALS

Mr. H. C. Griffin, Chuckatuck, Va., has the distinction of having his subscription account paid the fartherest ahead of any subscriber on the list. January 1, 1921, will be the time for him to renew again.

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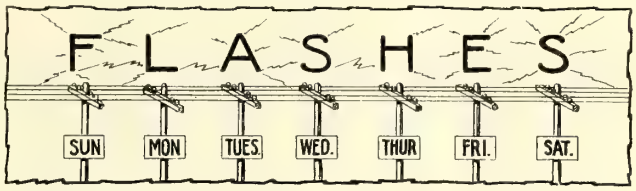
Dr. D. A. Long is now in Tampa, Florida. Mrs. Long is with him and is very sick at this time. Dr. and Mrs. Long will have the prayers of the brotherhood for their safety and for the recovery of Mrs. Long.



March 3: The Americans have forced the Germans to change their plan of attack. Many prisoners are taken by Americans.

March 4: The government seizes a wireless station in New York City. The apparatus was sufficiently strong to communicate with Germany.

March 5: President Wilson issues statement that he is not interested in a patchwork peace.

March 6: Men in second draft will likely be inducted into service gradually in 1918, says a Washington dispatch.

March 7 More vessels were destroyed in December by America and the other allies than Germany could build is the report just received from England.

March 8: The Turks are butchering the Armenians again. Real peace in Russia is regarded hopeless.

March 9: Great tornado visits Ohio and Indiana. Much ship building is now in progress.

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QUOTED FROM THIS ISSUE—FIND THEM

The world is sad enough without your woe.

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And the five little brothers were five little toes.

o——o

And of the future we must think now, or we will be unprepared.

o——o

Causes over which we had no control were greatly responsible for it.

o——o

The angels of God are always waiting along the path of a good man's life.

o——o

These are times when almost all questions assume world-proportions and altruistic tendencies.

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BEAR IN MIND

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That riches die, but life in Christ never.

That your comfort may be another's pain.

That selfishness and sin are twin-brothers.

That today is always a good time to do a thing.

That we must be able to love all humanity to be Christ-like.

That Christ is ready to help you and that religion is much to be counted.

That church members may not be perfect, and that you cannot make them so by criticising them.

THE WAR PROBLEMS OF CHRISTIANITY

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By REV. F. G. COFFIN, D. D.

The General War Time Commission of the Federal Churches of Christ in America held its second meeting in Nork York City on Washington's Birthday. The meeting opened at 10 o'clock and continued throughout the day. Though there were but eighteen present at the time of opening, Dr. Robert E. Speer, chairman of the Commission, reminded us that "we cannot more fittingly honor the father of our country than to get at our task on time."

Dr. Speer called our atention to the possibility that the gathering might be making history and we should therefore approach our work in a becoming fear of God. He reviewed the favorable and unfavorable elements in the present situation as they affected the interests of the church. Among the former he mentioned the high motives of the nation in the war, the generous response of the people in general, the protection provided our men in service from the evils usually affecting such times, and the general favorable attitude of soldiers toward religious efforts. Among the unfavorable things he mentioned the sterilization of men's minds under military discipline, the hindrance of church division and the moral topor of the church in some instances.

Other speakers were Bishop Luther B. Wilson, Dr. J. Ross Stevenson, Dr. Frank Mason North, Dr. Henry Sloan Coffin, Dr. Arthur J. Brown, and Dr. William Adams Brown. The attendance of members of the Commission and visitors reached seventy-five or more during the day.

In its investigation and deliberation the Commission was concerned with the following eight features of its task:

1. A survey of the general situation.
2. The present religious condition in the army camps, the surrounding neighborhoods and the church in America because of the war.
3. The religious and moral situation among our troops abroad.
4. The situation before the church in preparation for post-war conditions. Inter-relationship and outward applications.
5. The future of the General War Time Commission with consideration of its program and policies.
6. The enlistment of the church in prayer and the realization of a new spirit of consecration.
7. The relationship of Christianity to nationalism.
8. A way out of the present method of settling international difficulties.

Dr. J. Ross Stevenson, of Princeton, gave the following facts of present accomplishments. For the 1,670,000 men in camps there are six hundred or more buildings for religious purposes. There are over 400 chaplains, 2,519 Young Men's Christian Association workers, 100 camp or army pastors. To this force must be added many visitors for religious purposes, home pastors adjoining camps, and other religious workers. There have been distributed to the "boys" 100,000,000 pieces of Christian literature, 300,000 devotional books and uncounted testaments.

The concluding thought of Dr. Brown's concluding address was "Clearly if we are to meet the issues of the new world we must meet them together. A united world will require a united church. The repentance which we preach to others we must practice ourselves. We are moving toward Passion Week with its reminder of the cost, but above all of the triumph of love. In the weeks to come we shall be much in prayer. Let us try to make prayer definite. As we ask God for victory for the cause to which we are committed, let us ask Him first of all that His cause be truimphant within ourselves. Confessing with shame the sins of our past, our narrow vision, our unhappy divisions, let us pray Him to make us one in His Spirit, an instrument which He can use for the redemption of the world."

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SUFFOLK LETTER

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These are times when almost all questions assume world-proportions and altruistic tendencies. Food and raiment, transportation and production, literature and life, all concern themselves about soldiers and nations. There is one thing that turns inward and selfward, and that is gain in dollars. There are some who would regret to see the war close till they have made more money. But the great, common thought of the times is broader than ever known. Temperance advocates no longer talk in terms of local option, but in terms of nation-wide prohibition. Men are seeing, as never before, that the other man's interest is our own, and that our interest should include his. Conditions in Russia concern America; this is true, apparently, more than in centuries past; and for the reason that Russia is closer to America by reason of communication and transportation than it used to be.

This suggests food for thought and a lesson for the church. These world-interests and obligations are fruits of the gospel and the church will suffer loss if she does not come up to the help of the Lord against the mighty. The church must not think in terms of local interest, and local enterprises, but in terms of Missions. It must be the other neighborhood, the other city, the other state, the other nation, that engages of thought, our prayer, our effort, and our money. Nothing less than Missions can supply an adequate goal for organized Christianity, which is the church. This body known as the Christian Church, organized under the form of the Southern Christian Convention, needs a new vision of duty and opportunity. Dr. Atkinson is our duly authorized agent to lead in this new campaign of education and solicitation for *one hundred thousand dollars* for Missions. He has already passed the *fifty thousand dollar* line some *ten thousand dollars* and is climbing the hill toward the goal. The Church members ought to make it possible for him to report at the Franklin Convention in May that the goal had been reached. *One hundred thousand dollars* in *five years* would be only *eighty cents* per member per year for *twenty-five thousand* members in the Convention, or *four dollars* per member

in *five years*. Where one person gives a thousand dollars or two hundred dollars per year it is equivalent to two hundred and fifty members paying eighty cents per year or four dollars in five years; and many men and some women have subscribed a thousand dollars to this fund for missions. It *can* be done and it *should* be done, and that before the Convention.

There has never been such an easy time to give money as it is more plentiful than ever before. Do not allow Dr. Atkinson to wear himself out on this call for one hundred thousand dollars for Missions, but help him to secure it before the Convention.

W. W. STALEY.

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THIS IS YOUR PROBLEM

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Nearly 40,000 illiterates were taken into the United States army with the first draft. The above statement is startling when we consider the fact that the draft was made up of physically fit men between the ages of twenty-one and thirty-one. This eliminates that great class of elderly illiterates who have never had a chance and the physically unfit. It also eliminates the greater number of foreign born illiterates.

One of the army camps recently reported more than fifteen per cent of white men and nearly fifty per cent of the colored men illiterates. If the percentages given above are anything like correct for that class of men, then we may expect a far greater percentage of illiteracy than has even been reported among the people as a whole.

One hundred thirty-two thousand one hundred eighty-nine adult illiterates were reported in North Carolina by the census of 1910. Many of these have since learned at least to read and write and many are now being taught, but indications are that we have hundreds of illiterates whose names have never been written on any census report and thousands barely in the twilight zone of literacy.

There is no time for an endless discussion of causes, nor will it avail us anything to close our eyes to facts and indignantly disclaim writers who are prone to saddle North Carolina, and especially the "Poor mountain whites," with wholesale illiteracy and ignorance and then proceed to mount this imaginary hobby and put it through the usual moth-eaten paces for the delectation of the usual credulous readers. We must realize the foundation of truth in these fabrications else they would not have stood so long.

Adult illiteracy is the very darkest page that we continue to write into the history of our State. Causes over which we had no control were greatly responsible for it, but we are responsible for its continuation and we must guard against its dangers and menace to the welfare of our State.

The Legislature of 1917 made an appropriation for teaching adult illiterates. This fund is apportioned upon the basis of the number of illiterates taught. Anyone who is willing and able to do this work may be paid from this fund when the requirements are met. Some splendid work is being done in the State, but whole counties and communities are not doing anything along this line. This is no more the business of the teacher than of the preacher, nor of any one more than of every one who has himself been more fortunate than those who have never even learned to read or write.

We are most anxious to cooperate with any school, church, society, fraternal order, women's clubs, or any other reputable organization or individual who may undertake this work. If there are illiterates—one or many—in your community it is your business to do something other than to be smugly satisfied with conditions as they are.

Write us that we may send to you the regulations for the expenditure of the state fund for teaching adult illiterates and that we may offer suggestions that may be helpful concerning the work.

ELIZABETH KELLY,
Director of Schools for Illiterates.
State Department of Education, Raleigh, N. C.

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POUNDED

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On Friday night, March 1, we were very much surprised when our friends from New Center and Seagrove began coming in with packages and tieups of different kinds until quite a number had arrived, and demanded the use of the dining-room. When they had finished with the table it was entirely loaded with many good things to eat, such as ham, eggs, flour, coffee, butter, canned goods and fruits, cereals, pickles, candy, apples, peanuts, popcorn, etc., besides articles of wear, such as socks, suspenders, neckties, cloth, etc., etc., and still packages are coming.

Brother Cooper, the spokesman for the occasion, took his stand at one end of the table and asked us to take our position facing him. He then presented the gifts with appropriate words and remarks. Words of acceptance at our command failed to express to our satisfaction our appreciation of this kindness, and while we all joined in song service and prayer and meditated and trusted that the Lord might help us to measure up to the standard these good people expect of us. May the Lord bless them and us and prosper His Kingdom at our hands while we sojourn in their midst.

T. J. GREEN.

Seagrove, N. C.

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NOTICE

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Those who are due membership fees to C. M. A. subscribed at last November Conference at Burlington, will please send check, so the amount can be deposited ready for use when needed.

T. J. GREEN, *Treasurer*
C. M. A. Western N. C. Conference.
Seagrove, N. C.

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Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—*Francis Ridley Havergal.*

WHEN THE BOYS COME BACK, WHAT OF THE CHURCH?

By DANIEL A. POLING
Associate President of the United Society of Christian Endeavor

The problems of the war are today engrossing the church; they are many, and they are complicated. Christian leadership is being taxed as never before, and as never before Christian leaders are adapting themselves to new and utterly strange conditions. Today I heard a tobacco-hating Methodist minister say, "I settled the matter on my knees, sir; and, God helping me, I will give cigarettes to wounded soldiers—if they insist upon it!"

Some of you will smile at that, and others of you will severely frown; but the story illustrates my proposition. Men who never thought that they could do more than preach twice on Sunday, visit their flock during the week, and attend to the incidental regular duties of a pastorate are today running moving-picture shows in Young Men's Christian Association huts, acting as clerk in army canteens, ironing out the misunderstandings of "conscientious objectors" who have been turned over to them by camp commanders, distributing coffee in front-line trenches, and directing boxing-matches.

I am prety well convinced that the church through the Young Men's Christian Association, the chaplains, and the local congregational activities is rising to the obligation and the opportunity of the war. But what of the future, the more exacting future, the future when peace comes and the challenge of the heroic becomes the call of the humdrum?

And of the future we must think now, or we shall be unprepared. Those of us who remain at home must do more than "keep the home fires burning." Unless the home fires are higher and brighter when the boys come back than they were when the lads went away, to returning soldiers they will not be fires at all. To men who have seen the Christ of ministries in the icy trenches of Flanders, at the Dardanelles, and in the Alps; who "have builded Him an altar in the evening dews and damps," they will be but candle-flickers of dying embers.

The home church *must* speed up, *must* multiply her practical ministries as well as mightily intensify her spiritual ministrations, *must* take care of the poor who shiver without coal in New York while she knits mufflers for her sons in France, *must* provide adequately for the soldiers' dependents if she would hold the respect of the soldier himself, *must* amuse and watch over the children of her streets while she cooperates in throwing a wall of protection around the man in uniform.

And just as men have been compelled to discard ministerial "fronts" for khaki, to serve in the camps and overseas, so they must lay off and take on many things to meet the new occasion at home. When the army comes back fresh with gratitude to the Young Men's Christian Association secretary and the chaplain, keen in its recollection of what religion meant where shrapnel sprayed and bayonets glistened, its high respect must be immediately capitalized by the church or the spiritual fruitage of the world's tree of unparalleled suffering will be largely lost and the church herself will be passed by.

The details of the program are not clear, but they are becoming clearer—church houses open always, moving pictures part of the equipment of every congregation, union services in the annual program of every community, organized congregational work for the needy, campaigns of conservation and thrift, classes in citizenship and patriotism in every city and town, and through all these, as well as from the pulpit, the presentation with the passionate earnestness of elemental conviction of Jesus Christ, the divine and only sufficient Savior and Lord.

Today a Young Men's Christian Association secretary, Professor Legate, of the University of Mississippi, said to me, "Christian Endeavor has as vital a ministry to perform in and for the church at home as the Young Men's Christian Association has in the army and navy; Christian Endeavor must open the door to these fresh and unused rooms of service; Christian Endeavor, youthful and quick to learn,, must glorify the old by sanctifying the new, must make the church at home ready to receive the wide-eyed men who have seen and learned, when they return to the paths of peace."

And, as I think in terms of Christian Endeavor, the words of that Christian Endeavorer of blessed memory, Maltbie D. Babcock, come to me with a new, a wider meaning.

"Be strong,
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift."

(Reprinted from The Christian Endeavor World.)

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EASTER WEEK OF PRAYER

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Subjects recommended in the call for prayer issued by the Federal Council of the Churches of Christ in America.

SUNDAY, MARCH 24

Sermons on Joy and Sorrow; Sympathy and service—*Neh.* 8:8-12; *Luke* 19:29-44; *John* 15:11, 17-13.

MONDAY, MARCH 25

Prayer for our country, our allies, and our enemies. As we confess our sins and unite in supplications may the Christ who cleansed the temple clease us from unholy motives and desires—*Psalm* 65:1-4, 139:23-24; *Mat.* 5:43-48, 21:28-32.

TUESDAY, MARCH 26

Prayer for all nations; for Missionary and Evangelistic effort throughout the world. That the ends of the earth may see the deliverance of our God and before all nations his righteousness may be openly shown; that lust for war may be swallowed up in love for the world and that day hastened when the earth shall be filled with the knowledge of the Lord as the waters cover the deep—*Psalm* 67; Mat. 28:16-20; *I Tim.* 2:1-6.

WEDNESDAY, MARCH 27

Prayer for our soldiers and sailors; for Christian and philanthropic organization; for the Red Cross,

and for every agency seeking to destroy evil and to exalt good. That every enlisted man, as a good soldier of Jesus Christ, may render to God the things that are His; that all associations of men and women may emulate Jesus in doing the will of God; that in the camp or on the sea, in the trench or in the battle, at the front or in the hospital, the men shall have with them our God who is not far away from everyone of us.—*Neh.* 4:13-20; *Mark* 9:38-41; *Eph.* 6:10-18.

THURSDAY, MARCH 28

Prayer for churches and schools in all lands; for the unity of the Church and the Brotherhood of Man. That we may heal divisions and exalt unity by the burden-bearing love of the strong for the weak; that beneficience and personal devotion may be magnified; that we may blend education and evangelism in witness alike of love to God and love to man.—*Psalm* 119:9-16; *Isa.* 32:1-4, 16-18; *John* 17:20-23; *Eph.* 4:1-16.

FRIDAY, MARCH 29

Prayer for the suffering and the dying, for the poor and the children, for fathers and mothers and wives and families of all in our camps and armies and ships. That the scattered and helpless multitudes in Asia and Europe, who have been so cruelly robbed of their dearest rights, may find succor and comfort, that Christian sympathy and service may continue unwearied in their behalf. That their trust in Him who makes the solitary to dwell in a home may not falter—*Isa.* 63-7-9; *Jonah* 4:10-11; *Mat* 11:25-30; *Acts* 10:34-38; *James* 1:22-27.

SATURDAY, MARCH 30

Prayer for the triumph of the righteous cause, for the establishment of Justice and Liberty and Truth in all the world. That the Kingdom of God may come in every land; that the longings for liberty hiding in the hearts of the people may leaven the whole lump of their national life; that the open sore of conflict between caste and class, rich and poor, employer and employee may be healed; that our own beloved land may keep its highest ideals unstained and that peace established in righteousness with covenants sealed in justice and love may bind all nations in permanent good will—*Psalm* 85:9-13, 87; *Isa.* 37:21-29; *Rom.* 15:1-7; *Heb.* 12:18-29.

SUNDAY, MARCH 31

Sermons on the triumph of Christ and of His Gospel in the world. The victory and the glory of the King of Kings.—*Psalm* 110; *Phil.* 2:9-11; *Rev.* 1:4-8.

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EXCUSES

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Excused at last. It is a very solemn thought that God will excuse you if you want to be excused. He does not wish to do it, but he will do it. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

Look at the Jewish nation. It wanted to be excused from the feast. It despised the grace of God and trampled it under foot, and look at that nation today! Yes, it is easy enough to say, "I pray thee have me excused." But by and by God may take you at your word, and say, "Yes, I will excuse you." And in that lost world, while others who have accepted the invitation, sit down to the marriage supper of the Lamb, amid shoults of joy in heaven, you will be crying in the company of the lost, "The harvest is past; and the summer is ended, and I am not saved." It is high time to be awake, and be about our Father's business.

Wadley, Ala. J. G. H.

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PROGRAM ALABAMA CONFERENCE DISTRICT MEETING AT BETHANY MARCH 30-31, 1918

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10:00 A. M.

Devotional services—Rev. B. F. Young.

Enrollment of delegates and organization.

The status of the churches as compared with ten years ago—Rev. C. W. Carter.

Peaching—Rev. C. M. Dollar.

Adjournment for dinner.

1:00 P. M.

Song service.

The relation of the Church to the world war—Rev. G. D. Hunt.

My experience of financing the church—J. W. Payne, General discussion.

The relation of man to his Creator.—Rev. J. D. Dollar.

Should the Church stand for national prohibition—J. J. Carter.

Miscellaneous business.

Sunday Morning—9:00 A. M.

Sunday school.

The church and our young people—Miss Zana Stephenson.

The elements of the Christian life—Rev. G. D. Hunt.

Preaching—Rev. E. M. Carter.

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NOTICE.

There will be a meeting of the Educational Committee of the Alabama Conference March 30 at Bethany church, at 7 o'clock p. m. All having business with the Committee please be on hand. We would especially like to meet those who are taking the Reading Course.

I am informed that there is to be a meeting of the Mission Board, also that of Grouping the Churches. While I have not been requested to make this announcement, I am venturing to do so any way.

E. M. Carter, *Chairman*
Committee on Education.

Wadley, Ala.

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Send fifty cents to The Christian Sun office and get the latest Testament for Army and Navy use. Printed especially for gifts to soldiers and sailors.

WORSHIP AND MEDITATION

"AND THE ANGELS OF GOD MET HIM"

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The angels of God are always waiting along the path of a good man's life. Fears may be in the way; darkness may be ahead; there may be confusion of judgment and a wavering of the will, but when God leads on He has His messengers at hand. His "troop" stands at attention. When He marks out the line of duty, however difficult, He has His ministering spirits under order, removing the difficulties, gathering out the stones, bridging the deep waters, making the way plain. "I am the way." There need be no doubting that statement. "Without Me ye can do nothing." Neither need we question that declaration. We know that the "path of the just shall be as the shining light," and it is a shining path because the Light of the World is on it; and it will remain there to shine more and more unto the perfect day.

How often have God's children started out on some great mission, like Abram of old, "not knowing whither they went." They felt the pressure of an impelling call, and they yielded to the pressure just as truly as Abram. They saw not the land of their dreams nor the triumph of their hopes. They knew not what God intended with them, nor where He would bring them. They had their longing and they pressed forward. The path led into the mist and vanished in the mist. But, following what they conceived to be the desire of God, they went forward unresistingly, and the mist receded as they advanced as if some unseen hand were mysteriously withdrawing the veil. "God's host" moved on before, making plain the path with every forward step. Although the mist seemed to be always ahead, they never reached it. But they found their Mahanaim, where their hearts grew strong to grapple with the dangers that were yet to come.

Do the duty that is next. That is God's order, and provision will be found for responsibilities of the future. There is always a guiding angel somewhere beyond the bend in the road. It is that unseen place about which we are anxious; and we fear it because we know not what God has for us beyond the shoulder of the hill. We may not feel equal to the responsibility before us. But let us not forget the experience of Jacob: "He went on his way and the angels of God met him." They always do. That is a way the angels have. God provides His "messenger" for the "heir of salvation"; but He will also furnish a place of wrestling for the home-coming pilgrim. Jabbock lies across the path of our journey. It cuts at right-angle the most important purposes of life. If we think we can get home without "wrestling" there are some surprises awaiting us. But our wrestling, as in the case of Jacob, is with the Angel of the Way. The result of such a contest need not be questioned. But with the victory there must come a "cripplnig". Our poor human strength must give way. We must yield to the divine Wrestler, submit ourselves to the controlling impulse of God. We win by yielding. Victory comes through surrender. Jacob "limped upon his thigh," but he won out. He went up from Jabbock with a changed name and a changed life—Jacob no longer, but Israel henceforth. God give us ability and willingness to trust Him and go right ahead. If we keep going God will keep blessing.—*The United Presbyterian.*

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SEEING THE STAR

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Star-gasing is blessed business,—if we know what star to look for. The Bible tells us which one—"the bright and morning star" (Rev. 22:16). A devotional writer says that "when Sir William Herschel was scanning the heavens with a more powerful telescope than he had hitherto used he saw for the first time the star Sirius. So bright was the star, and so great the discovery, that he almost fainted." And then he goes on to say: "Many Christians have discovered an even brighter star than Sirius—'The Bright and Morning Star'—to their overwhelming joy and unbounded stimulus in Christian life and service." This morning star, which is our Christ, was prophesied to the children of Israel by Balaam before even they had entered the promised land, as he said:

> "I see him, but not now;
> I behold him, but not nigh:
> There shall come forth a star out of Jacob."

And God gave Wise-men from the east a star to trace the way to the Morning Star when He came, for they "saw His star in the east." God's Word of prophecy is our present "lamp shining in a dark place, until the day dawn, and the day-star arise in your heart" (2 Pet. 1:91). And the Son of God himself says, in the last book of his Word, "He that overcometh, and he that keepeth my works unto the end * * * I will give him the morning star" (Rev. 2:26-28). It is good to be looking for the rising of our Star; it will be infinitely better when "we shall see him even as he is."

———: o :———

Among the unusual appropriations recently made for war work of the association were $100,000 for New Testaments for free distribution to enlisted men asking for them; $150,000 for athletic goods for overseas; $150,000 for athletic goods for use in training camps at home, approximately $50,000 in southeastern department; $87,000 for work among over 100,000 Chinese coolies engaged in military service in France as laborers; $50,000 for work in the Portuguese army at the request of that republic, and $100,000 for the rebuilding of the Italian Soldier's Clubs which huts were destroyed or captured by the Prussions during the drive last fall.

———: o :———

Influence is the exhalation of character.—*William M. Taylor.*

Strengthen America

MAKING PATRIOTS OUT OF LIQUOR MEN

—o—

It's funny to hear a liquor man try to make a noise like a "patriot"—it sounds like a cross between a squeal and a snarl!

The liquor men's "patriotism" is jus tanother bit of "camouflage"—intended to cover up the real cussedness of the saloon.

You know—

That the saloon is the breeding place of vice and crime; that it harbors and encourages the white slave traffic; shelters crooks and gamblers; is the birth-place of rotten politics; causes disease and death; is the enemy of peace and order; causes the most degrading poverty; wrecks more homes than any other institution; fills jails, almshouses, and insane asylums; and sends men to the scaffold and the electric chair.

To Quote from Robert G. Ingersoll:

"It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villanies, the father of all crime, the mother of all abominations, the devil's best friend and man's worst enemy.'

And from Martin Luther:

"Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that He would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer."

And Theodore Roosevelt:

"The friends of the saloonkeepers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is not like any other business and that the actions of the saloon keepers themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large and law breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also."

And Here's Some Live Testimony—Right up to Date—From the Liquor Men Themselves:

"Bonfort's Wine and Spirit Circular" of New York is one of the best-known liquor journals of the country. Here is its evidence:

"The modern saloon has been getting worse instead of better. It has been dragged in the gutter; it has been made the cat's paw for other forms of vice; it has succumbed to the viciousness of gambling and it has allowed itself to become allied with the social evil."

P. H. Nolan, of New York, chairman of a committee of the National Liquor Dealers' Association, had this to say about the brewers in an address delivered in Kansas City:

"The average brewer in a mad desire for wealth is careless of public sentiment. He has no respect for law, regulation, or public decency. He buys a church window for $100 and then assumes a sanctimonious attitude. His business is to corrupt public officials that he may thrive. The brewers of the United States are a menace to society."

And what more need one say about this selected bunch of "patriots"?

The best way to make real patriots of the liquor men is to vote "dry".

If you believe that the traffic in Alcohol does more harm than good—*help stop it!*

STRENGTHEN AMERICA CAMPAIGN.

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SHOULD THE UNITED STATES BE OUTCLASSED BY GERMANY ON PROHIBITION

—o—

The liquor advocates have continuously held up Germany as a great beer-drinking country and a land of efficient fighters.

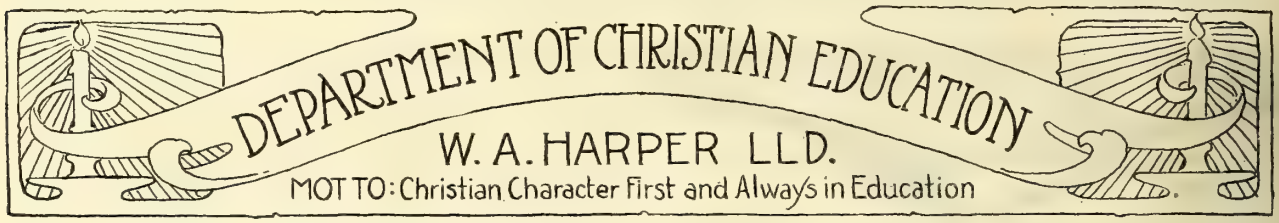
It has been difficult to secure accurate figures from Germany concerning the amount of liquor they are making. At last the cat is out of the bag. The Brewers' Journal of New York has issued a supplement showing the amount of beer brewed in the year 1916-17 by the different nations. Here are the facts. They are taken from Tovey's Official Brewers' and Maltsters' Directory of North and South America for 1918. It is used as a supplement to Brewers' Journal:

World's Production of Beer

(From the year 1916-1917)

	American barrels.
United States	60,817,379
Great Britain	36,942,620
France	11,000,000
Germany	7 700,000
Belgium	4,000,000
Austria-Hungary	2,360,000
Sweden	2,000,000
Australia	1,600,000
Switzerland	1,500,000
Netherlands	1,400,000
Denmark	1,200,000
Argentine Republic	1,150,000
Canada	1,127,409
Russia	1,000,000

The above table will show that Germany last year made only one gallon of beer for every eight made in the United States. When Germany prohibits beer to save food, fuel and man-power, the United States ought to be ashamed if we cannot do as well—*W. B. Wheeler, in The American Issue.*



AN EVANGELIST FOR THE SOUTHERN CHRISTIAN CONVENTION

—o—

This is a day of specialists. Every pastor is an evangelist and so should every layman be. But there come times when outside help is needed, and the trained and talented evangelist is a necessity. There is need of evangelism too in our day, as never before, need of it because the emphasis of our Christian thought is on doing rather than on being—on service rather than on personal regeneration.

We are happy in the great leadership of our Mission Secretary. He is revealing us to ourselves, and we needed the revelation. What a pity we did not ten years, twenty years ago, commission this eloquent man to tell us our duty and bring us to its joyful performance!

Our Conferences shows a remarkably slow increase in membership. This suggests the need of a more vigorous and efficient evangelism. Surely men and women will accept Christ as we present Him, when we present Him psychologically and in accordance with the tendency of our age.

My suggestion is that we create a Board of the Convention on Evangelism and Social Service and authorize this board to employ at least one evangelist for his full time, paying him his salary and expenses, and receiving offerings for his services. The board should enter into correspondence with churches and arrange for meetings, and when no meetings are available, should direct the evangelist to promising mission points. Such an officer going into several well-known cities where we have no churches, could by a good meeting establish our cause.

One other thought: This board should make a list of all pastors willing to assist in evangelistic work, publish it in THE SUN, and send it to the churches. It should also be asked to see to it that we have no pastorless churches or churchless pastors. I wish others of our workers would give the readers of THE SUN their view on this plan, before our Convention meets in May.

In this connection, permit me to say that our Western Christian Convention is looking in this same direction. Rev. F. E. Rockwell is secretary of the Department of Evangelism. He has issued the following stirring appeal, setting forth his work:

To the Brethren of the Western Christian Convention

Greeting:

"The Western Christian Convention in its last annual session voted that the work of the Department of Evangelism 'be carried on by some individual selected by this Convention whose labors shall consist of an educational campaign among the churches and Conferences of said Convention, looking toward the placing of suitable men in needy fields as evangelists, and who are efficient in methods for practical church work, and who shall be under the direction of this general secretary, and that the sum of three hundred dollars be raised and appro priated by said Convention to finance the work of this department.'

"To the above appropriation the general expenses of the Convention were added, making the sum total necessary for all expenses four hundred and twenty-five dollars, which will be apportioned among all the Conferences of Iowa, Missouri, Kansas and Nebraska.

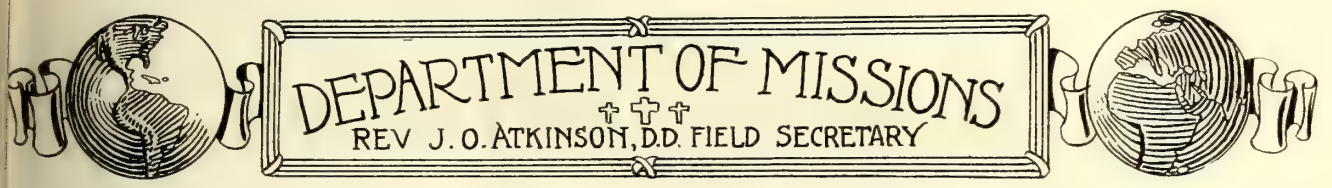
"By the decision of the Convention the responsibility of this work has been placed upon the secretary of evangelism who will give the best of his life to the developing of our cause to the highest point of efficiency.

"It is our purpose to begin this work at once by correspondence, distribution of literature and by visiting as many churches and Conferences as possible; to present a constructive program for larger and more efficient service, to locate weak churches and ascertain their needs, to become an information bureau for pastors expecting to change locations and for churches desiring pastors, by rendering such assistance as we are able, to assist churches in organization and modern practical methods of work, to hold institutes for pastors, ministerial students, and church officials, for the purpose of training in successful methods and church organization, to arrange for evangelistic services to be conducted by accredited ministers who have ability for this work, and to educate churches in Christian finance.

"We are facing the sunrise of a new day. We are standing tip-toe on the threshold of expectancy. The gates of hope are wide open. There cannot be found a grander outlook, significant with possibilities, than within the territory west of the Mississippi which forms the promised land of the Western Christian Convention. It is the psychoogical moment for our brethren to awaken to the challenge pressing us to action. The voice of facts declares 'there remaineth yet very much land to be possessed.' The devoted heart listens to God's call. 'Go in and possess the land.' While faith consistent with earnest endeavor exclaims: 'I can do all things through Christ which strengtheneth me.' Here is the spirit of conquest, the secret of victory, the shout of triumph, the joy, honor and glory of achievement. To couple our faith in God with our consecrated effort, to belivee and act, is certain t make our cause successful.

"This is the program of our work. We appeal to our brethren for their hearty cooperation. The need is imperative, the opportunity unquestioned, the responsibility infinite, and the results as certain as the promises of God *if we do our part.*

"Shall we become 'workers together with God?' "



OPENING THE WINDOWS

—o—

It seems to me that the Lord has been wanting and waiting through these years to pour out great blessings upon the Christian Church, but we would not permit Him. He had it written in His Book "There is that withholdeth more than is meet, but it tendeth to poverty." We have been withholding from the Lord's use more than was right and proper and we have been tending toward poverty. It is a very difficult thing to get along in this world if we go against the currents of God's laws and God's love. "Bring ye *all* the tithes into the store house, and prove me, saith the Lord of Hosts, if I will not open out the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." That is a command with a promise. One of the joys of the work I have engaged in the past six months is the realization that some at least have brought in the tithes and that blessings would be poured out. "Honor the Lord with thy substance and with the first fruits of all thine increase so shall thy barns be filled with plenty." Such Scriptures may be hard to believe and to live up to, but they bring joy if tried.

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MISSIONS IN WAR TIMES

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I was asked the other day if the present war situation would not hurt our movement in raising $100,000 for missions. My reply was that it should help it, for if the world ever realized the need of a saving gospel surely it did now. I did not then have at hand the great utterance on the subject by that Christian Statesman, John R. Mott. Here is what he said to a multitude not long since, and how I wish with all my heart that each pastor in the Church could have this immortal message burned into his inmost soul. I quote:

"It is most important that the great missionary areas of Asia, Africa and Latin-America be not penalized, as it were, because of the sins and preoccupation of the so-called Christian countries of Europe and North America. To this end, there is imperative need that the leaders of the forces of pure Christianity give wise and strong direction to the missionary movement of our churches at this critical time. The pastors without doubt hold the key to the situation. They can do more than all others combined to hold in true prominence in the thought and activity of the churches the central missionary obligation. The history of missions shows that long war periods characterized by great suffering have been among the most productive years in the way of launching and expanding the missionary movement. Such should prove to be the case in this fateful and tragic hour. If this is to be the result, however, it will not come as a matter of magic, or of chance, and will not be due to the war as such, but will be because the leaders of our churches take advantage of conditions occasioned by the war and furnish the requisite leadership, guidance and contagious enthusiasm to influence the corporate sacrifice of the various bodies of Christians."

What concerns me most deeply is as to whether our church leaders will take advantage of conditions occasioned by the war and furnish the requisite leadership to bring great and good things to pass during these war times. It is easy to find an excuse for not doing things. It is heroic to do things against odds and difficulties. The other churches are getting ready with their millions to achieve things for Christ. Shall we do our part, or shall we be overwhelmed in the upheaval and forward march?

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TO THE WOMEN'S CONFERENCE BOARDS OF THE SOUTHERN CHRISTIAN CONVENTION

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According to the constitution of the Woman's Missionary Convention of the Southern Christian Convention, its meetings are to be held in conjunction with the Southern Christian Convention. Said body meets with the church at Franklin, Va., April 30 to May 3, inclusive. The Woman's Missionary Convention will meet on Wednesday, May 1, in the P. E. church, Franklin, Va, and will be in session during that day.

For information concerning membership, we quote Art. III of the constitution: "Membership. This Convention shall be made up of representatives from the various missionary conferences, elected on the basis of a representative for every twenty-five members or fractional part thereof. Presidents of Woman's Missionary Conferences and members of Conference Boards shal be *ex-officio* members of the Convention." It is hoped that each Woman's Missionary Conference wil be well represented. Those who have been made life members also are members of the Convention and are entitled to a seat in th Convention.

MRS. C. H. ROWLAND, *Secretary*
W. M. B. of S. C. C.

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In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—*Geo. Sherwood Eddy.*

———: o :———

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess.—*T. L. Cuyler.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

In this week's report we pass the first thousand dollar mile post in our work for this year. I have often heard it said that the first thousand dollars a young man made in his life was always the hardest to make as he would have the first thousand dollars to help make the next thousand. I hope that we will reach the thousand dollar mile post a little faster from this on.

Did you ever sit at the car window and count the mile posts as the train went rushing on to the next one or ride in a car on the public highway and count the mile posts as you passed by and then rushed on to the next one? It really gets interesting to you. We have ten more thousand dollar mile posts to reach this year. Let us see how fast we can pass them and rush on to the next one. When we work hard and write a letter to each pastor and Sunday school superintendent in the entire Church appealnig to them to stand by us loyally this year and then begin to see results from these letters we feel that we have not worked in vain.

Three friends sent us Easter Offerings this week. Mrs. Margaret Wilkins, of Hines Chapel, sent the first one. While I was making out the report I thought of the twenty-five thousand members we have in the Christian Church and just thought how easy it would be for each one of them to mail a dollar bill in a letter for the support of the little orphan children. What a small sacrifice they would make, but a dollar from each one would amount to twenty-five thousand dollars, and Oh! how many little boys and girls we could help with that amount of money! The letters now on my desk appealing in tender tones for a home here and just a chance at life—just an opportunity to grow into a splendid man or woman—a beautiful character—a blessing to humanity and a soul for the Kingdom, could be answered in the affirmative and these little children taken in and made happy. Will two thousand men and women members of the Christian Church who read this letter make the small sacrifice of parting with just one dollar to help in this work and mail it in for an Easter Offering? Let me suggest that you mail this on Monday after Easter Sunday. During that week I would like to receive two thousand letters with just one dollar in each. Then the Sunday school Easter offerings will help pass us along the line of mile posts rapidly. Let everybody get busy and see how fast we can pass the thousand dollar mile posts.

———:o:———

REPORT FOR MARCH 13, 1918

Brought forward		$ 921.61
Children's Offerings		
Rebecca Clements		.10
Sunday School Monthly Offerings		
Eastern Virginia Conference:		
Holland	$ 6.00	
Suffolk	25.00	
Old Zion	2.00	
Linville	1.00	
Wakefield	1.00	
North Carolina and Virginia Conference:		
Berea	1.52	
Hines' Chapel	5.00	
Durham	5.00	
New Hope	2.00	
Western North Carolina Conference:		
Burlington	30.59	
Pleasant Union	2.25	
Eastern North Carolina Conference:		
Catawba Springs	6.07	
Chapel Hill	1.61	
Raleigh	2.00	
Damascus	1.00	
Virginia Valley Conference:		
Dry Run	3.57	
Georgia and Alabama Conference:		
Enigma, Ga.	3.33	98.94
Thanksgiving Offering		
W. B. Madison and wife		5.00
Easter Offerings		
Mrs. Margaret Wilkins, from Hine's Chapel	1.00	
Rev. S. Q. Helfenstein, Dayton, O.	1.00	
Mrs. N. L. Walker, Watson, N. C.	1.00	3.00
Special Offerings		
Mr. S. C. Hobby, Raleigh, N. C.	50.00	
Mrs. Sue B. Siler	8.00	
Cash item from farm	3.00	
A friend, Elon College, N. C.	.83	
Star Class Suffolk, Va., Christian Sunday school	2.00	63.83
Total for week		$ 170.87
Grand Total		1092.48

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Dear Uncle Charley: I guess you think I have forsaken the Corner, as I am so late this time, but here I am at last with my dues for January, February and March. I hope all the little orphans are well and enjoying these pretty days. Lots of love to all.—*Raymond Sharpe, Cummock, N. C.*

I never give you out Raymond. I know you will get in in due time. I want you to help me all you can this year. Write again.—*"Uncle Charley."*

Dear Uncle Charley: This is my dime for March. This is only a bit but I always give it cheerfully. How are all of the girls and boys getting along. I hope all of them are enjoying this beautiful weather. I must stop for it is my bedtime. Your little friend—*Rebecca Clements, Morrisville, N. C.*

Your letters are always welcomed. I am proud of you. Our little boys and girls are well. Write often.—*"Uncle Charley."*

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"All the tithe of the land is the Lord's" and not to pay it is robbing Him: and that is a sure way to bring down His displeasure.—*Bailey.*

FIVE LITTLE BROTHERS

—o—

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away.
One big brother and three quite small
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about;
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered: "What do you say?
Let's leave the carriage and run away."

So out they scampered, the five together
And off and away they sped,
When somebody found the carriage of leather,
O my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—*Unidentified.*

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THE RAINY DAY VISITOR

—o—

Probably Ernest was as scarlet as grandma's tomato pincushion by this time. Minnie watched the little rivers run down the garden path into the little lake at the gate. She sighed. Scarlet fever was the only thing Ernest had not divided with her in all the nine years of their twin lives.

Grandpa was asleep on the sofa, with a newspaper over his face; grandma dozed in her easy chair by the fireside. It seemed as if they were always asleep. She thought of Mrs. Todd's baby, who was always taking a nap when she wanted to take him riding. "People seem to sleep a good deal at the top and bottom of their lives," she said to herself and sighed again.

Grandma sat up with a start. "Why, child!" she exclaimed, picking up her knitting, "I must have closed my eyes for a second. I was just wondering," she went on briskly, smiling down at the doleful little face, "if you wouldn't like to read the diary your mother wrote when she was ten years old."

Minnie, with wide eyes, followed grandma to the bookcase. A mother only ten years old made one feel solemn. After a few minutes' search the book was found. It was of faded red leather with "Diary" printed across the back in gold letters. There was a red pencil tied to it with a ribbon that had once been blue.

As soon as she began to read, Minnie forgot that it was raining, forgot that she was lonesome and homesick.

"Ester Brown and me are going to kepe a diry," it began. Minnie stopped reading. Could that possibly be Aunt Esther Brown, who lived at Waterlee, "our adopted aunt," as the twins called her?

"That is just who it was," said grandpa, waking from his nap in time to hear Minnie's excited question.

She could hardly let the book go long enough to eat her dinner. At the very end of the book came the most exciting part. She was going to make it last as long as she could when she read this: "Ester Brown and me are too old to play with dools eny more, so we are going to put our paper dolls all in the seekerit drawer of the old sekeritaree and never look at them again. Cross youre harte and hope to di.'"

"Grandpa, grandma, grandpa!" cried Minnie, dancing up and down. "Is there a secret drawer in the secretary?"

"Yes, yes," said grandpa, rubbing his chin. "Let me see. Pull out the second drawer from the top. It's right in the back of that."

Minnie did so, trembling with excitement. She found a little narrow drawer, but it was empty.

At the sight of her disappointed face grandma came to help her. They hunted for half an hour, but no other secret drawer could they find. They were about to give it up, when grandma, who had joined in the search, said suddenly: "Father, didn't she mean the old secretary? You know we bought this one the spring after she was nine, and she and Esther had the other in the attic to play with."

Up into the dark musty attic went the three. There in the dormer window stood the secretary, covered with dust and cobwebs. If Minnie had hard work to keep from screaming downstairs, she had harder work now, as at last grandpa opened the secret drawer and handed her a pile of what seemed dusty papers. It was indeed the paper doll family put there so long ago by the two little girls.

When they were dusted, they appeared as good as new, and Minnie spent the rest of the day playing with them. She laughed and laughed at the queer style of the clothes they wore. At bedtime, when she gathered them up, she said to her grandmother: "It was just like having my little girl mother come to play with me."—*Anna Louise Berray, in Sunday School Times.*

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Here's to the Blue of the Wind Swept North,
When we meet on the fields of France;
May the Spirit of Grant be over them all
When the Sons of the North advance.
Here's to the Gray of the Sun Kissed South,
When we meet on the fields of France;
May the Spirit of Lee be over them all,
When the Sons of the South advance.
Here's to the Blue and the Gray as one,
When we meet on the fields of France;
May the Spirit of God be over them all,
When the Sons of the Flag advance.

NOTE—This beautiful and appropriate poem was recited at a Patriotic meeting by a Representative from Florida and is said to have been written by a young man of Bowling Green, Ky., now serving with the American Army in France.

SUNDAY SCHOOL LESSON—MARCH 24

(By G. O. LANKFORD)

JESUS MINISTERING TO THE MULTITUDES

Mark 6:32-56

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"—Matt. 20:28.

On the return of the Twelve at the end of their first missionary journey, Jesus' keep eye discovered that the journey had subjected them to physical hardship. They, therefore, needed rest. For this reason Jesus said to them, "Come ye yourselves apart into a desert place and rest a while." Into the desert place they went to rest, but the multitude "out-went them," and what was intended as an occasion for rest was turned into an occasion of service for both Christ and His disciples. Self-satisfaction yielded to humanity's call for service.

1. **The Multitudes Taught.**—The multitudes who faced Jesus as He anchored in a quite place on the lake side for a season of rest and fellowship with the Twelve, moved his heart. "Jesus * * * was moved with compassion toward them" (Verse 34). "Compassion" means to suffer with—Jesus suffered in heart—with them "because they were as sheep not having a shepherd." Although weary from labor and worn through toil, He would be a shepherd to the shepherdless flock. And as the Good Shepherd Jesus sought to lead them by first teaching them. Before the sheep follows, it must know the shepherd; before it can **know** it must **learn.** Jesus recognized this condition and "began to teach them many things." There were other teachers in great numbers; namely, the priests and rabbis. They were teachers, but teachers without **compassion** for the taught. For this reason their teaching was unsatisfying. The teaching that wins is that that has behind it the beating of a compassionate heart. To have a place with the multitude, the multitude must have a place with you—you must suffer with them.

2. **The Multitudes Fed**—When the day was far spent the disciples reminded Jesus that night would soon be on, and of the necessity of sending away the tired, hungry throng. The disciples knew that the thousands who had gathered there needed food, and yet they saw no possibility of supplying their need in that "desert place." Consequently they said, "Send them away" (Verse 36.) The disciples would have them go out and provide for themselves Jesus, however, gave commandment, saying, "Give ye them to eat." To the disciples it doubless seemed that Jesus had commanded the impossible thing, for they had not provision for so many. As impossible as it must have seemed to the Twelve, Jesus would provide abundantly for the needs of all. He caused the available "five loaves and two fishes" to increase until all were fed. They did not need to depart. In Jesus Christ there is food for the body and nurture for the soul. He is our all-sufficiency and sufficient for all.

3. **The Fragments Gathered**—After all had eaten and were filled, Jesus gave commandment, according to John 6:12, saying, "Gather up the fragments that remain, that nothing be lost." Twelve full baskets were gathered. Jesus ministered to the multitudes in teaching them, in feeding them, and in many various ways. His provision is ample, yet He teaches that nothing should be lost, or wasted. This teaching needs to come home to the hearts of men everywhere. To waste even material substance is contrary to the out spoken truth of God as revealed through Jesus Christ. Many are guilty of wanton waste. This is sinful in the sight of God. Whatever of material substance one may have, to say nothing of his life, is not his to abuse or waste as he may elect. but it all belongs to God and is only lent to man to be used in the uplift of the world. Christ would assuredly have His disciples gather up the fragments of money, time, talent, and strength and consecrate them on the altar of service for humanity's sake.

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Monticello, Ark., Presbyterian Intermediates got out a hecto graphed letter of Thanksgiving greetings, and sent one to every travelling man at the hotels on Thanksgiving Day and to every member of the socitey who is with the colors.

CHRISTIAN ENDEAVOR LESSON—MARCH 24

(By H. S. HARDCASTLE)

REMEDIES FOR INTEMPERANCE

Ephesians 5:15-21

There was a time when the word intemperance was applied to the excessive use of alcoholic drinks, and when it was said that a man was intemperate it was inferred that he indulged in the drink habit to excess. The idea in the word has been widened within recent years, until now, intemperance means a want of moderation or self restraint in anything. This idea was not new with Paul, however, for in writing to the Corinthians he said, "Every man that striveth for the mastery is temperate in all things." Peter in writing his epistle also says, "Add to your faith virtue, and to your virtue knowledge, and to your knowledge temperance. With this idea in mind let us look at some of the most common forms of intemperance which are rampant in our time, and then let us seek to find a remedy for these evils."

Of course the liquor habit is still a form of intemperance, but thank God the day is coming when the curse of the legalized liquor traffic will be forever swept from our fair land, and the temptation to drink will be reduced to a minimum. Let it be added, however, that there is no such thing as temperance in drinking alcoholic drinks. The man who can drink or let it alone is intemperate—the fact that he drinks proves that he cannot stop—for it is the grossest form of intemperance to take into the human body a poison which destroys the body, wrecks the mind, and damns the soul.

As the alcoholic drink habit goes out of the country, the soft drink habit comes in. This is one of the worst forms of intemperance today, as witnessed by the crowds who frequent the soda water fountains and the near-beer stands. Many of the drinks may be harmless, but the majority contain drugs and dopes and they make men slaves to pernicious habits. Even in the case of cooling and refreshing drinks man should be temperate.

Next in line comes the tobacco habit. There is a question in my mind as to whether a man can be temperate in the use of tobacco in any form. Certainly not in the case of the deadly cigarettes which are ruining so many of the most promising young men of our nation. Like alcoholic drinks, indulgence in this habit is intemperance, and intemperance is sin.

Perhaps the most common form of intemperance, and one which, while not so speedy in its destructive results, is nevertheless just as certain, is intemperance in eating. It has been said that many people dig their graves with their teeth and there is more truth than fiction in that statement. Overeating always brings in its train a series of evils, and continued indulgence brings a breakdown in health. Yet we hear on every hand the expression, "I ate too much," or statements to that effect. It is to be hoped that the present war will teach men and women a lesson in temperance in eating. German efficiency depends to a large extent on a well balanced ration.

Is it not true that many people are intemperate in talking? in working? in playing? etc.? The Greeks had a maxim, "Do nothing too much." Will it not apply to all of these?

If we examine the several forms of intemperance we will find that we practice each or all of them against our better judgment. Every one knows the consequences of drinking, of smoking, of eating to excess, etc., and yet they continue the habit. Surely it is not because of the lack of knowledge, but of power. In other words we do not have the power within ourselves to exercise self restraint and thus form habits of temperance which will lead to a well ordered life. From whence then shall we get that power? From Jesus Christ. John tells us, "To as many as received him, to them gave He power." There may be "patent medicine" remedies for intemperance, but there is but one cure, and that is the cleansing and strengthening power of Jesus Christ in our hearts and lives.

———: o :———

Some Endeavorers from the state of Washington, who promised to "take Christian Endeavor into the trenches," have started a society in their regiment.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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OBITUARIES

KNOTT

Maggie Lillie, daughter of Alexander Knott, was born December 7, 1901, and died February 28, 1918, after a brief illness of a few days. She was at church on Sunday and was buried the following Friday. She was a member of Grace's Chapel church and Sunday school, faithful in her duties and regular in her attendance. She was buried at Grace's Chapel and the funeral was conducted by the writer. Six of he class-mates acted as pallbearers: Minnie Pierce, Corina Brantley, Zora Coley, Florence Coggins, Pearle Simpson and Mattie McDuffie. The congregation was large, the floral offerings beautiful and abundant, and the hope of meeting her again assuring.

T. E. WHITE.

——:o:——

GREATEST QUESTION OF THE AGE

—o—

By the REV. CHARLES STELZLE

Christianity is not dependent upon the infallibility of the church nor of the Bible. The church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God Jesus Christ

Therefore, the chief question that men are called upon to answer is not, What do you think of this doctrine, or that church, or that system of theology, but "What think ye of Christ?" Gladstone once said that this is the greatest question of the age.

You might be asked, "What do you think of Plato, of Socrates, or Shakespeare?" and you could dismiss the matter with an off-hand reply. But this question asked of Christ passes into the most practical and the most personal of questions, "What shall I do, then, with Jesus?" The question becomes insistent. Men cannot get away from it. It will follow them to the ends of the earth. They may become angry because of its presence but does not this prove that it is no ordinary question? To dismiss it by saying that Jesus was simply a great reformer will not satisfy. To say that he was only a good man, or that he was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the issue.

It is frequently stated that Christ came to establish an Ideal Republic, or that He sought to inaugurate a Utopian Democracy. Neither statement is true. His own words indicate that it was His purpose to establish an Absolute Monarchy, a Kingdom, of which He should be the Head. This Kingdom is to embrace all those who will acknowledge His Kingship.

Therefore, when some social reformers select from among the words of Jesus a few catch-words, which have to do only with certain social affairs, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the only bona-fide followers of Jesus Christ, they are leaving out of their consideration altogether some of the most important parts of Christ's plan for the complete emancipation of mankind.

"What think ye of Christ?" Workingmen cannot afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.

——:o:——

"Hivins, Mike! Are yez aloive afther fallni' t'ree stories?"

"Sure, phwat's t'ree stories whin it's a twinty-story buildin'?"

THE OBSERVANCE OF HUMANE SUNDAY AND BE KIND TO ANIMALS WEEK

—o—

Humane and Red Star Sunday will be recognized in the humanitarian world on April 21, and Be Kind to Animals Week, April 15-20. In America this movement has grown year by year; the humanitarian message is now delivered from thousands of pulpits.

This year, the American Humane Association makes a special appeal to pastors to preach on the subject of humanity on April 21 and also to make special announcement in advance for the information of the people generally and of humanitarians in particular, of whom there are 585 active societies with nearly 100,000 members and contributors in the United States.

Never before, the Association points out, has the subject been so appropriate. America's entry into the war, the atrocities in Belgium, the glorious work of the Red Cross, Y. M. C. A., Red Star, Knights of Columbus and other bodies, the individual heroism and sacrifice of the soldier, the widow's mite given to the cause of humanity in sending her only son to fight for the world's freedom—these and many other phases will be featured in many sermons on Humane Sunday.

The American Red Star points out that there are five million horses and mules wit hthe armies ni Europe of which over a million and a half were transported from America. In this war, the horse again stands out as the helper and friend of man. For the first time in history, humanity is really caring for the war-horse on the battlefield. Behind the battle-lines of France there are well-equipped hospitals for animals to which the wounded are taken for treatment rather than being left to die as was formerly the case in war.

Literature on the subject will be gladly supplied to those who mail a request to The American Humane Association, Humane Sunday Department, Albany, N. Y.

THE CHURCH PEOPLE AND THE CHURCH PAPER

—o—

Long live THE SUN.—*C. C. Richardson, Wakefield, Va.*

—o—

I am sending check for my renewal. I am seven weks behind and have been ashamed to read the paper since my time was out.—*Subscriber, Portsmouth, Va.*

—o—

The piece in THE SUN this week, "The Lord Is My Banker," is worth the price of a year's subscription to the paper.—*Mrs. Mamie Rudd, Portsmouth, Va.*

—o—

THE SUN has been coming in our home for forty-four years last November—that was when we were marriel and went to housekeeping. I enjoy our paper more now than ever, as I am not able to attend church as I once was. It is a great pleasure to me.—*Mrs. David McClenny, Myrtle, Va.*

—o—

I feel that the fault lies largely with our pastors in regard to the small circulation of our dear Church paper. I don't think they ever ought to preach a sermon without adding a word for THE SUN. We as a denomination will never grow numerically or spiritually until we get more of our members reading their Church paper. God has entrusted two bright little girls to our care and we couldn't think of rearing them without the influence of our Church paper in our home.—*Mrs. C. H. Isley, Corbett, N. C.*

—o—

As soon as I am able to get out I shall be glad to work up all the new subscribers I can. It is a pleasure to me to be able to help my Church paper, which I think every faithful church member ought to feel and do whenever they can. It does seem strange to me that there are so many of our church members who don't take their Church paper. Who is it that could not lay aside $2.00 during a twelve months? If it be a man why not leave off some cigars, or if he doesn't smoke, maybe he has some pleasure as a pasttime, that most likely *cost* him something. Why not leave off at least some of it and take his Church paper to read for some of his pasttime? Or if it be a woman that does not take it and maybe sells butter or eggs, as most of us have some little income, why not set aside a certain selling in order to save $2.00 for our Church paper?—*A Subscriber, Ivor, Va.*

HA--HAS!

Vicar's Daughter—I'm sorry you don't like the vicars sermons, William. What is the matter with them? Are they too long?

William—Yes, miss. You curate, 'e says, "In conclusion," and 'e do conclude. But t' vicar says, "Lastly," and 'e do last.—*The Watchdog.*

—o—

Pat had just arrived from Ireland when Mike, who had been in America for some years spied him.

"Faith, Pat!" exclaimed Mike, "what are you doing over here?"

"I've come over," answered Pat, "to try if I can make an honest living."

"Beogorra, Pat, me boy, that's dead easy over here, for it's little competition you'll have in this country."

—o—

A class of recruits were being put through a preliminary examination in first-aid work.

Finally it came to Pat O'Flynn's turn to answer. The sergeant asked him the following question:

"Noiw, Pat, supposing a man were to fall in a drunken fit, how would you treat him?"

"Faith, sergeant," replied Pat "Oi wouldn't treat him at all. I'd consider he had had enough."—*Exchange.*

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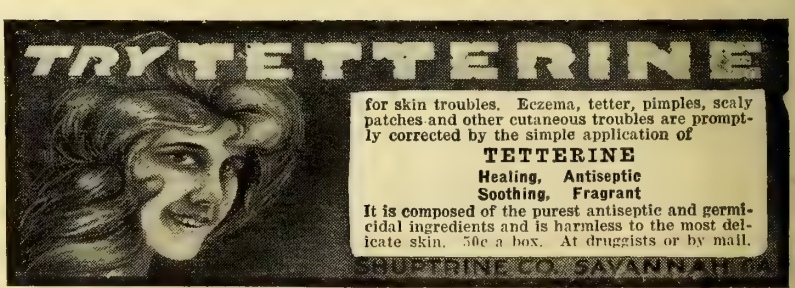
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THE CHRISTIAN SUN

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

THE SEPULCHRE

(By ANNIE JOHNSON FLINT)

"The third day he shall arise again * * * So they * * * made the sepulchre sure, sealing the stone * * * He is not there; for he is risen, as he said."—Matthew 20:19: 27: 66: 28: 6.

The Man had died on the cross,
And they laid him in the tomb;
The Living Stone in the stone,
The Rock in the rock-hewn room;
They left him alone with Death,
And sealed the stone at the door;
They made the sepulchre sure,
And set their watch before.

"Lest his friends should steal him away,
And say that he rose," they said.
But life escaped from Death,
And the God-man rose from the dead.
The skeptical minds of men
Still think the sepulchre sure,
But Christ had said, "I will rise,"
And the counsels of God endure.

Still his disciples go
To carry the wondrous word:
"The Lord is risen indeed!
We know, we have seen and heard."
And the tomb men think so sure,
With the seal of their scorn on the door,—
The place where the Lord once lay,—
Is empty forevermore.

—Sunday School Times

Volume LXX **WEDNESDAY, MARCH 20, 1918** **Number 12**

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

AN IMPORTANT QUESTION

In THE CHRISTIAN SUN for February 13, 1918, President Harper had an article on the union proposition between the Christians and Disciples. He outlined what had been done toward union between these two communions and gave notice of the approaching committee meeting to take place in Norfolk, Virginia, April second. A copy of Dr. Harper's article was sent the *Herald of Gospel Liberty* so as to reach the whole brotherhood. Dr. Barrett, the *Herald's* editor, in commenting upon the article, asked that views be given, briefly, concerning the matter. His request was not without fruit, for in last week's *Herald* several had expressions giving their opinion about the matter.

So timely are these letters, in view of the approaching meeting, that we are reproducing them with the hope that they may lead us to do whatever is best for the Kingdom.

We have requested a number of our Southern brethren to give expressions to the matter, but as we close our forms we have only one reply—that of Rev. T. E. White. All other letters concerning the union are reprinted, as above stated, from the *Herald of Gospel Liberty*. Whether you have received a request or not to give your opinion about this matter, your contribution will be welcomed. Make it brief. Two hundred words will do.

—o—

Let Us Unite

I am very glad to know that there is an effort being made to unite the Christian Church and the Disciples of Christ. I have always felt that we should be together, in fact, so far as I am able to tell, this church (Newmarket, Ont.) and conference as well, hold to the doctrine of the Disciples with one exception.

It appears to me that there is but one point of doctrine between us and surely we cannot afford to remain as separate bodies under this condition.

There are a great many things that might be said; but this committee knows all about it and I am perfectly willing to leave it with them. And surely if they, together with the committee from the Disciples of Christ, will make an honest effort we can get together.

So far as Newmarket and their pastor is concerned, I can assure you that we are for union. As I see it, it will mean much to all concerned.

A. E. BAGBY.

Newmarket, Ont.

—o—

Shall We Unite?

At first thought, it would seem there should be no question as to the righteousness of such a course as is proposed in the union of the Disciples and our body. There are, however, considerations of tremendous import to be taken into account, which, if we fail to consider in the most prayerful spirit, may put off the day of the union of God's children:

1. *We must not unite to avoid the embarrassment of being a small denomination.*

2. *We must not unite on a basis which would result in keeping out of our churches a single individual for whom Christ died.*

3. *We must not unite simply to enlarge the financial resources with which to carry on great enterprises in which we are interested*—it were better to "give of our own substance" with more liberal hand. If we unite as brothers and sisters desiring to win the world to Christ in Christ's own way, by all means let the union come quickly.

P. S. SAILER.

—o—

Union with Campbellism

In *The Herald of Gospel Liberty* of February 21, page eleven, is an article from the pen of the gifted president of Elon College, Dr. Harper, entitled *Christians and Disciples to Discuss Union*, in which he says: "It is quite unfortunate for the Kingdom's progress that these two churches should remain apart. The public is confused relative to our identity. The cause of Christ is belittled by it." Now the thing that I should like to ask Dr. Harper is this: *Is the Christian Church the cause of this confusion?* Did we not as a denomination assume our position before the Campbellite Church was born? And must we now, after more than a hundred years, apologize to the world for this confusion?

Barton W. Stone in his day entered into a discussion with them, for union, and as a result, they now have a good many of the churches that Stone preached to and organized, and even claim him as one of the founders of their denomination. On Washington street, this city, two squares from the public square, stands a building worth $40,000, lost to the Christian Church, through the agitation for *union* with the Congregationalists, and the Kingdom is no better served than it was when the strong men of the Christian Church ministered in this building. What did the Kingdom gain through the *union* move between the Congregationalists and the Christian Church a few years ago, in New England, New York, and Michigan? In every instance of this *union* talk, the Christian Church has been the loser, and only Sectism has been advanced and not the Kingdom of Christ, for His Kingdom was as well served formerly as now. In dealing with our Campbellite brethren, I am hoping that our representatives will bear some of these things in mind, and not permit the old Christian Church to become watered.

COLUMBUS C. TARR.

Marion, Indiana.

"As to Union (?)"

I think that the Christian Church has a platform sufficiently broad that any child of God can stand on it. I do not think that we have any principle which we can sacrifice for the sake of union (?).

I should not care to unite (?) with any body of people who are frequently too unfair to acknowledge their correct name. I have received three requests for missionary money from this Church from an office in Cincinnati, which I have told squarely that this church does not belong to them. The snake is perfectly willing to unite with the toad, but who wants to be a toad?

I predict that if any consideration is given a plan for union (?) from a people who have done the Christian Church much injury that it will be the swallowing of some Christian churches and NO benefit to the Kingdom.

SILAS MOSTELLER.

New Carlisle, Indiana.

—o—

"Proposed Federation of Disciples and Christians and Christians and Disciples"

I am glad you have asked us to write on this subject: it gives us something to write about. To write about, and speak about a thing in this day is to bring it to pass. That is the kind of diplomacy we now have. We do not meet any more in secret places and back of closed doors to make treaties: we make them by making speeches and writing articles. So, it seems, this great world war will be brought to a close.

Now, "What do I think of union between the Disciples and Christian?" I think it is, and would be a good thing. Nearly fourteen years ago now, I made a union with a part of the Disciple Church, and I am very proud of that union, and very well satisfied with it. As the years come and go, I grow even better satisfied, and I had great hopes of it that beautiful October day when I made my troth that it should prove a blessing to mankind and I would be faithful.

I have some arguments that seem to me are worth while on the subject, but for lack of space I shall not submit them, probably another time will suit as well. However, let me say, if there is a chance, even the remotest chance now to have our Disciple brethren consider federation, if there is even a chance that the liberal element of their church will do so, by all means let us get at it. In the final analysis there is absolutely no good reason why we should not be together. The proposition has my hearty support.

H. R. CLEM.

Springfield, Ohio.

—o—

As Another Sees It

I see a request in *The Herald of Gospel Liberty* of February 21 about the fraternal relations between the Christian and Disciple Churches. I don't think it can be done. They have tried so long, that is the Disciples have, to palm themselves off for the First Christian Church, and there is but one way that I can conceive for them to be one, and that is the way that the lion and the lamb became one—the lamb lie down inside the lion, the Disciple Church being the lion. Really, the way they do here, they often get to be called the First Christian church and there is no one who knows better than they do that they are falsifying. I could say a good deal here, but now I quit.

K.

Danville, Ill.

—o—

As a Woman Sees It

Dr. Harper's article came as a shock last week. To think of our little, spiritual, harmonious churches in the towns near us being swallowed up by the other church, which is quarrelsome, unspiritual, denying the work of the Holy Spirit, all this was too much for me. Am I selfishly wicked, or wickedly selfish, or what is wrong with me? I do not like to think of that kind of union. There are other denominations more preferable to my way of looking at it, if we are to pass into another body. If that comes to pass, I believe a good many of our people will go to other churches. If I am wrong, I wish some one would set me right.

L.

———:o:———

UNION WITH THE DISCIPLES

—o—

I am asked by our Editor to express my views in an article of 200 words concerning the union of the Christian Church with the Disciples of Christ. On April 2, 1918, at Norfolk, Va., commissions from each church will meet to discuss more fraternal relations and union.

First of all I have great confidence in the men who will represent us on that occasion. They know our history and what we have suffered at other times when union was attempted. Past experiences will insure present caution. It will be a splendid opportunity to uncover the real causes of the friction between the two bodies, and when this is seen and corrected in a brotherly manner, the most friendly relations will be established.

Beyond this we may expect nothing further. Our principles are neither to be made more nor less. Our representatives will not suffer any change in our platform that would deny membership to any person possessing Christian character. On the other hand, the Disciples will not yield their position in regard to baptism. And there the matter will end.

Sanford, N. C. T. E. WHITE.

———:o:———

NOTES AND PERSONALS

Our Field Secretary of Missions is to be at Berea (Nansemond) and Rosemont next Sunday.

o——o

THE SUN'S Editor will preach at the Third church, Norfolk, Va., next Sunday at 11 a. m. and at the Memorial at night.

o——o

President Smith, of Atlantic Christian College, Wilson, N. C., preached at Elon College last Sunday, occupying the pulpit at both the morning and evening services. He brought two great messages and won many friends.

o——o

Rev. J. Lee Johnson sent THE SUN fifteen new subscribers one day last week with the cash for all. Brother

Johnson is always sending new subscriptions from his field. He has sent no less than 100 new subscriptions during the last two years. Many pastors have not sent any. Query, Resolved "that it is the pastor and the people who—"

o——o

SERVICE FLAGS

It is a common thing now to see a Service Flag hanging from the home, the office building or factory. The stars on these flags represent the number of men who have gone out from these places to defend their country. A number of institutions have laid claim upon the same man which goes to show that we are proud of those who have gone forth to fight the nation's battles.

THE CHRISTIAN SUN has never hoisted a service flag or announced in its columns the names of those who have served the paper and are now serving Uncle Sam. But while we have not heretofore done this we often think with pardonable pride of the many boys who have served THE CHRISTIAN SUN in various ways and are now rendering efficient service to their country.

The Greensboro Daily News claims Warren McCulloch but be it remembered that Warren set type for THE CHRISTIAN SUN practically every week during his four years as a student in Elon College. He is now at Fort Caswell. Tyler Boling, one of the first boys admitted to the Christian Orphanage worked for nearly three years in helping to weekly put out our own CHRISTIAN SUN. Tyler is now in the service of his country. Victor Heatwole ("Vick" as we call him) has fed tons of paper through the big cylinder press that leaves its masterly stamp upon blank paper and turns the white surface into readable pages. Heatwole is now Sergeant and is located at Camp McClellan, Anniston, Ala. These and others who have worked on THE SUN are now serving our country.

In this connection we print the following paragraphs from *The Methodist Protestant Herald,* written by our friend and good brother, Dr. J. F. McCulloch, Greensboro, N. C. We are sure that this message will be read with interest and appreciated by hundreds. Here it is:

With the Boys in Camp

The editor's youngest son (Warren) has been at Fort Caswell for months in training for army service. The editor's youngest brother (Edgar) has been in Wilmington for years in the service of the Atlantic Coast Line Railway Company. These facts made occasion for us to visit those points last Saturday and Sunday.

Fort Caswell is thirty miles from Wilmington, down the river. The trip may be made once a day by boat. On Sunday morning, accompanied by Brother Edgar and about 200 other people, none of whom we knew, we made the voyage. Starting out, we could see where the interned German vessels had lain for two years, until they were seized by Uncle Sam and put to use, though not till after the engines had been purposely wrecked by the Germans.

We were surprised at the great size of the Cape Fear River. It is from a mile to three miles in width as it approaches the ocean.

On the way down we passed a number of fish oil factories; also the site of old Fort Fisher where a great battle was fought in our Civil War. In about two hours and a half we reached Fort Caswell, and found scores of young men waiting on the wharf. Among them was Warren. He had secured passes for brother and myself, and we were promptly admitted.

He took us around and showed us the various objects of interest. Some things we cannot write of fully because of the danger of giving information to the enemy. We saw how the young men live, we could enter a little way into their inner consciousness, and feel with them the greatness of their burden. The public generally has little appreciation of the sacrifice these young men are making to be defenders of the nation. But they are bearing their burden bravely from a sense of duty. They know the peril of army service and are made thoughtful by it. Let us hope that they will be constantly sustained by the feeling that the Everlasting Arms are beneath them; that though they fall in battle, He will still bear them up. O how precious does the teaching of Jesus Christ become at such a time to those who have learned its deeper meaning! May every young man know for himself the nearness of the great living Heart of Christ to his own palpitating heart. May each one feel the love that is greater and deeper than a mother's and be assured that

"He will not let me fall!"

In all the camp we saw only three young men we had known before besides Warren; Kuykendall, of Greensboro, Hayworth, of Asheboro, and Boling, of Elon College. Warren introduced us to Mr. Lewis, Mr. McSween (?), Mr. McCullers, and a young man who bears the creepy name of Snakenburg. (We saw no marks of the serpent in his face, however.) Health conditions are good at Fort Caswell. There has been, we believe, but one death there for months, and in that case the disease was contracted before arriving.

It was a solemn moment when we came to say goodbye to the boy. But his life and mine are in the hands of our loving Father and no other power can pluck them out. We know not the future; we can only trust in the Wisdom that is unerring and the Love that is unfailing. The older we grow, the more fleeting seems the present life, and the more real the life that is to be. May he and may I so lay hold and keep hold on the great good purpose of God that we will find ourselves borne on into the grand real life for which this life was meant to be a preparation.

The boys in camps, on ships and on battle-fields—let us pray for them daily. They are fighting a great fight—the fight of humanity for freedom and righteousness. O may they enter this battle in true spirit, having no hate of fellowmen in their hearts, "with malice toward none," but regarding it as part of the great universal war in which we are all called to battle, the war of right against wrong, the war of God against the Devil and all the forces of evil. And may they have the triumphant faith that the hosts of God are sure to conquer.

GOLDEN WEDDING ANNIVERSARY

—o—

It has been sometime since I sent a line to THE CHRISTIAN SUN, but have not lost interest in it. The winter has been so disagreeable, and Lagrippe holding me from my appointments, has very much limited my church work; but I am thankful I am well again.

I enjoy reading what the brethren and sisters had to say in THE SUN and *Herald of Gospel Liberty* very much. I was delighted with Dr. W. S. Long's article on "Liberty of Conscience" that appeared in THE SUN some weeks ago. I regarded it well thought out, clothed in strong English and well set in good logic. It is worth reading many times.

We are looking to a time of much pleasure the 26th of this month, if God should let us live until then. It will be the Golden Wedding anniversary of the writer and his wife, and we are expecting all of our children present that day, 26th of March, 1918, and any of our friends who may come will have a hearty welcome. This notice invites them. We are sending out no tickets. Religious services will be held in the Christian church, commencing at 11:30 a. m. God bless all.

W. G. CLEMENTS.

Morrisville, N. C.

———:o:———

FROM BROTHER KLAPP'S FIELD

New Hope

Saturday before the fourth Sunday in February we met in our first quarterly conference. The business was transacted in good spirit. Sunday the congregation was large and attentive. The communion service was a precious one. Many of God's dear children partook of the emblematical body and blood of our dear Lord. The Sunday evening service was glorious. At the close of the message, the subject was, "The young man who turned his back upon Jesus." Five young men came forward for prayer and one surrendered to our blessed Heavenly Father, and declared he would spend the remainder of his life in the service of his Lord.

Happy Home

Here the first quarterly conference of this year was held Saturday before the third Sunday in February. We are sure this church is making some progress. The congregation is increasing. This church has already paid about one-third of its pastor's salary and I think the Sunday school will take on new life since the long and rough winter is now passed. The service on Sunday was blessed of the Lord and following the message there was a delightful communion service, when many of God's children honored the blessed Son of God by eating of His symbolized body and drinknig of that which reminds us of His blood. This church and congregation enjoy the blessing of a good choir. In fact all the churches of my charge have good choirs and splendid singing.

Berea

Here we were held back from our work both by the rought weather and Lagrippe, but now since winter is gone and spring has come, we want to press the work more vigorously. We are praying daily for a gracious revival in each of our churches. God bless each of our congregations.

We have a local mission agent in each of the churches who are raising our conference apportionments, and some of them are succeeding fine.

Elon College, N. C. P. T. KLAPP, *Pastor.*

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SUFFOLK LETTER

Man is naturally a fighting being. Dominion is his God-given right. "Let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth." But nowhere is he represented as under obligation to fight other men. The fighting instinct is for a totally different purpose. Nature is to be subdued, evil to be conquered, great forces to be harnessed for human use. These great ends could not be accomplished without the fighting propensity. War is a false use of a necessary and righteous endowment, without which energy would be lacking to do the work of the world.

The greatest sins of man are the abuse of good. Intemperance is at its worst when it over-indulges in what is otherwise good. We are to "use this world as not abusing it." It is a good thing to eat food. It is essential to life. It is necessary to give strength for service. It preserves health and energy. It is, also, a pleasure to eat. God has so arranged all necessary things that they give pleasure when used temperately. But excessive eating is classed with drunkenness. "The drunkard and the glutton shall come to poverty." The abuse of this daily enjoyment robs man of the means of indulgence and "clothes him with rags." It robs man of health. It robs him of energy. It makes him a sinner.

Power is a great gift or a great achievement. But the abuse of power is oppression, tyranny. It makes serfs or slaves. It makes war. It digs graves, breaks hearts, destroys peace, hushes the song of happy mothers, and puts out the light in the home. The pharoahs, the Herods, the Caesars, the Neros, the Zars, the Suttons, the Kaisers, must all give account. Some say: "There is no hell;" but there must be some awful penalty for the big sinners who abuse all that is best and dearest in human life and love. War tears up the roots of orchards and vineyards, rips up the gardens of civilzation, and tears down the temples of worship, and silences the voices of praise. If action and re-action are equal there must be a reckoning that burns in the consciences of sinners who abuse every good gift of God. Volcanoes of the world are feeble eruptions of pent-up destruction compared with the horrors of the time when mountain and plain and sea shall cast up the pent-up deeds of ruthless rulers who have shed the blood of the "innocents" and destroyed the products of honest toil. The beast of the jungle lying in wait for his prey is an angel in beastly garments compared with the purple-robed fiends in seats of power who lie in wait for men. It must be righteous to meet such a foe to humanity with the life of men. Liberty is more than life and love is more than law. This country seems to be now in arms to make the world safe for men.

W. W. STALEY.

THE RELIGIOUS SITUATION—PORTSMOUTH, N. H.

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I have just finished a review of the moral situation here and included none of the religious except as morals may include religion. It is gratifying to know that the churches everywhere are beginning to wake up to the religious needs of the uniform. Whether it be true that war conditions bring about such a situation or not, it is true that the arousing is a reality and it is hoped in spite of all the horrors of war that we all shall profit by it.

The churches are circulating very attractive poster announcements to all the enlisted men inviting them to their services. At the church special courtesies are given them in personal atention and special sermons purported to be adapted to their needs.

The chaplain of the station every Sabbath day conducts five services including two Bible classes. At 9 o'clock a. m., Bible class is taught at the Naval Prison, about fifty attending; at 10:45, church is held at the Naval Hospital for the benefit of the crew and the convalescents, about forty attending; at 3:45 p. m., Bible is taught aboard the U. S. S. Southery, receiving and prison ship; at 6 o'clock church is held aboard the U. S. S. Southery, about 150 attending and at 7:30 church is held at the Naval Prison here about 300 attend. A party from the city always assist by singing at these services.

Since last November seventy of the men attending these services have taken a public stand for Jesus, professing to renounce their sins and claiming allegiance to the service. Many of them have united with churches in the city. Quite a few are on the waiting list at the present time.

Two Christian Endeavor Societies have been organized, one aboard the Southery and the other at the prison. The membership of the Southery is forty-two and that of the prison about 350. These are volunteer organizations and will result in much good to those whose hearts are in it. The attendance at the Society meeting on Monday night, March 4, was over 500. All of this was volunteer except those who were so unfortunate as to have their quarters on that deck. *They* were compelled to attend by circumstances. The normal attendance, however, is 175 more or less.

It is particularly interesting to note that a few of the pastors have been over with a party from their churches and held services. Rev. F. J. Scott, of the Methodist Episcopal church, and Rev. Percy W. Caswell, of the Christian church, have done this. On March 5 one of these services was held when one was received into the church, another baptized and the sacrament of the Lord's Supper administered to about fifty.

When ships which have no chaplains are at the Yard, church is held aboard once each on Sundays. The Y. M. C. A. and the Salvation Army are valuable assistants to the Chaplain in all his work.

There are a number of men attached to the Yard both regulars and reserves who get the benefit of all the moral uplift offered them, but as yet it has been possible to interest only a small per cent of them in divine services. That per cent attends church ashore.

The religious workers are studying the proposition and doing what they can to strengthen the character of this work all along the line. Suggestions and helpfulness are invited and everything practicable is applied.

H. E. Rountree,
Chaplain, U. S. N. R. F.

(The above is a copy of a report sent, upon request, to the General War-Time Commission of Churches.—Editor.)

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A LETTER TO MY FRIENDS

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I am writing to know if one can give me the names and addresses of any members of the Christian Church in Florida? I have been in poor health for about two years. The doctors tell me that the climate of Florida would be better for me than anywhere else. I had rather be among some of our Church people or acquaintances. I will appreciate the information of any kind friends concerning parties who live in Florida and good locations.

I will say to all my friends who read The Sun, that I am in a very poor state of health. I can walk across the floor some days on my crutches. I made a few steps out in the yord only twice on crutches since last November. "Pericarditis," a heart trouble, is one of my afflictions, with gastritis and rheumatism. I have been treated in Johns Hopkins Hospital and in Greensboro. I have been treated by forty-two doctors in the last two years and they all have been kind to me, yet it has been very expensive so far. I wish to say that the best of all nurses out of some twelve different trained ones, is my dear wife.

I would be glad to be able to visit all my former churches once more and would be glad to meet all my friends and hear from them if they have the time to write. I feel glad that I have given thirty-five years of my life to the Christian ministry, serving from one to eight churches as pastor all this time, and as a side line I taught school eight years. I never had time for a vacation in all these years only when sick. I feel like my life has been fully surrendered to God and labors given to His service. In body I am suffering; in spirit I am happy. In Christ I have put all faith. As I write these lines I feel that Christ is worth more than worlds of pleasure like this to me. He is all in all. What is the world to a sinner out of Christ? He will never know fully till he comes to the sunset of life. This world with all its riches and pleasure will fade away and forsake sinners in the end. I feel fully resigned to God's will. I am ready to go to meet the blessed Master.

"Let me go, why should I tarry
What has earth to bind me here?
What, but tears and cares and sorrows?
What, but pain and fear and death?"

S. B. Klapp.

Route 3, Box 82, Ruffin, N. C.

"ONE THING I DO"

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A Sermon by REV. W. S. LONG, D. D.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

A great many sermons have been preached from this text, "one thing I do," on the necessity of concentrated effort and energy in life. The lesson is an excellent one, but it is not contained in the text. If you will look at either the old or the new version of the Scriptures, you will see that the words "I do" are printed in italics. They are not in the original. Paul did not use them. What Paul said is this: "I have begun a Christian life. I do not count myself to have succeeded yet, but there is one thing: I am trying to succeed." The lesson in this text is not concentration of effort, as some have thought. It is *progress*. Progress in the religious life.

I am seeking simply to set forth the principles which Paul inculcates. Naturalism regards all religion as simply a growth. Christian faith regards it as primarily and in its inception a gift. Accordingly, Christians have not unnaturally fallen into antagonism toward the idea of growth in religion. They have come to identify religious growth with the philosophy of naturalism, and to imagine that whatever stands for progress in religious doctrine, religious institutions, and religious life, is really a representative of the philosophy that religion is a product of human endeavor, not a divine bestowment.

No! religion is not a product of human endeavor. The church is not something which man has himself constructed, nor theology something which man has himself evolved, nor the spiritual life something which man has wrought out of himself. It is all God-given. But what God has given is life, not the product of the life directly. What God has given has been, in every instance, the seed out of which the life in all its various forms has grown. "The Kingdom of heaven," says Christ, "is like a seed planted in the ground." The seed is planted by God; to the seed God gives the life; but it is only seed which he has planted—a seed which would have in it no power whatever to produce anything if there were not a God-given life within it. But the seed, once planted in human soil, in human thought, in human life, has wrought out of the human life, out of human soil, out of the human mind, the whole process of religion in its intellectual, institutional, and spiritual forms. Religion is a growth, an evolution; but it is an evolution and a growth from that which has been divinely imparted in the outset. The moment religion ceases to grow, it ceases to be; for religion is life, and all life is growth.

In the first place, then, history abundantly demonstrates that theology has been a progressive science. Theology was not framed and formulated in the beginning, and handed over to man perfected as a coat made by a tailor and handed over to man to wear it. There is no perfected creed in the Old Testament, that stands, with no new growth in it, all through the Bible and all through subsequent time. On the contrary, from the days of Moses down to the present time, theology has been a succession of growths. It has come into its present condition by successive accretions. We can hardly realize today the mental state of men who supposed that there was a God for every province, town, city and even every household; who thought that there were as manys gods as there were nations, or tribes. That was, however, the common conception of humanity in its earlier stages, and the first declaration which you will find in the Old Testament is that the God of the Jews is superior to all the other gods. He is God of gods, Lord of lords. "There is no God like unto Thee." This is the first declaration, for this is all men could comprehend. The notion that there were not a multiplicity of dieties could not have been hammered into the human mind, to begin with. And then there gradually grows out of this the larger truth that there is only one God, and all the gods of the heathens are but idols, imaginary gods, with no reality to them. And then there is further wrought the truth that this God is a God of justice; that He is a God with moral sentiments, that can be appealed to, and that He acts according to principles of right and wrong. And then there comes the further doctrine that God is a God of love and of redeeming mercy, that He is a pardoning God. "Who is a God like unto Thee, that forgiveth iniquity." And then finally this conception of God blossoms out into its full revelation in the Lord Jesus Christ; and that revelation is not made until, in the language of Paul, the fullness of the time has come.

And yet theology, the doctrine of God, does not come to an end even then. Then the church begins to study Christ. The disciples did not understand who He was. They did not comprehend his nature. First there come four centuries of debate about the person of Christ, between Arianism and Athanasianism—battlings, many of which seem to us in our time idle and foolish, but out of which there grows the conception which at last has reached its completion; and the Christian church everywhere today recognizes that Jesus Christ is the manifestation and incarnation of God.

And then there begins a further battle as to the nature of man—who he is, what sort of a being he is; and at last there is wrought out the doctrine now universally accepted in the Christian church, that man is a child of God, that he is sinful, that he has departed from God, and being sinful and guilty needs forgiveness and restoration to divine favor. Then there comes the epoch introduced by the Reformation—the question, How shall this sinful man be brought into fellowship with this just, righteous, holy, loving God?—a question that could not have been discussed in the days of Moses, nor in the days of David, nor with any fullness in the days of Paul. And out of that discussion there grows the doctrine of justification by faith—that this God of justice, righteousness, and holiness is ready to receive every man who truly repents and forsakes his sins, and believes on the Lord Jesus Christ. And then, when at last this doctrine of a God thus ready to give His love to whoever will take it has been fairly wrought into the experience of the

church, then and not till then begins the great missionary age. Wesley introduced it; the Moravians carried it further. At last the missionary life was wrought into every church, and we are living in that missionary age today, an age the preparation and foundation of which had been laid through all the centuries that preceded.

Men scoff at new theology, as though it were something strange to have new theology. Theology has always been new. The theology of Moses was new to the people that he led out of Egypt, and they said, "Who is this God?" And he had to tell them. It was news. The theology of David was new to the children of Israel when he gathered material for the tempe. The theology of the exile was new when it was declared by Isaiah. The theology of Christ was new when He preached on the Mount, for He spoke with authority and not as the serviles. The theology of Paul was so new that the church at Jerusalem could hardly dare to have it preached. The theology of Calvin was so new in his time that men persecuted him for it. The theology of Wesley was so new that all the church of England broke out into derisive laughter. There has never been a time in all history when the great prophets and luminaries of the church were not preaching a new theology. Religious truth has grown in the church as vines grow, and when the vine ceases to put out new wood it is a dead vine.

It is equally true that all ethical life is a growth. The great laws of right and wrong do not change. They are eternal. Nevertheless, the *standards* of ethics change from age to age; they change in their actuality and they change in the application which is to be made of them to changing circumstances. There is not one and the same standard of right and wrong for the Hotentot in Africa and the enlightened American. The ideals of right are historically progressive. The world has moved by successive stages to higher and higher conceptions of social and political morality. The communal regulations that should bind together the community in fraternal fellowship have been modified from epoch to epoch and from age to age. The Old Testament allows polygamy; it allows divorce; it allows slavery; and men living in the nineteenth century have gone back to that and have said: Sir! the Old Testament allowed polygamy, therefore we may have it in Utah; the Old Testament allowed free divorce, and slavery, therefore we may have these abominations in America. But the moral life of the nation has changed. The Bible allows to men in a low down condition that which is not admissible to them when they rise into a higher one. It is a law of mechanics that nothing can be taken from one position to another position without being carried through all the intermediate passions. This is equally true in morals. In God's dealing with humanity he has taken it one step at a time. The Ten Commandments afford no ideal of life for the Christian at this time. In the first place, with only one exception, they are all negatives: "Thou shalt not steal; thou shalt not commit adultery; thou shalt not kill." Is that the ideal of human life? We come on through the ages, and we come to the Sermon on the Mount. Christ shows a new and a deeper law: "It has been said by them of old time so and so: I say unto you thus and so." Still the Sermon on the Mount is larger by a law of negations. "Thou shalt not kill"? No, that is not enough. Thou shalt not be angry? Thou shalt not bear false witness? No, thou shalt not forswear thyself." But He has not reached the culmination of His ideal then. Not until the close of His ministry does He say, "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbor as thyself;" and not until just as He is bidding adieu to His disciples forever does He say, "A new commandment give I unto you, that ye love one another as I have loved you." There is a gulf as wide as 4000 years between the mere negatives of the Ten Commandments and that ideal flung out before humanity, "love one another as I have loved you." The man that merely obeys the Ten Commandments is at best a reputable Jew, and the man that merely obeys the prohibitions of the Sermon on the Mount is merely a half-christianized Jew. The man is not a Christian until he has taken Christ as his standard and said to himself, "I will love, God helping me, as Christ loved."

Sixty years ago men defended human slavery, but slavery has no advocates now. It does not take much courage to kick a dead lion, and in less than sixty years king alcohol will have no defenders.

This duty of progress is equally applicable to church work and church life. The church of today cannot be, must not be, the church of yesterday. It must not be or it cannot fulfill its duty. It cannot be, for if it is not growing it is decaying. No church can live on its past history, however resplendent that history may be.

Can any one familiar with the history of the middle ages doubt that the monastery was a magnificant institution in that age? It put the aegis of the cross over the only places of quiet thought and literary persuit. It put the only protection which was counted for anything in that wild, savage, but highly superstitious age, over the treasures that have come down to us from a remote past. If it had not been for the monasteries and the libraries which they guarded, we should have no Virgil, no Homer, no Plato—no not even the manuscript copies of the Bible. The monastery did splendid service in the middle ages, but the trouble with the monastery and the nunnery and the priory is that they have outlived their times. They continue when the age has no longer service for them. They were magnificent; now they are antiquated; like the great castles on the Rhine, constructed for a different age—magnificent monuments of an age that, thank God, is forever swept into the past. But it is exactly as true that a Protestant method that did for yesterday may not do for today. The main problem of the church one hundred years ago was how to nurture and protect and guard and strengthen its own spiritual life. The whole atmosphere, the whole conditions of the church has changed. The church of this age must be a missionary church or it is not a church at all. It must take as its problem this: How it shall take the flaming light of God's love, as shown forth in the cross of Christ, and carry that gospel to those who do not know it. We

have not solved that problem. We are only beginning to solve it.

This truth of progress in theology, in ethics, in church life and work, all grow out of the one fundamental truth that religion as a personal experience is a growth. Let us go back to our text. Paul, in this chapter to the Philippians, gives us a bit of autobiography. He describes himself first as a Jew; and as a Jew he says, "I was perfect. I lived according to the law; I was blameless." But Pharisan Judaism was not progressive. It was stenotyped. Christ came my way, I rose up to follow Him, and now my whole conception of life has changed. I no longer count myself perfect, no longer regard myself blameless, no longer think I have apprehended. I follow after, if that I may apprehend that for which I am apprehended. The ideal of life is forever a disappearing and vanishing one. It forever eludes me. I pursue it, and it still goes on before. "Brethren, I count myself not yet to have apprehended; but one thing—paying no attention to the things that are behind, and stretching forward to the thnigs which are before—I press on toward the distant goal, for the prize of God's calling in Christ Jesus—on and on, upward! upward." Whatever victories have been won in the past, in theology, in ethical standards of righteousness, in spiritual attainment in the church, and in whatever you have achieved in yourself, in victory over passion, appetite, pride, over your lower nature, God says, "There is no time to sit down and recount the victories that are past; go onward higher! higher! This voice that calls us higher as the sun calls the lark, whose song drops down to earth from his winged flight, and the end of the ascending is the bosom of our God.

Chapel Hill, N. C.

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TO PASTORS AND CHURCH MEMBERS

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We have a faithful and splendid editor of THE SUN. He is giving us a good paper, but he needs a better support by both pastors and members to help him increase the subscription list and make the paper more interesting to the church members. To do this I think if the pastors and some of the members of each church would write often about the condition of the church work and let the people know what is being done in the churches, will do much good and will help the editor to increase the subscription list. I know whereof I speak, for I had a long experience in this line of work and heard the testimony of many. I recall one occasion when Dr. Barrett was editor and I was canvassing for THE SUN. They all said to me, "we will take the paper if you and the other preachers and some of the members will write often." I know that I have sent in many subscriptions on this principle. I have had many letters since I have been sick with the same request.

Ruffin, N. C. S. B. KLAPP.

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The man who prays "Thy Kingdom come" and does not give some just proportion of his income to promote His Kingdom, is a conscious or unconscious hypocrite.—*F. E. Clark.*

Strengthen America

HOW THE LIQUOR BUSINESS AFFECTS YOU

—o—

If you are foolishly generous in the conviction that because you don't drink booze is no good reason why you should do anything to keep the other fellow from enjoying it—if he wants to—*If you are being fooled by any of these things: Suppose you stop for just a minute and read the follownig statements:*

First:—You know that the standard of wages paid in the shop is determined not by that high-grade worker who has made good because he sacrified to win out—but very largely by the low-grade man who boozes and who can just get into the shop-door because workers are scarce. Somewhere between the two the boss strikes an average wage for everybody else. The more boozers there are, the lower the rate of wages paid the average man, even if he's sober—and this means lower wages for you!

Doesn't This Affect Your Pocketbook?

Second:—Life insurance men know that making or selling or drinking booze shortens life. There's scarcely a life insurance company that will insure a bartender or a brewery worker because of his occupation—and life insurance companies are not in the anti-saloon business. But they have only one insurance rate for ordinary men—drinkers and non-drinkers, and they compel the man who doesn't booze to make up for the extra amount that the boozer should pay.

Doesn't This Affect Your Pocketbook?

Third:—Store-keepers know that men who spend too much of their money for booze don't pay their bills—but somebody has got to pay them, so they simply boost the original price of the goods to allow for such losses. And so the man who doen't booze helps pay the bill of the boozer.

Doesn't This Affect Your Pocketbook?

Police courts, jails, hospitals, almshouses, insane asylums and similar institutions are supported by your taxes. Fully half the "business" of these institutions comes as a direct result of the liquor traffic.

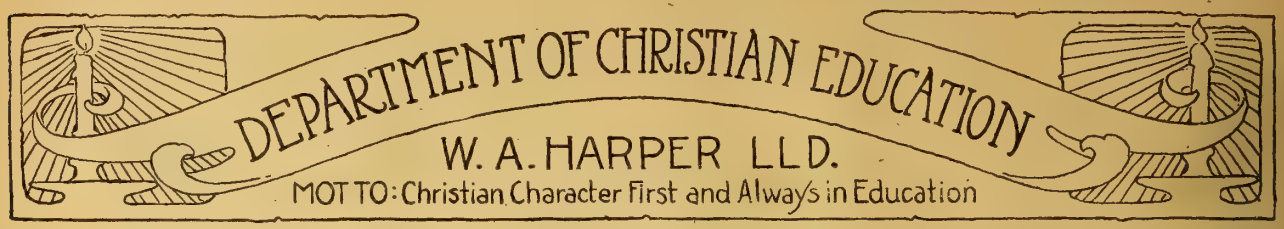
Doesn't This Affect Your Pocketbook?

Isn't it your business if men booze? You can't afford to be too generous with what belongs to your family.

Your first obligation is to them—not to the man who thoughtlessly lowers the rate of wages, increases life insurance premiums, boosts the cost of the necessities of life, and run up your taxes—all because he insists that saloons shall be maintained for his convenience—no matter where you get off.

For his sake, as well as your—vote "dry." If you believe that the traffic in alcohol does more harm than good—*help stop it!*

STRENGTHEN AMERICA CAMPAIGN.



STUDENT VOLUNTEER UNION

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THE SUN last week carried an account of the proceedings of the Student Volunteer Union, which met at Elon March 8-10.

We herewith reproduce the report of the Findings Committee of that Convention as follows:

Report of Findings Committee

1. We are led to resolve that, dominated by a spirit of service and upheld by faith in Jesus Christ, we will do our best by the example of our daily lives to raise the standards of Christian living in our colleges.

2. We are also led to resolve that as regards our missionary activity, we will adopt the following policy:

A. To spread missionary intelligence as much as possible through:

1. The enrollment of **every** student in mission study from the standpoint of world citizenship.

2. The establishhent of missionary libraries and the circulation of missionary literature.

3. The stimulation of systematic missionary giving.

B. To use all of the above means in recruiting sufficient volunteers to meet all demands upon our union.

MISS ANNIE DAVIS, Chairman,
T. E. RONDTHALER,
MISS RUTH COBLE,
R. E. McCLURE,
Committee.

And at the request of the officers of the Convention itself, the report of the Resolutions Committee:

Report of the Resolutions Committee

We, the delegates of the Student Volunteer Conference, wish to express our deep appreciation to the Student Volunteers, Faculty and students of the college and also the residents of Elon:

First: For extending an invitation to the Student Volunteer Union of North Carolina to hold their annual conference with them.

Second: For the interest that has been manifested as shown by the hearty cooperation of Dr. Harper, Drs. N. G. and J. U. Newman, Dr. Atkinson and the students, who have cheerfully given up their chapel to us during the entire session of the conference.

Third: For the royal hospitality that has been manifested toward us. (a) By the President, who made it possible for us to come. (b) By the Dean, those who served us so nicely in the dining hall, and her other assistants. (c) By the Student Volunteer Band. (d) By the students who have added much to our comfort by sacrificing their rooms, dining hall and time. (e) By those outside of the college who have so graciously thrown open their homes to us.

JANIE KLUTZ,
MARY PORTER,
THELMA DIXON,
Committee.

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PROFESSOR WARD AT ELON

The Spirit of Democracy was the title of a very effective address by Professor Harry F. Ward of the Boston School of Theology at Elon recently. The address was given under the auspices of the Young Men's Christian Association, but was attended by all members of the student body, and was thoroughly appreciated by all.

Professor Ward was severe in his denunciation of military autocrats, but equally severe in his handling of the industrial autocrats of this country and England. He declared that these frenzied financiers are really not in sympathy with the democratic aims of our country, in their inmost hearts preferring a constitutional monarchy on the ground that it would interfere less with business than the principles of brotherhood which underlie fundamentally the American conception of equal rights to all and special privileges to none.

Professor Ward was very laconic in his discussion of the ultimate disposition of the Kaiser, in the event we have the privilege of disposing with him, as he thinks we will. "I would not hang him on a scaffold," says the Boston professor, "but would array him in a suit of honest American overalls and compell him for the first time in his life to earn his own living." This same remedy Professor Ward thought would do away with the industrial parasites and budding plutocrats who are now afflicting America as never before, profiteering as they are by the unhappy conditions that have brought this war about.

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A GOOD CREED

REV. R. H. GOTT

You can't make a real success without making real enemies.

You can't hold a strong position without strong opposition.

You can't seem right to any if you don't seem wrong to many

Every earnest man in every generation has paid the price of individuality.

The greater you are, the greater the penalty of your progress. The further you go, the wider your range of contact with which you must reckon, and therefore, you multiply your battles against misconception and slander and envy and malice.

You can't avoid or evade your alloted destiny—you can only hold down your share of troubles by holding back.

In every sphere men jibe and sneer—even the peace of the ditch-digger is threatened by the unemployed laborer who covets his job.

So long as you aspire, other will conspire—so long as you try, others will vie.

You'll have hostility to face in every place and at every pace.

So long as your conscience isn't ashamed to acknowledge you as a friend, don't give a rap for your enemies.

You can't dodge.

DENYING SELF

—o—

The supreme reason why we are called upon to give money for the Kingdom's work is because in every case it means self-denial. I have never yet known one to give money who did not at the time feel like he needed that same money for something else. I was talking to a man the other day who was worth fifty thousand dollars at least and had much of it out drawing good interest. He wanted to know why I did not go to rich people, men who really had money and get from them all that was needed; as for himself he did not see how he could possibly give any as he so much needed every dollar he had, and really was hard up then. Of course. A man with a million is hard up. He is either investing it all and needs more, or is a borrower of some and paying six per cent, or is lending some and needs more to lend, or is not making as much now as he did formerly and so can't spare it—or some real genuine, good excuse. Yes, a *good* excuse, for money is useful and needful and to part with it means self-denial. It is self-denial because a man and his money come to be one. A man's money is his congealed character, that into which he has put and is putting his best licks and best ability, and he needs more money just like he needs and wants more self. "Except a man deny himself, take up his cross and follow me he cannot be My disciple." And a man can deny himself and does deny himself when he gives his money to advance the Father's work.

* * * * * * * *

Maybe this world-war will bring us Americans to a sense of how to spend our money. During 1914, the year the war broke out in Europe, Protestant church members in America gave to all missions, home and foreign, an average of $1.25 per member. During the same year we Americans paid $3.15 per capita for confectionery; paid $4.46 per capita for "soft drinks" (coca-cola and such); $12.91 per capita for tobacco; $21.50 per capita for liquor. What do you think of a Christian nation that loves its money so well that it will give three and a half dollars of it for sweetened and adulterated and polluted water (when God had given them an abundance of fresh, pure, wholesome water) for every dollar it will give of its money to advance the Kingdom of God on earth? Was that nation in 1914 not more concerned with its own business than it was with the King's business?

* * * * * * * *

"Never has there been a time when Christ needed the absolute devotion of His church more than He does today." And for two reasons. First of all, old things have passed, or are passing, away. All things are becoming new. New world conditions have come about overnight. Nobody is thinking the thoughts now he thought three or five years ago—(unless indeed it be some narrow visioned preacher who is trying to palm off on a busy public sermons that he prepared five years ago and whose mind is more on his sermons than it is on the thoughts, minds, hearts and needs of his people.) People are now thinking in terms of war, of struggle, of heroic endeavor, of tremendous sacrifice, of world issues, and of the coming order of things. If the pulpit is to hold its place in the minds and affections of the people, then the pulpit must bring to the people a message for this present hour, a message that throbs and thrills with human interest, that is big with the hope and promised things to come, that is divine in sympathy and feeling for the men and the problems of this present hour. The pulpit never had such an opportunity, and the church never had such a responsibility upon it as now. For if the world is to be made safe for democracy, it is up to the church to say and to determine what sort of a democracy. We must have a democracy founded upon individual righteousness and personal responsibility to our fellowman and to our God. Otherwise we shall have mabacracy and not democracy.

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THE COST OF WAR

—o—

Estimates of over $13,500,000,000 for the conduct of our government and the prosecution of the war during the fiscal year 1919 were submitted to Congress by the Treasury Department. Nearly $12,000,000,000, or one billion a month, is for war expense alone. Already $21,390,000,000 has been appropriated for the present fiscal year's needs. In the light of these figures, I am quite prepared to agree with Principal Gandier, of Toronto, Canada, who recently declared that "Had Catholic and Protestant Christian put one-tenth of the blood and treasure, which they have lavished on this war, into an effort to carry out the Great Commission which sent Paul to Europe, had one-tenth the number of men gone forth with the love of Christ in their hearts to declare God's message of peace and good-will, there would be no need of war funds today and, instead of a Europe filled with race-hatred and drenched in blood, we would have nations united in love and brotherhood spending and being spent in efforts for the common good." And then this prophetic word is added: "For the future we must take our choice—pour out our blood and treasure freely in Christ's world-wide campaign of love, or have cumulative sin and hatred call again for blood and treasure in war still more terrible than the present conflict." It is now time to make that choice.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our Easter offerings are beginning to come in at this early date. Our people are becoming interested in the Orphanage and we are glad to see it make progress. A friend from Virginia mailed us a check for $10.00 and two friends from Hillsboro, N. C., mailed us a check for $5.00. We received two little letters from two of our faithful cousins this morning containing twenty-five cents each for the Easter offering. When the little children come to our rescue and send in their offerings, it makes us think that our undertaking will be a success. It is the small amounts gathered together that makes large amounts. Many persons have become rich by making an article that would sell for a nickel or a dime. Just think if every little boy and every little girl and every member of the Christian Church would send us twenty-five cents each for an offering to help care for these little children what amount it would make. But some will have to give larger amounts to make up for those who do not give anything.

When our Sunday schools make the Easter offering this year, where is the man or woman who cannot make the small sacrifice of twenty-five cents to help out in this offering and help your Sunday school send in as large offering as possible?

We are striving with all our might to pull out of debt this year and we want you to stand by us in the undertaking.

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REPORT FOR MARCH 20, 1918

—o—

Brought forward		$1,092.48
Children's Offerings		
Willie Staylor	$ 0.35	
Mills Wellons Staylor	.35	.70
Sunday School Monthly Offerings		
Eastern Virginia Conference:		
Berea	2.00	
Isle of Wight	3.26	
Ingrams	3.00	
Franklin	5.00	
New Lebanon	3.00	
Portsmouth	3.00	
Ivor	2.00	
Berea (Nansemond)	10.00	
Western North Carolina Conference:		
Grace's Chapel	3.00	
Pleasant Hill	4.00	
North Carolina and Virginia Conference:		
New Lebanon	2.45	
New Lebanon Baraca Class	1.00	
Lebanon	1.59	
Bethel	2.65	
Eastern North Carolina Conference:		
Piney Plains	4.68	
Sanford	4.70	
Virginia Valley Central Conference:		
Timber Ridge	1.37	
Antioch	1.00	
Georgia and Alabama Conference:		
Richland, Ga.	1.00	
Kite, Ga.	4.00	52.70
Easter Offerings		
A friend, Harrisonburg, Va.	10.00	
Mr. and Mrs. W. O. Bulla, Hillsboro, N. C.	5.00	15.00
Total for the week		$ 78.40
Grand total		1,170.88

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Dear Uncle Charley: Here is my dime for March, and 25 cents for Easter. I hope the Cousins are all well. With best wishes.—*Mills Wellons Staylor, Edenton, N. C.*

You are one of my Easter boys too. One of the first little boys to help us on our Easter offering. I trust you will have plenty of pretty Easter eggs.—*"Uncle Charley."*

Dear Uncle Charley: Here is my dime for the Cousins and 25 cents for Easter. I hope all of the Cousins are well and expecting a grand time for Easter. I will close with love to all the Cousins. From your little boy.—*Willie Staylor.*

I am glad you are coming to my rescue on the Easter offering. We hope to reach the goal.—*"Uncle Charley."*

———: o :———

WHEN GOD FAVORED HIM

—o—

We often think it a great favor when people tell us how good we are, or how kind, or strong, or helpful. But have we learned to thank God when the favors of just the opposite sort come? An epitaph, it was said, was "set down by an honest man as meet for his own tombstone: 'Antony Benezet was a poor creature, and, through divine favor, was enabled to know it.'" It is a great day of privilege for any man when, through the love and favor and grace of God, he realizes what he actually is. Only God's favor can graciously disclose to him that by nature he is "dead through trespasses and sin"; that he is wholly under the power of Satan, and is a son of disobedience; that he is living in the lusts of his flesh, and is a child of wrath; that he is not only hopelessly poor, but at enmity against God, having no hope and without God. When through divine favor he is enabled to know all this of himself, then there is hope that he will hunger and thirst to be saved, and that he will believe on the Lord Jesus Christ and be saved. Let us thank our loving God and Savior for every favor from His hand that shows us what we are, and that keeps reminding us of our incessant need of Himself as the only but sure escape from ourselves.—*Sunday School Times.*

WHY?

—o—

"But why can't we have it?" the children will say,
When something they long for is taken away;
And we tell them that when they are older they'll know
The reason for that which now puzzles them so,
And see it was best. Then we stop with a sigh,
For we who are older still want to know why.

When come the dark days that must sure come to each,
And something we long for is just out of reach,
Or the one that we loved so and toiled for is gone,
And left us to finish life's journey alone—
Then we in our trouble and loneliness cry,
And say, like the children, "I cannot see why."

Then sweet are the words, "Weary heart be at rest,
Thy Father who loves thee, He knows what is best."
And it may be some day in that fair land of light
He will show us the why and we'll see it was right.
He'll never forsake us, but always stand by;
We must trust in His love, though we cannot see why.

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THE DESPISED SEED ONIONS

—o—

"I've done set out all the large ones, father," said Harry. "I'm going to throw all those little old things away—I've got the bed full."

The little old things Harry was speaking about were small onion sets. Harry lived in the country and had been helping his father in the garden by putting out the onion bed.

Mr. Byrd stood looking down at the small sets for a moment before replying.

"Looks like it's a shame to throw all these away just because they are little," he said at last. "If they were put out carefully and tended like the larger ones they would make big, fine onions. Of course, they're troublesome to put out, but it seems to me they ought to have a chance to show what they could do in the way of growing. It just doesn't looks right to throw them away because they are little."

Harry looked at his father, then looked down at the tiny onion sets.

"I guess I could rake up another bed for those, father," he said slowly. "I didn't think about them wanting a chance to grow or anything like that."

"Suppose you do that" returned Mr. Byrd "and whatever you raise you may have for your own, to sell or do what you please with."

Harry, looking at the slender little sets, had grave doubts about their growing into anything big enough to sell, but he made up his mind to give them a chance, so he set about to make the best bed for them that could be made by a small boy, and when it was finished he carefully put out the litle onion sets—not one was thrown away. He was a very tired little boy when the last one had been planted, but his father came by and said it was a very fine looking bed, indeed, and so Harry almost forgot how his knees and back hurt. He felt very proud of the work he had done, even if the little sets refused to come up and grow for him.

Six days later Harry went down to the garden one morning to see if there was any sign of growing things in his onion bed; there had been a warm, gentle spring rain during the night and Harry gave a little cry as he looked. His onion bed was covered with tiny green shoots—not one little set had failed to come up. He ran back to tell his father the wonderful news.

"And will they keep growing, father?" he asked.

"If they are worked, they will," said Mr. Byrd heartily.

"Then you can just bet they'll grow," answered Harry.

And they did grow, for never was an onion bed better tended.

There came a day when they were ready to be taken up. And when they were all up and measured, there were five bushels.

Harry's face fairly beamed with pride.

"Just think, father," he said, "'I was going to throw them away 'cause they were so little."

"Little opportunities, like little onions, often grow into big ones," returned Harry's father. "Always remember the lesson of the little onions, my son, and do not forget, among other things, that kind acts, however small they seem, may be seeds that will grow into something big and fine, so plant as many little seeds of kindness as you can."—*Exchange.*

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TENNYSON AND THE PONY

—o—

Tennyson, the great poet, was once stalled at a little country station with a heavy parcel of books. His carriage had somehow failed to meet him, and when one of the neighbors offered him a "lift" he was glad to accept. The "lift" was a small pony and cart, with two heavy men and the load of books to draw. Tennyson, who, like all great men, was kind-hearted, said that the load was too much for the pony and suggested that going up the steep hills he walk with the driver in front. This they did, but after going some distance they found that the books had dropped out along the road somewhere.

The pony's owner asked Tennyson to stand at the pony's head while he went back after the books. (I think myself that knowing the pony, as he doubtless did, this was a bit wicked of him.) When he returned the pony was very quiet and the driver wondered, for the pony disliked strangers. You can imagine his surprise when he found that Tennyson had kept the animal quiet by holding a watch close to his ear! Who would have thought of this but a genius.—*Selected.*

———:o:———

Now is a good time to renew your Sunday school forces. The spring weather is favorable.

SUNDAY SCHOOL LESSON—MARCH 31

(By G. O. LANKFORD)

JESUS OUR EXAMPLE IN SERVICE

(Review) Phil. 2:1-11

Golden Text: "Have this mind in you, which was also in Christ Jesus."—Phil. 2:5.

Many characteristics of Jesus as our example in service suggest themselves as one meditates on the lessons studied during the quarter. All of these characteristics add beauty and attractiveness to Jesus as Savior and servant. That which He was the disciple is to be, for He has given us an example that we should follow in His steps. As a servant, Jesus was willing, obedient, prayerful, enthusiasite, optimistic, persistent and unselfish, all of which qualities are attainable by the disciples of Christ. Notice, however, is given here to only three of these traits of the character of Christ, as suggested in the Scripture for the day's lesson.

1. **Unselfishness**—"Let each esteem other better than themselves" (Verse3). "Look not every man on his own things, but every man also on the things of others" (Verse 4). That which the Scripture writer of these words urges upon those to whom he wrote, Jesus had already lived as a practical example. The Master always placed the interests of others above His own, making the welfare of others for time and for eternity the chief and only concern of His service. To love one's neighbor as one's self is to move in the realm of Christ-like activity, but to love others more than one's selv as did Jesus, is to enter into a still higher realm of the Christian's opportunities and possibilities. Jesus loved and served others not as Himself but more than Himself. He was unselfish to the point of laying down His life for His friends. There is no such thing as a selfish Christian. Jesus did nothing for Himself in a selfish way, but all for others. Let the disciple be and do like Him.

2. **Humility**—"He humbled Himself" (Verse8). And we learn in verse 7 that He made Himself of no reputation. He who was and is one with God was willing to be made in the likeness of man and then took upon Himself the form of a servant. While made in the likeness of man He was unlike man in that He sought no "reputation" for Himself. It was not reputation He came to win, but to build a character and win a lost world. Reputation may easily pass away, while character, one essential of which is humility, abides forever. Position is not so important as power, and power, the power of God, has never been manifested and can never be manifested through the self-exalted life. "Pride goeth before distruction and an haughty spirit before a fall," but "By humility and the fear of the Lord are **riches**, and **honor** and **life.**"

3. **Obedience**—In verse 8 is brought to our attention the obedience of Jesus, and this obedience led to His death on the cross. He was a servant, but an obedient servant. The will of Christ was always subservient to the will of God. Jesus declared that He came not to do His own will, but the Father's will. In Gethsemane the Master cried, "Thy will be done," His will was unrelenting in doing His Father's will. His was the absolutely obedient life. Through this obedience the Redeemer of men went down to the grave. For this passion God hath highly exalted Him and given Him a name "above every name." The unselfish, humble, obedient servant of God in the church, in the Sunday school, in the world, is one of the crying needs of the present hour. If you would please God, obey; if you would fill your place among your fellows, obey; if you would get the most out of life and put the most into life, obey; if you desire to live with Christ, and for Christ here that you may reign with Him hereafter, obey. To obey is the way.

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An Endeavorer in the aero service in Texas collected ten cents from each of eighty-seven men in the regiment to help the work of Christian Endeavor in Ohio.

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St. Paul's English Lutheran society, Baltimore, Md., recently secured 235 members for the Red Cross. The society has sent forty air-cushions, among other gifts to its boys in camp.

CHRISTIAN ENDEAVOR LESSON—MARCH 31

(By H. S. HARDCASTLE)

LESSONS FROM THE RISEN CHRIST'S FORTY DAYS

John 21:10-17

It was after the weary fishermen had toiled all night and had caught nothing that Jesus appeared unto them, although at that time they did not know that it was He. At His direction they cast the net into the sea, and they were rewarded by a handsome catch of "great fishes." It was then that they recognized Jesus, and Peter with his impetuous zeal jumped from the boat, and rushed to the feet of his Lord, whom he had so faithlessly denied. And thus it is in our own lives. Jesus appears to us in the commonplace things of life; in the ordinary relationships of life's activities. He oftentimes comes when we are discouraged after fruitless efforts. At His direction we are guided into fruitful results. And like Peter of old, we should make haste to fall at the feet of our Lord, whom we so often deny.

Christ showed the same affection for his disciples after his resurrection that he showed before his death. He sought that fellowship with them, and He evidenced the same care in providing for their physical and spiritual wants, as He did when he said to the soldiers in the Garden of Gethsemane, "Let these depart." He was ever mindful of others; ever forgetful of self.

After they had finished the meal, Jesus turned to Peter and said, "Simon, son of Jonas, lovest thou me more than these?" It was a pertinent question, for Peter had emphatically declared, even before some of the men now before him, that though others might deny their Lord, he (Peter) would remain faithful even until death. Moreover, Jesus used the word for love which means the love of reason, intelligently directed love, and not the impulsive love, instinctive affection. Peter answered, "Lord, Thou knowest that I love thee," but he did not use the word for love which Christ used. The second time Jesus asked him the same question. Again Peter replied. Then Jesus used another word for love and Peter replied that he loved him truly in that sense. The central fact of the whole thing is that it was a test of discipleship. And so it is with us. The test of our discipleship for Christ, as Abbott says, is not by asking permission to do great things (as to walk on the waves), not by refusing to accept His humiliation for us(as by refusing to allow Him to wash our feet), nor yet by professing what we will do in the hour of difficulty or danger (as by the assurance, "I will not deny thee"), nor by entering into fierce battle against His foes (as by drawing the sword on Malchus), but by laying down the life in quiet humble, self-denying service for the Master's sheep—the followers of Christ, the wanderers from the fold, the weakest and the feeblest in the fold.

Jesus comes to each of His disciples with this same question today. It is the test of our love for Him, for He says, "If ye love Me, ye will keep my commandments." In another place He tells us that we are His friends if we keep His commandments.

But there is another lesson of special significance to us as weak human beings who want to follow Christ. Although Peter had denied Him, he had gone to Him in humility and repentance and Jesus still offered to him a large part in the establishment of His Kingdom. And so it is with us. He is willing to reinstate us, if we but turn to Him in confession and repentance, and He can use us largely in His service, if we but lend ourselves to His influence.

———:0:———

Two pastors changed fields last fall in a certain Conference. One of the pastors is always sending us new subscriptions. The other writes that he cannot get his people to subscribe for THE SUN. THE SUN-working pastor is now in the field where no subscriptions could be secured and is sending in fine reports. In the other field we are losing all the while, many of the old subscribers dropping off and not a new subscription has been received since Conference.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

MOORE-SHARPE

On March 10, 1918, Mr. George C. Moore and Miss Clara Sharpe were united in marriage in Mt. Bethel Christian church. They are splendid young people, and active members of New Lebanon Christian church.

L. I. Cox.

—o—

LLOYD-BEASLEY

Married March 3, 1918, by W. G. Clements at his home in Morrisville, Wake county, N. C., Miss Flossie Belle Beasley to Mr. Eugene Wyatt Lloyd. May God's blessings attend them.

W. G. Clements.

ON WHEATLESS DAYS

USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT.

OBITUARIES

HOPPER

James Bruce Hopper departed this life February 9, 1918. He was a member of Happy Home church. He expressed his willingness to meet God. Aged 31 years. He leaves a wife, two children, father, mother, one sister, and two brothers to mourn their loss. God bless the bereaved. Funeral by the pastor.

P. T. KLAPP.

—o—

TATE

Carl Matthias Tate, infant son of William and Essie Tate, died March 1, 1918, at the age of seventeen months and two days. While little Carl's stay on earth was short, he was here long enough to entwine himself about the hearts of his loved ones, and thus leave them very sad and lonely by his early death. A very sympathetic congregation gathered at Antioch to attend the funeral services on Sunday, March 3. May God comfort the bereaved.

A. W. ANDES.

—o—

BRADY

B. F Brady departed this life on the morning of February 23, 1918, and was laid to rest in the cemetery at Antioch Christian church, Randolph county, N. C. He had been a faithful member of the church of this place for many years. He left testimony behind that he was going to "rest." He leaves to mourn their loss, his wife and five children, one brother, two half brothers and a large circle of relatives and friends. May the good Lord bless the bereaved with His sustaining grace and comfort.

H. A. ALBRIGHT.

—o—

LINDSEY

Thomas Goodman Lindsey died March 5, 1918, at the age of 73 years, 2 months nd 11 days. One brother, two sisters and two sons and one daughter survive him.

He became a Christian when quite young, and was ever regarded as a good man. Speaking of his piety, a neighbor said "His equal would be hard to find." In a short talk at the funeral Brother Will Long said, "His examples I would not be afraid to follow."

Funeral services conducted from Damascus Christian church by the writer assisted by Rev. Joseph McCauley. Interment in church cemetery. The Lord comfort the sorrowing.

B. J. HOWARD.

—o—

HUFFINES

Jeremiah M. Huffines was born May 28, 1858, and died February 18, 1918. He was married twice, and the father of seven children. He is survived by his second companion and three children, one daughter and two sons. Brother Huffines suffered a stroke of paralysis about eighteen years ago, which rendered him partially helpless, and about two years ago he became almost totally helpless. His afflictions were great. Through all the years his companion faithfully cared for him. She was wonderfully strengthened for her responsibilities. He was a member of the Christian Church and though afflicted he attended with great regularity until he became totally helpless. The funeral was conducted from the home by his pastor and the interment made in the Burlington cemetery.

J. W. HARRELL.

—o—

RESOLUTIONS OF RESPECT—HINES

God in His infinite wisdom has seen fit to remove from our church at Hine's Chapel one of her true and most devoted members, our sister, Mrs. Sarah Louise Hines. Although unable to attend her church in the last year of her life she never ceased to hold her pastor, the church and Ladies Aid Society most sacred in her heart's memories. The death summons came for her in Wesley Long hospital, where she had been about one month.

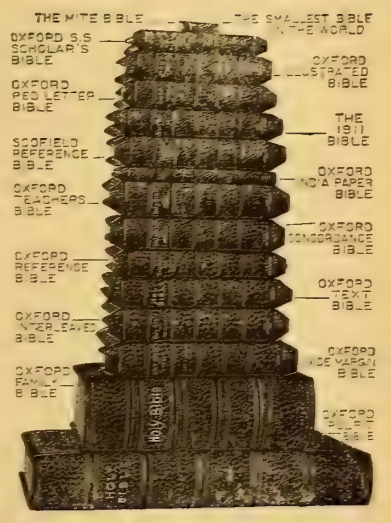
Therefore be it resolved:

First, That in her death Hine's Chapel has lost one of her most loyal workers and helpers;

Second, That her friends bow in humble submission to the will of our Heavenly Father, who doeth all things well;

Third, That a copy of these resolutions be placed upon the record of our Society and a copy sent to The Christian Sun for publication.

MRS. LUTHER E. HOWERTON,
MRS. TURNER SMITH,
MRS. JAMES J. BUSICK.



BIBLES, BIBLES, BIBLES

Bibles of all kinds and at various prices.

Call or write

THE CHRISTIAN SUN
Elon College, N. C.

THE CHURCH PEOPLE AND THE CHURCH PAPER

—o—

I enjoy reading THE SUN so much. —*Mrs. N. E. Smith, Clarksville, Va.*

—o—

I have enjoyed THE SUN very much.—*Mrs. A. F. Meeler, Leasburg, N. C.*

—o—

We enjoy THE SUN and will continue subscribing for it.—*O. S. Boyd, News Ferry, Va.*

—o—

Keep sending THE SUN as I would not do without it.—*Mrs. D. S. Harrell, Gates, N. C.*

—o—

Let THE SUN continue to shine in my home.—*Mrs. John H. Farmer, News Ferry, Va.*

—o—

Just can't do without THE SUN. Long may it shine.—*W. H. Etheredge, Selma, N. C.*

HA--HAS!

A man who owns a candle this winter doesn't know whether to burn it or eat it.—*New York Sun.*

—o—

"Didn't you feel homesick sometimes, Dennis?"

"Sure; but I used to look at your photograph, and then I didn't feel homesick any more!"—*Bytander (London.)*

—o—

Daughter (weeping bitterly): "Oh, do have pity, papa, and let Edward and me be happy."

Papa (naturalist, furiously): "What! You think of matrimony, when you don't even know how many vertebrae there are in the spinal column of a lizard!"—*The Christian Register.*

—o—

A truly eloquent person in the South had been preaching for an hour or so on the immortality of the soul.

"I looked at the mountain," he declaimed, "and could not help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' I gazed upon the ocean and cried, 'Mighty as you are, you will eventually dry up, but not I.' "—*Selected.*

—o—

It was at the training camp, and an accident had occurred while a company was engaged in repelling an attack by the "enemy." The captain was investigating.

Captain: "Can you tell me what caused the accidental explosion of that bomb in our trench?"

Raw One: "Y'see, captain, you instructed us to light the fuse, count five an' throw the bomb. Well, one of the boys, who stutters, got stuck on f-f-f-four."

REPORT OF THE CONDITION

OF THE

Elon Banking & Trust Company

at Elon College, in the State of North Carolina, at the close of business Mar. 5, 1918.

RESOURCES

Loans and discounts	$21 715 01
Overdrafts unsecured	1 161 26
United States Bonds on hand	500 00
Banking houses, $1480.38; Furniture and fixtures, $1063.58	2 543 96
Demand Loans	300 00
Due from National Banks	9 777 01
Due from State banks and bankers	
Cash items	630 11
Gold coin	582 50
Silver coin, including all minor coin currency	283 46
National bank notes and other U. S. notes	1 341 00
Trust investments—Thrift Stamps	40 75
Customers' liability on acceptances—War Saving Stamp	417 13
Total	$39 292 19

LIABILITIES

Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	62 40
Bills Payable	
Deposits subject to check	21 628 34
Time Certificates of Deposit	11 554 78
Cashier's checks outstanding	45 67
Certified Checks	1 00
Total	$ 39 292 19

March 15, 1918.

State of North Carolina, County of Alamance, ss:

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 15th day of March, 1918.

J. J. LAMBETH, J. P.

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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WOMEN DOING FARM WORK IN FRANCE

Volume LXX WEDNESDAY, MARCH 27, 1918 Number 13

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

AS WE WERE THINKING

Yes, people think a great deal while riding on trains. They think of their first ride on a train, their best ride and their worst ride. They think of the modes of travel, the ways of travel, and certainly how slow they are traveling. Yes, *many* think of the "poor" service that railroads render while few are sensible enough to appreciate these "soulless" (?) carriers. And there is certainly one thing that all of us think about when we try to write on the train—that is the good springs in the seat.

* * * *

We are thinking of the people who travel, the way they act and do. Refined, polite and genteel, they are, most of them, but custom makes it so that a lady may have to stand in the aisle while a gentleman (?) and his baggage occupy a comfortable seat. These things ought not so to be and we know nothing better to change it than Christian home training. It all goes back to the home, for that is the source of development for all of us.

* * * *

Recently two good men were discussing in our presence the difference of living a Christian life in a good environment and living in a bad environment. Theologians may not agree on points of this kind, but there is a difference with the man who leaves home hearing a "good-bye" and "I wish you lots of success," and the man who knows that his going is a pleasure to those left behind. Or the welcome upon the return from the day's toil made from a heart of genuine love, with words that sound like angelic whispers cannot help but make life easier to live and heaven more real. Which man was right (for they differed), is for you to say, dear reader, but remember the parable of the tares.

* * * *

But if a man is able to live a Christian life all right in all kinds of places and circumstances, there is no use of torturing ourselves to see how much we can stand. Is the Christian life full of trials and troubles, filled with temptations and hard to live? Why, no. It is the easiest life to live—and we have always put a question mark down about the fellow who is always talking about what he had to give up in order to be a Christian. Why, bless your soul, you don't have to give up anything. Astonishment! Astonishment!! Yes, that is what we mean. Here is the point: You have to *stop* working for the Devil and *begin* working for the Lord. And when we say stop, we mean STOP and not have your name on the pay roll of two corporations. Do you get what we mean? This train does not allow us to go into details, and the printer will be glad that we do not after he sees this writing.

* * * *

"Candy, peanuts, chewing gum, evening papers," cries out the boy in blue. We wonder when the day will come when his tone will be changed into "Bibles, Church papers and good reading." And why are not religious papers offered for sale on trains? Do not persons interested in such ever travel? Certainly, and one of these days some man is going to offer to news agencies a publication of a religious nature, and in so doing spread the Gospel of love and not the excitement of hate and the world's horrors. But that is a dream that some man may realize when we are "asleep."

* * * *

What a joy it is to think of a friendship that is of true value and 100 per cent plus. Such is the thought as we think of the many good things that we read each week in letters coming to us. Our people—these folks of the Christian Church—are kind, and few have weak knees in a crisis, they hold up the man's hands who tries. God bless them and theirs.

* * * *

"We must—I say that *we must,*" said a real leader of our denomination the other day as he slapped us on the shoulder, "Give our young ministers a larger view of their work or else the weak places will never be built up." Exactly! The man who goes out to preach and has never heard any one preach save himself is a poor judge of what preaching is. The man who continues the humdrum way of conducting a service will soon find his flock grazing on other hills and watched over by other shepherds.

* * * *

Twenty-two car loads of "Sammies" pass us as we wait. They are not all "Sammies." There are "Johnnies," "Jimmies," "Henries" and other sons of familiar names. To the government they are "the boys"—they are "Sammies," but to mother they are *the boy*—just "Jimmie," just "Henry." "God bless and keep my boy" will be uttered enough tonight to make the largest book ever written. May heaven's blessing watch these boys—these men—as they go to defend us.

* * * *

This is delightful think that we are doing—delightful to us—but tomorrow we shall face strangers and endeavor to bring a message of love for Him and His cause, and the pen must be dropped and rest sought.

* * * *

God bless these lines to the good of some one and accept this service in His name!

o——o

When a thief robs a man, the thief is prosecuted if caught, but when the Devil robs a man nothing is said.

o——o

Don't leave your pastor's sermon in the church. It might spoil before next preaching day.

WITH OTHER EDITORS

—o—

Sinful Forgetfulness

The man or the woman who has "left all to follow Jesus," who has dedicated his life for the salvation and welfare of others, who has sacrificed earthly prospects for heavenly gain is the last person to complain because of increasing straitened circumstances or neglect, either intentionally or otherwise. He is not generally heard vociferously complaining; few of them threaten to strike or take up some other occupation only as a last resort; he withholds not the slightest service. Yet to allow them to suffer because of this spirit is nothing less than sinful neglect of duty.—*Wesleyan Methodist.*

—o—

The True Deficit

"Church deficit" is a term which scarcely seems to require a definition. But here is a minister telling the Methodists of St. Louis that they are all wrong in supposing that it can be reckoned in dollars and cents. He scouts the idea that it is the excess of expenditure over income. "The true deficit," says this innovator, "is the difference between the moral, social, and religious influence the church might exert in its neighborhood and the influence it actually does exert." The definition comes from Dr. Charles E. Carroll, of Denver, who has been conducting surveys in Denver and St. Louis, with the object of determining, by securing accurate religious information, the exact amount of such deficit in certain parishes.—(*New York*) *Christian Advocate.*

—o—

"OMissionaries"

Mission work three thousand miles away and missionary opportunities in our own street seem to have little in common, and many would-be missionaries at long range prove to be little more than "omissionaries" in the chances and calls near by. It seems hard for some of us—perhaps for most of us—to realize that going "into all the world" with the gospel means going to the next house as well as into the interior of Africa and the remotest stretches of Asia, and that the "every creature" of the commission includes the man we meet on the street, the woman who sits with us at the table at dinner, the maid in the kitchen, as really as the people on the other side of the globe whom we have never seen and whose names and even whose language we can never know.—*The Watchman-Examiner.*

—o—

The Price

The people must never forget that faithfulness, vigilance, and devotion to God are the price of the prosperity and perpetuity of our nation and that its safety and advancement are dependent upon consecrated patriotism in its fullest sense. If consecration and faithfulness prevail, Jehoviah will appear with his right hand laid bare; and even that giant evil, the liquor traffic, and all lesser wrongs will be surely vanquished. God will enter into the social life of the nation; and with His entrance all social impurities that fill our cities with white chapels will disappear, and the white slave traffic will be a thing of the past, the Christian Sabbath will be maintained, political corruption will be unknown, and all industrial questions will be solved to the satisfaction of all interested parties, the employers as well as the employees.—*Central Christian Advocate.*

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Against Hate

We are against hate as a stimulant to war, not only because we and our allies have found no need of it, but because the Master Himself never indulged it. The Master felt indignation. Never did any other approach him in the use of invective. But always at the other end of His indignation was His love. He never resisted a personal wrong done Himself, but His indignation and wrath fell upon wrong done others. And, like the Master, we must pity our German foes, but in fiery indignation we must surrender our lives and our wealth and our all rather than see them undermine the moral foundations of our civilization.—*Texas Christian Advocate.*

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A Testing Time

The days are growing longer. More than half of winter by the calendar is gone. Spring is coming. Why not let it come first in the quiet faith of our hearts, even though the ways are hard and the world confused by war and the coal bin far below its normal level at this time of year? We suffer, but we suffer and endure together. There is no animus of God or of the weather man against us personally. We are tested. But that is what life is for. And we are told on high authority that this testing worketh for us more and more exceedingly an eternal weight of glory.—*The Congregationalist and Advance.*

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The Gospel According to Us

Consciously or unconsciously we are all day by day commending or condemning the evangel of Jesus. If we are true followers of his, Christianity will be rendered a fair and lovely thing in the eyes of our fellow men. Moreover, it is the gospel according to us. Each one of us can supply a somewhat different interpretation of the one divine truth, just as many different varieties of flowers spring from a common soil. Such variety of Christian experience and expression not only proves the richness of the human mind, but also adds to the glory of the Father who, by many diverse and yet converging paths, is bringing a multitude of "sons unto glory." The great Gospels of Matthew, Mark, Luke, and John need in every age to be supplemented by the gospels "according to" every member of every church.—*Zion's Herald.*

———:o:———

"Childhood memories are the only memories with no taint. Every life begins in a cloudless morning so far as the soul is concerned. The pure eyes of childhood look straight through to God. Let us, O men, go back to childhood's memories, and know that there we saw highest into the great, eternal things which lie at th ecenter of the perfect life, and the perfect truth."

———:o:———

This issue of THE SUN goes to press while the Editor is away on a trip to Norfolk, Va.

A SUITABLE TIME FOR UNION

—o—

The spirit of church federation is in the air. During recent years public sentiment has swung a long way toward the union of all believers. Various causes have been in operation as contributing factors in bringing upon us the present status of things in denominational circles. Among these directing agencies should be noted the interdenominational Sunday school movement, the Federal Council of the Churches of Christ, state and national campaigns against certain forms of vice and crime, Christian Missions at home and abroad, and the present cooperative Christian work among our men of the army and navy. The denominations have come to understand each other better, and because of this better understanding there has arisen a wider sympathy one for the other.

With the progress that has already been made in the direction of a closer fellowship of all the people of God, surely the time has come when it would please God for the Christians and Disciples, the two churches that have preached Christian union since their organization, to sink their differences in the love of Christ, and cease their quarreling and begin in a Christ-like way the practice of brotherly love. We have preached Christian union; let us begin to practice it in its widest sense. Doubtless the interests of the Kingdom would be advanced greatly by a real union of the two churches. Before this can be accomplished each must forgive the other, and learn how to pray on common ground.

G. O. Lankford.

Berkley, Va.

———:o:———

UNION OF THE DISCIPLES AND THE CHRISTIANS

—o—

I have always favored a union of God's true followers. But it must be a real union and not a swallowing process of the weaker by the stronger. What is this we hear in favor of a union of the Christians with the Disciples? It is simply this: We know the Disciples have tried to rob us of our name, our history, our pioneer men, our members and our churches, and to some extent they have succeeded. We propose to unite with them, and thus place our stamp of approval upon this whole robbing business. We know we have thrust our heads into the hornet nest before, and have never recovered, and yet we propose to thrust it in again. We know they are generally recognized as the greatest proselyters in the world, but we propose to endorse this by uniting with them. We know they have tried and are trying every day to filch money from our churches even after repeated and persistent protests on our part, but we propose to show how well we like this by uniting with them. We know their creed debars many of God's people from their membership, yet we propose to throw away our creed (the Bible), our right of private judgment and our liberty of conscience, and swallow baptism by immersion only for the remission of sins, while they swallow us like the snake does the toad.

The charges made above are not born of malice, for I bear the Disciples no ill will, but these things are matters of history, are actual facts, and cannot be rubbed out.

There are many excellent Christian people among the Disciples, and some of them are dear friends of mine, but let us see on the part of the church as a whole sincere repentance and a great reform, and then we will see what can be done, but until then *no, a thousand times no.*

A. W. Andes.

Harrisonburg, Va.

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THE UNION OF THE TWO CHURCHES

—o—

In the Gospel of St. John our dear Savior prayed five times to His Father that his people might be one as he and His Father were one. Of course He meant on Bible terms, and not on man made schemes. He did not mean that one denomination should swallow another up because of their numerical strength, but that the world might believe that His Father had sent Him, and, therefore for his glory. He, Jesus, wanted His people to be as much of the same mind as He and His Father were. The apostle said, "Brethren be of one mind," that is on Bible terms. I believe the government of the Christian Church is strictly Biblical, for we take the Bible *only* as our rule of faith and practice, and surely no denomination would expect us to compromise. I do not believe that our Disciple brethren would accept the fifth Cardinal Principle of the Christian Church, neither do I believe our people would be willing to give it up. Be it understood that I am for union on Bible terms, without compromise. I do pray that the Lord's prayer may be answered in the union of His people. When he comes be answered in the union of His people. When He comes shall He find us divided?

P. T. Klapp.

Elon College, N. C.

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CHRISTIANS AND DISCIPLES

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Some of our folks seem to hope that these two bodies of people may unite, others seem to be afraid that they will and others seem to think it impossible. Should we unite with the Disciples because they are more of a missionary people than we? Then why not unite with the Presbyterians, for instance? They seem to be more missionary than we. Should we unite with them because they are a much larger body, that we may get rid of our smallness? Then why not join in with a denomination that is larger still? But some one says that it was to discuss fraternal relations that the Norfolk meeting, for April 2, was called. Very well, we are willing.

There are some points on which we differ widely. But should that be an insurmountable barrier, when neither one of the two bodies are agreed on all points? Why should we condemn the Disciples for their insistence on immersion when some ministers and churches among the Christians will not tolerate any mode but immersion.

We expect good to come from the Norfolk meeting, at least to the extent of a better understanding of each other. It will result in a deeper confirmation or a yield-

ing on some points. If the two bodies are to get together there will have to be some traveling on the part of both.

Many of our people think that we have not much ground to yeild. We have thought our position was so Biblical that other folks ought to take notice. And it is encouraging that the union spirit of this age makes use of the position that we hold. Let us not get scared and run away. If we could engraft some of the aggressive and missionary spirit of the Disciples on to our stock of broad Biblical principles it seems that it ought to make a good cross, and the fruit ought to be good. Let the platform be broad enough to include all of the Lord's people, with Christian character as the test, and the object the giving a knowledge of Christ to the world and not the fostering of some theological dogma.

Dendron, Va. W. D. HARWARD.

———:o:———

EFFORTS OF CHURCH UNION

The United Brethren and the Methodist Protestant Churches entered upon an effort to unite. During a number of years the commissions of the two denominations labored earnestly for organic union. Nearly all the leaders of both churches were in favor of it. The difficulties arose with large sections of both denominations where they were strong numerically and did not see any need of union of any kind. Those sections threatened legal proceedings if the union effort were carried forward, and no one wanted to present to the world a scene of church litigation in an effort to secure union. Finally the effort was dropped, with the best feelings between the churches.

The time was not ripe for such a union. In the meantime, one college, the Kansas City University, is being operated jointly by the two denominations, an example of cooperation.— *The Watchman* (United Brethren.)

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CHRISTIAN AND DISCIPLES UNION

We publish on another page an article by Rev. A. E. Bagby of Newmarket, urging Disciple Union. It is too soon yet to give an opinion on a subject that would involve such far-reaching results. We are not in a position moreover, to advise our brethren of the United States what to do. As for our work in Canada we are perfectly willing to express an opinion when it seems advisable so to do.

The Disciples owe their progress to their aggressiveness and unity of belief. The latter characteristic, however, cannot be urged as definitely now owing to the influence of higher criticism. There is now serious discussion in this household of faith.

They have, however, Home Missionary plans that we very much admire, and the tenacity with which they cherish and spread their views makes the organization of new churches comparatively easy.

It may not be out of place, however, to offer a kindly query—are we to follow the Apostles or Christ? If we can follow Christ and have the Apostles for company all the better. But whether we are to accept certain decisions of the Apostolic church as binding in the sense that we regard Christ's commands as vital—that is another matter!—*Christian Vanguard.*

"JUST COMMON FELLOWS"

—o—

Was the ministry of the Christian Church complimented by the following appraisal?

Some time ago a man came to my study who introduced himself as nearly as I can recall in the following manner. "Elder, you don't know me and I don't know you, but I need a friend and some one to help me. I don't know a soul in this whole city. I have hunted you up because about forty years ago, when I was a boy out in Ohio, I used to see the ministers of the Christian Church and they always seemed to be just common fellows, not stuck up, and willing to help *any*body."

Then he told me his story. It was the story which sin has often written in our world, with no attempt to break its monotony except by changing actors in the gruesome tragedy. He had fallen through drink, fallen as far as actual crime. For ten years he had been paying the penalty for it in the Ohio penitentiary. He was but a few days out of his imprisonment on parole. By permission from the warden he had come to a nearby New York city, expecting to start his life anew, with the help of an old friend. The friend had moved some months before. He must have another friend for he could not write. His reports must be made regularly to the Ohio institution. As a condition of his parole, the officials there must be informed immediately of his whereabouts and the reason for any change in his plans. A failure to do this would cause the recall of his liberty. He wanted neither food, nor clothing. Of these he had plenty, even to a substantial showing of Liberty Bonds. What he did need was a friend upon whose help he could depend and to whom he could entrust his dreaded secret, the divulgence of which might at any time blast his future prospects.

He had never seen the man to whom he applied for such friendship, nor had he any recommendations of him. He did not even know his name until he came to the city. The only credentials which the minister had to the confidence of this unfortunate help-needing man was that six hundred miles away and four decades ago, servants of God of the same Church and faith impressed a boy in his pre-wayward days, that they were sincere, sympathetic and approachable. The paroled brother who banked on these qualities has through quite an extended period proven himself worthy of them and has brought the writer a real blessing in results.

Perhaps those "common fellows" of forty years ago oftimes felt apology for themselves. Probably they never inventoried heavily those qualities which were an asset to another man's ministry long afterward. if they can know it now, it must accentuate their celestial joys. We men of today ought to be heartened by this little incident. We are mostly without either qualities or deeds of distinction, but we can be "just common fellows, not stuck up and willing to help anybody."

Does not this seem to be almost in imitation of One who "ate with publicans and sinners" and whom the common people heard gladly? He "went about doing good," making such an impression upon "unlearned and ignorant men that the people marvelled and took knowl-

edge of them that they had been with Jesus." To the folks of his own village he declared "The spirit of the Lord is upon me, *because* he hath anointed me to preach the gospel to the poor." He submitted the climatic proof of what he was to an imprisoned devotee as "the poor have the gospel preached unto them."

Later the great apostle reemphasized the same principle: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to confound the wise and God has chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it is written, He that glorieth, let him glory in the Lord."

F. G. COFFIN.

Albany, N. Y.

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PREACHERS' PENSIONS

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In these days of marked progress and elaborate publicity all worthy topics and objects should have due consideration. The call to duty is the most popular call of the age; the note that heralds this plea is the most frequently touched chord of the whole category. If progress is not made it will be because the incessant vibrations are falling on listless ears and lukewarm hearts.

The objects of my plea are for the most worthy men this side the gates of heaven. These men are the superannuated ministers of our Church. These men have done more to make the world safe for Christian democracy than any set of men. They have led in every good cause; they have tried to make us better citizens for earth and thus prepare us for heavenly citizenship. And to our shame they have done this on starvation salaries, tottering on the verge of poverty. We cannot afford to forget nor neglect these faithful servants of God. Their last days should be the happiest days of their long and useful lives. But this cannot be their happy lot if they are pinched by the fingers of poverty. We should see to it that as they approach the sunset of life with tottering feet and trembling voices—feet that have spanned the space to reach the "watchful waiting" souls and voices that have fed these souls with the Bread of Life—that they approach the culmination of their earthly pilgrimage in ease and comfort.

This is not an ideal beyond our reach. We now have an opportunity to make this ideal a reality with these grand old patriarchs. Singleness of purpose is the law of achievement. We may be encumbered with a multitude of duties, but one single purpose wins the victory. We shauld always be so discreet in the selection and dischargement of our duty that we will have no occasion to be ashamed of our action. The day has dawned for action. We must choose the delightful task of ministering with loving generosity to our aged ministers or "give our gifts to another," and endure throughout the ages of eternity the shame and reproach of having the recording angel write the word "disloyalty" against our name.

This call is not a call to benevolence or charity, for our disabled ministers should not be regarded as objects of charity; but as objects of duty. We owe them a debt that must be paid and God forbid that our Lord shall come again and find this debt unpaid!

But somebody will say we are paying the debt from year to year. I am not ready to consider the pittence we pay our retired ministers as an adequate payment of the great debt we owe them. A revelation has come to me by reference to my Annual. I find that the seven conferences which compose the Southern Christian Convention have 222 churches and these all together have a membership of 24,546. By further investigation I find that these churches paid to the Superannuated Fund last year the sum of $464.38. I use the words "paid to the Superannuated Fund" for a purpose, because I find that almost without exception the treasurers of the different conferences report a "balance in the treasury" of the Superannuated Fund, and the amounts run from $$5.00 to $339.00. Some of these conferences (not knowing what else to do with this fund) have ordered it put out on loan, on saving account, and even invested in bonds. This may be businesslike, but it is not acting very considerate toward those who really need this money. Of course I understand that the old ministers who need the use of this money are not in the conference where the "balance" is; but why should we have any star players in God's business? The great need of the Kingdom is team work, and hence I am pleading for only one treasury for the Superannuated Fund in the Southern Christian Convention and let this fund be equally distributed to the recipients of it. In order to do this of course there must be some regulation as to the collection of this Fund, and this should be based on the membership.

Why not get together on this question at the Convention? Our little $464.38 looks pitiful when placed along side the fabulous sums raised by other denominations. The Protestant Episcopal Church has raised $8,500,000 for the support of God's broken down ambassadors; the Methodist Episcopal Church has in its treasury $12,000,000; the Presbyterian Church has $6,559,000 and other denominations are following their example, while the Christian Church, which has just as good men as any of the above denominations, has less than half a thousand dollars which was given for the benefit of our aged ministers, and the larger portion of said amount is invested in bonds, savings accounts and out on loan.

The changing times demand a change in the methods of life. It is obvious that the time has come when a change should be made relative to our Superannuated Fund. Not only do we need more money but we need a more systematic method of distributing this money. These men and their wives who have lived lives of self-denial and sacrifice, lives in which others have found wells of eternal joy and spiritual refreshment—must in

their latter days have our affection, our consideration, and our support in order that their already beautiful lives may blossom with a new hope.

R. F. Brown.

Durham, N. C., 702 Burch Avenue.

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JUST FOR THOUGHT

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Two weeks ago today ninety-five fair young men and women came to Elon for Conference. They were from the colleges of this state. They are volunteers—volunteers not for France, but for Christ and His Kingdom. It was a great time for us all. When men from Turkey, China and Japan opened to us the view of "the fields already *white* unto the harvest," and echoed the commission of the Christ, every one realized that this is a wonderful day of opportunity. We hear the call of our country, and well we may, but we must not forget the call of the heathen and the command of Christ. Such meetings lift us up and compel us to go forward.

There was just one thing about this meeting that caused me grief. Out of all that number of intelligent, consecrated volunteers of the state only two, so far as I know, were members of the Christian Church. Methodists, Baptists, Friends, Presbyterians and others in large numbers, but only two from our own Church. Why should it be? Can you tell? It must not be! The time has come when we must see more of the world than our own little Church. How long shall we be content for China, India and Africa to continue dying by the millions in sin, and disgrace while we comfort ourselves at home in luxury and ease saying, "Am I my brother's keeper?" Surely it is time for us to raise not only $100,000 for Missions in five years, and have two men in college training for the work, but it is time for us to raise $500,000 in one year and send out twenty men while as many more are in rapid preparation. We can do it if we will—and we will. So tonight when you get down on your knees before God just ask Him what part you may have in the *greater* work of the Kingdom. Then if He does not say "Go ye," you will likely hear "Pray ye." If you will all do that, fellow Christians, our delegation will grow and Christ will be glorified.

A Volunteer.

Elon College, N. C., March 22, 1918.

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SUFFOLK LETTER

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I used to tell Elon students that a college is a grindstone and students tools to be ground or sharpened. Schools do not furnish brains, but they do develop brains. A grindstone is not the finest stone, but it is the best to put edge on tools, and tools do their best service when sharpened. Colleges are not the finest buildings, but they are the best to prepare young people for efficient service; and there are many reasons why this is so. It is separate from the life and business of the world. Life is simple at a college. Quiet reigns. An atmosphere is created that inspires student-habits. Education is the supreme thought. Teachers become models of literary ideas and provoke aspiration in young lives. Discipline prepares for after life—work, and contact among students cultivates social and patriotic loyalty. No man lives to himself and no man is educated by himself. A community spirit builds a community life and that lifts young minds above themselves into the ideal of man of the future.

Among the factors that educate are literary societies. On the floor of these halls declamations and debates become patriotic, forensic, religious, and social. Here statesmen, lawyers, preachers and educators are developed. Pool-rooms do not furnish that class of men. Card-tables do not furnish such women as come forth from literary societies. Here women create plans for home, community, and life at its best. Orations and essays among young students always breathe the spirit of purity, refinement, and human progress. Life in college is the sanest, safest, loftiest, and purest in the nation. No other group of young people is as free from taint. Compared with home-life economy is conspicuous among college students. I have often said that it costs less to keep many children in college than to keep them at home. They are safer socially and regular hours is better for their health. One of the great facts in college life is th small percentage in the death-rate among students. Even military camps with picked young men, after careful examination, cannot compare with college students without selective care. All these reasons are doubled in co-educational schools. Men and women never reach their best at any stage in separate groups. Total separation means barrenness and death. "What God hath joined together, let not man put asunder."

The world has never known such opportunities for educated young people as will come at the close of the present war. There will come a reconstruction of human society in its social, commercial, industrial, educational, and religious life. Those who have learned in the schools how to master self and science, law and love, who care little for play and much for work, less of self-interest and more of community interest, who love God and love life, will have a winning chance in the world's work. Now, while pleasure is at its ebb, and work is at its flood, is the time for young people to go to college, remain in college, and make the most of preparation.

W. W. Staley.

———:o:———

The thought often troubles us, how any forgiveness can take away the fact and the memory of sin. How can it remove the Cain mark from our souls? Will not the black past be forever present, forever seen? One simple illustration has brought comfort. I have seen a black coal by the roadside, the very essence of blackness. I have seen the sun shine on that black coal, and I could no longer see the blackness because of the sun's radiance reflected from it. It was no longer a black coal, but a star of glory. So when we get to heaven, the wondrous love and wisdom of God and His Son Jesus Christ, in saving such sinners as we have been, will make ourselves and every one forget the sin in the shining of redeeming love. So often heroism hides the suffering which was the occasion of its action.—*Peloubet.*

WORSHIP AND MEDITATION

THE PROBLEM OF PROVIDENCE

—o—

Men and women have always had their trials and griefs, and the noblest of them have concealed their troubles from others, but within themselves they have debated the question, "Why God has laid so heavy a hand upon me?" But the problem of providence is not now so much an individual problem as it is a national problem. The whole world suffers today beyond any precedent in history. Never have so many homes been darkened by separations and partings. Never were the comforts and even the necessities of life so hard to obtain. Pestilence walks the earth, and in some of the warring countries is gathering a larger harvest than is being reaped by the guns of enemies. Crime waves are being reported in various districts. Men have been acting more like fiends than like humans. A part of the explanation of such conditions is found in the moral standards and methods of living that have been generally adopted. When in Chicago a night's fire destroyed a generation's toil, that horror is easily explained. Every man who had built a wooden house in that city swept by winds invited that disaster. In the rush to be rich they fell into the snare of cheap building, digging a pit for their own feet as well as for their neighbors'. The present war, with its curse and misery, admits of such an explanation.

There is less reason now to be concerned over the causes of the world's tragedy than over the consequences of it. Some are taking a most doleful and dispairing view of the conditions which men shall have to confront when the war is over. Others have more hopeful anticipations.

That the war will leave a trail of misery and a burden of debt which will last through more than one generation after peace is signed cannot be dénied. The blind and the maimed and the halt will be seen in far larger numbers than has been the custom. Alexander Pope wrote two hundred years ago, "One truth is clear, whatever is in right." People who live in ease and comfort and know nothing of the struggles and trials and sufferings of others may talk in that cheerful way, but those who know and take to heart the agonies which so many are compelled to endure are not so well satisfied with the things which are. It is a sign that men are more serious and more sober in thought, that they express some anxiety at the present drift of things.

Nor can it be overlooked that the standards of the present are for the most part materialistic. Property and treasure have been destroyed which several generations will be required to replace. Much is gone beyond recovery. So far as the things of this world are concerned, life is a continuous process of building up and tearing down. If nothing very large or very permanent is to be accomplished, only a constant give and take, ebb and flow, then he was right who declared that "all is vanity and striving after wind."

The mighty conflict now waging has divided the world into two camps. There are bitterness and prejudices not quickly to be forgotten. The relations of the people of Palestine promise to be repeated when the Jews had no dealings with the Samaritans. Socially and commercially those who have disobeyed every law of humanity will find barriers erected against themselves. With such divisions there cannot be good will upon earth. Such a view of the future must raise gloomy anticipations.

But there are also reasons for hopefulness. The great purpose of life is not to accumulate possessions, but to develop and refine character. The sorrows and trials which separate from what is best loved have been known to make men and women better. The war may destroy property which can hardly be replaced, but there is every promise that for all future time it will cause one class of men to respect the rights of others, that it will raise the standards of righteousness and brotherhood, and in the end the world will be lifted to a nobled level. Out of such a refining fire a better world should come.

No one can look to the future in despair who lays hold of the truth that the Lord God Omnipotent reigneth. If the affairs of life are in the control of men who are selfish and apt to make mistakes, there can be little expectation that the future will be much improvement on the present. But if all things are in the hands of a God who is wise and loving, and has an eternity to work out His gracious purposes, that will give faith to take things as they come, and a confidence that every sorrow will be turned into a joy and every loss nito a gain. No suffering or chastening for the present seemeth joyous, but grievious, but afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby—*United Presbyterian.*

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TO CURE LEANNESS OF SOUL

—o—

A purpose to be right with God.
An interest in someone else.
Careful not to neglect secret prayer.
Time to pray and read the Word of the Lord.
Seek the gracious experience of perfect love.
Testify from your heart to salvation.—*Exchange.*

———:o:———

God's Word teaches us that God does not expect a man to live for one minute as he ought unless the Holy Spirit is in him to enable him to do it. We do not want the Holy Spirit only when we preach, or when we have some special temptation of the devil to meet, or some great burden to bear; we cannot live a right life unless every moment we are guided by the Spirit of God.—*Andrew Murray.*

Strengthen America

WHAT WILL HAPPEN TO THE FARMER WHEN PROHIBITION PREVAILS

—o—

Farmers will be "hard hit" when Prohibition prevails—the liquor men are insisting.

Let's review a few broad facts as to what will happen to the farmer when the booze business is destroyed.

There are 10,000,000 farmers in the United States. Their product is worth $10,000,000,000—that is, $1,000 for each farmer.

The liquor men purchase from the farmers about $100,000,000 worth of their product—that is, just about $10 for each farmer.

Prices of food products vary greatly—but, in general, it may fairly be said that the liquor men purchase about one per cent of the farmers' product—and according to recent statistics this one per cent amounts to $10.

Now then—what will happen to the farmer when the liquor men no longer purchase each year $10 worth of his product?

Well—let's consider another item.

There are 100,000,000 people in the United States. The liquor men purchase $100,000,000 worth of the farmers' product—that is, just about one dollar's worth for each person in the country.

If each person were to increase his expenditure for apples, peaches, cherries, grain or any other product of the farmer, by just the price of a two-cent postage stamp per week, the farmer would sell to all the people as much as he now sells to the liquor men.

And with the better standards of living for all people after the booze business is abolished, can there be any doubt that each person's purchasing power will be increased two cents per week?

What will happen to the farmer after the liquor business is abolished?

Nothing! He'll buy just as many automobiles, just as much improved machinery, just as many magazines, and all the other things which are enriching the lives of the farmer and his family.

And the farmer isn't worrying about Prohibition in the least. He's helping it along in every way that he can. The white spaces on Prohibition maps prove it!

If you believe that the traffic in Alcohol does more harm than good—*help stop it!*

STRENGTHEN AMERICA CAMPAIGN.

———:o:———

What makes selfishness such a deadly sin is that it is such a self-deceiving sin. A thief knows that he is a thief, a liar that he has told falsehoods, but a selfish man does not know that he is selfish; hence he never repents his sin, and it grows with his growth and strengthens with his strength.—*Western Recorder.*

PAGE VALLEY LETTER

—o—

Generally speaking the Page Valley pastorate is in much better shape than it was last fall. The winter weather has been severe but all appointments, save one, have been met. Congregations have averaged splendid, and the people have been interested in the work of the church. Last fall revivals were conducted at Leaksville and Newport. The Sunday school and Christian Endeavor Society at Leaksville have been evergreen and did not go into winter quarters. At Newport a Christian Endeavor Society was organized the fourth Sunday in December and with Mrs. Lucille Louderback as president, and is moving along nicely.

Individuals belonging to the above named church have pounded their pastor during the winter, for which we are very thankful. When it comes to pounding special mention ought to be made of Mr. J. K. Eppard, who seemingly tries to do more than any of the rest. It would be hard to find a man more loyal to his church and pastor.

Since Christmas we have conducted revivals at the following places: Bethel, Mt. Lebanon, East Liberty and St. Peter's. Sunday schools have been organized at each of these places. I find the Page Valley pastorate not so easy, but I am happy in the service of my Master and He has blessed us as we have labored together with these people. During our revivals many reconsecrated themselves to God, and the professions of faith in Christ were not a few. We received members as follows: Leaksville, 2; Newport, 10; Bethel, 8; Mt. Lebanon, 24; East Liberty, 1, and St. Peters, 7. Brethren pray for us. as a great responsibility rest upon us trying to look after the spiritual interests of these six churches.

B. J. EARP.

Stanley, Va.

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"HOW TO TITHE AND WHY"—FREE

—o—

We hereby offer to send post paid, a little pamphlet with the above title, free, to all ministers, in sufficient quantities to supply one copy to every family represented in their churches and congregations.

The questions and answers of which it is made up, are condensed extracts from the larger pamphlet "What We Owe and How to Pay It."

Please mention this paper; also do not fail to give your denomination.

THE LAYMAN COMPANY,
143*N. Wabash Avenue, Chicago.*

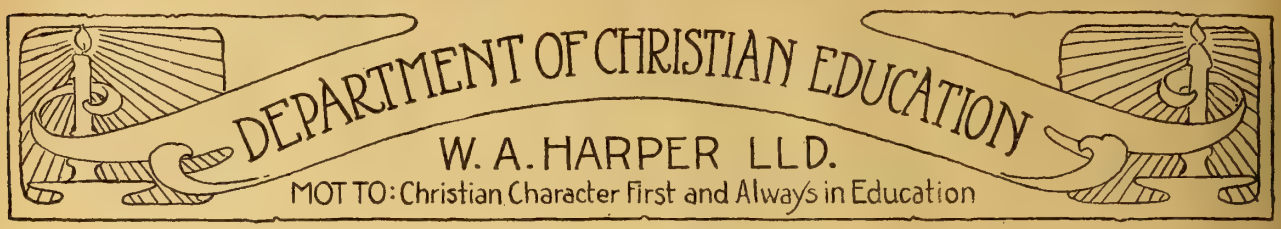
———:o:———

"Grant us thy peace, through winning and through losing,
Through gloom and gladness of our pilgrim way;
Grant us thy peace, safe in thy love's inclosing,
Thou who all things in heaven and earth dost sway.

—*Eliza Scudder.*

———:o:———

Don't lay aside the statement sent you. Mail your renewal today.



PUTTING PRINCIPLES INTO PRACTICE

It is not the most talented student that leads his class in college or in life achievement. It is the man with energy and application. Small talent plus large energy will win out over mere talent any time, any where. A trip hammer can do more work than a man with a sledge hammer, but not if it stands idle. This is true too of movements. The devil has bad principles, but large practice, and his kingdom grows apace. The Church could easily out-distance him, but its practice is not in keeping with its principles. Our beloved Christian Church, with the noblest principles that ever graced an organization, has been surpassed by movements younger than ours and with far inferior principles—not because our principles are defective, but because our practice has been lacking in virility and stability. We have made several splendid drives during our institutional life, but no consistent campaign have we yet waged.

This article is no wail of a pessimist. The writer loves the Christian Church. He feels in his soul that our Master wants it to prosper. He believes it will prosper, when and if.

When and if? *When* we become aggressive in propagating our principles and *if* we are ready to sacrifice everything for their progressive realization in the earth, then the Christian Church will come into her own.

But we must not talk in glittering generalities. What is meant by "aggressive in propagating"? It will mean one thing now and another later. The Germans carry on a different sort of propaganda now from what they did four years ago, though their "system" had been regularly Prussianizing the world for a generation. Their propaganda in Spain today differs from that over the stolid Italian lines. So will it be with us. Now for us it will undoubtedly mean a publicity campaign, comprehensive, continuous, continent-wide. A Publicity Expert, thoroughly versed in our Church principles and equally skilled in getting up copy, should be employed. He will present our history, principles, and purposes so attractively, with such publicity skill, that every editor of every paper will gladly open his columns to the distillations of his pen. Pamphlets will be printed and, what is more, circulated. Books will be written and sold, yes, *sold*. They will be so written that they can't be kept from being sold and read. Our purpose since 1792 has been the union of God's people. But where is a book by one of our people that authoritatively presents the idea? The books that others write pleading for it, do not even know that we exist. Is it possible that, in a century and a quarter, we have been unable to produce an utterance on our vital purpose that has gripped the Christian world?

I was pained recently to learn that many of our ministers do not know what the Federal Council of Churches of Christ in America is or undertakes to do. For that reason our progressive Secretary Burnett felt called upon to prepare a pamphlet to introduce our people to the organization that really represents our view of interdenominational polity and has represented it for us since our movement began. The Federal Council is among us, our own dream of fraternity and cooperation, and we as a people are unaware of its presence. Nay, worse, our voice is silent in its mighty counsels. It is true we have our reresentatives in the Executive Committee and on the various Commissions, but what leader of ours has never been assigned a place in any of the great meetings to be the mouthpiece for a cooperating Protestantism? And I know men in our Brotherhood who could have spoken with authority on themes which others handled as scribes and Pharisees in comparison.

A friend, an eminent educator, one day inquired of a minister in our Church, if our Church was the one Horace Mann belonged to. "Well," he continued on being assured affirmatively, "you have certainly made poor capital of it." We need to let the world know what we have done and are doing. The Federal Council needs our voice. We owe it to the Council to be heard.

This article is no discrediting of our leaders. They are as noble a band of competent men as ever served any people in willing sacrifice. They are literally giving themselves for our Zion's sake. They labor in season and out of season, on starvation salaries

But our leaders cannot be recognized by others till the rank and file support them. That is the "if" of my proposition. If the local churches could get a Kingdom view, if the conferences should really undertake worthwhile programs and cease their annual yield of mere resolutions, if our individual members could look from the muck-rake up toward the glittering stars of God's over-arching firmament, if our Commission on Organization would repent of a century of weakness and be converted to a true efficiency, if our American Christian Convention could become a working unit and less a mass-meeting for seeing friends and enjoying the eloquent outbursts of oratory, if our Forward Movement should really be fondled in the bosom of every adherent and fervently held up to the Throne in earnest intercession, if we should as a people learn the joy of Christian giving, if these and other needful things could take place, and they can, then our holy, our heavenly principles will set this world on fire for Christ.

Let the Church on her knees pray our Father to grant us the needful "ifs" and to vouchsafe unto us the "when" of victory in His cause for which we and our fathers have longed and labored. Then our principles will become our practice.

One said to me recently, "No, I will not give anything to missions. The Lord does not need my money." Of course the Lord does not, for the cattle upon a thousand hills are His; and all the gold and all the silver are His. But God does need that man's love, that man's thoughts, that man's devotions and God can't get much of either without getting that man's money for much, if not most, of his love, thought, devotion, is in or is connected with his money. "For where a man's treasure is there will his heart be also." By this reckoning some men have most of their heart in their bank account—for that is their treasure. In our property loving, money getting age, unless you can get a man to think of God through his property and love God through and with his money you will not get much of him identified with God in any way.

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COPY BALANCE SHEET JAPAN MISSION—1917

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Receipts

1916 Balance	Y	2,188.22
Japan Receipts—		
English Teaching		792.06
Interest Regular Funds		31.38
Interest Special Funds		84.65
Rents		172.98
Temporary Loan		700.00
Loan for Lot Purchase		2,000.00
Mission Board Remittances, Regular		18,556.54
Mission Board Remittances, Special		9,933.22
Paid in U. S. for missionaries and others		3,285.77
Total Receipts	Y	37,744.82

Expenditures

Regular:		
Missionary Salaries	Y	8,787.78
Japanese Salaries and Grants		6,635.00
Rents		1,953.99
Taxes		456.48
Travel, Moving, etc.		1,194.12
Repairs		736.83
Language Helpers		217.98
Literature (Library Y194.41)		559.28
Sec. Treas. and Corporation		241.37
English Night School		234.35
Kindergaten, Naka Shibuya		108.95
Kindergarten, Oji, Initial and 3 mo. Expense		209.85
Annual Conference Expense		185.00
Grant to Annual Conference for Evangelism, equal to native contribution for same		120.00
Federated Mission dues		30.00
National S. S. As'n,		8.00
Tokyo Grammar School		200.00
Medical Allowances		373.25
Theological Students		155.12
Payment of Loan		700.00
Total Regular Expenses	Y	22,107.33
Special:		
Utsunomiya Girls' School	Y	700.08
Sendai Christian Orphanage		893..58
Expense of Dr. W's. work among students		252.25
Furlough Travel, McCord Family		1,570.55
Photographs for Mission Office		17.90
Transmittances (personal)		431.74
Total Expenses	Y	3,866.10
Total Expenditures	Y	25,973.43
Balance Forward		11,771.39
Grand Total	Y	37,744.82

Balance Analyzed

Girls' School Building Fund	Y	257.17
Rowell Memorial Balance		134.25
Office Equipment Balance		61.17
Property Maintenance Fund		214.12
Naka Shibuya Lot Fund		6,387.57
Borrowed for same		2,000.00
Special Balance		9,054.82
Regular Fund Balance		2,716.57
Total Balance	Y	11,771.39

N. B.:—Above is in Japanese currency. Dividing by two will give approximate value in United States Currency.

C. P. GARMAN, Treasurer.

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HEROIC WOMEN OF FRANCE

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(By ALONZO TAYLOR)

My words are not powerful enough to do even scanty justice to the most heroic figure in the modern world, and of ages past—the women of France. Of the healthy men who are engaged in the military service in France, practically all are engaged either in transportation or in the manufacture of munitions, leaving the agriculture absolutely to the women. Not only this, but they have stepped into the place of work animals; you can go into any section of France today and see women of magnificent, noble womanhood hitched to the plough and cultivating the soil. All of the agriculture rest upon their shoulders. The home, always an extremely efficient home, maintains a few old men, the wounded, and the tubercular. Uncomplaining, with high devotion, with an attitude that amounts almost to religious exaltation, the woman of France bears the burden.

Now, conditions being as they are, does it lie within the heart of the American people to preserve and hold to every convenience of our life at the expense of adding an additional burden to the womanhood of France? This is the exact question that is involved in our substitution of other cereals in place of wheat.

The women of France must be enabled to hold up the morale of the French soldier until next spring. The morale of the house decides the morale of the soldier in the fighting line. We can do this by giving to them the greatest possible freedom in their food supply, and of this, wheat is the chief factor.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—

This will be my last appeal to you in regard to the Easter offering before Easter Sunday. When I look back over the months gone by since last Easter and realize how the Church has stood by me in this work and how loyal the Sunday schools have been, I cannot but have greater faith in the loyalty of the Church than ever before. During the past year trying to reach the different goals set, I have not appealed to you to help me reach a single one that you failed to answer the call. You came to my rescue each time and stood shoulder to shoulder until the mark had been reached, and more.

I have faith to believe we will reach the two thousand dollar mark in this Easter Offering, and more. Our people want to see the Christian Orphanage out of debt and on a sound financial footing and they are willing to make some sacrifice that they may have this pleasure. If we can reach the goals set for this year and have no misfortune, I hope to be able to hand the Board of Trustees during the month of January next, a clean balance sheet with the deed in trust wiped out and all outstanding bills paid and some money to our credit in the bank.

Our Easter Offering of two thousand dollars is the first goal set for the year. Shall we reach it? Yes.

In our Thanksgiving Offering I placed all churches in the column for "Banner Churches" that contributed as much as $100.00. I had the pleasure of placing five churches in that column. I was wondering the other day how many we would have the pleasure of placing in that column for the Easter Offering, and while these thoughts were running through my mind the matron handed me a letter from Oakland Christian church, in the Eastern Virginia Conference, containing check for $114.00. It made my heart throb with sincere gratitude to think the very first church sending in the contribution was to be placed in the "Banner Column."

I appeal to the pastors and the Sunday school superintendents to see that your church and Sunday school make the Eater Offering on Easter Sunday or one Sunday during the month of April. When this offering is all in and we check off the list of churches let your church and Sunday school be in the list that made this offering. See to it that it is there.

In behalf of the little children here in the Institution, in behalf of the little boys and girls who are pleading to you from different communities for a home here I appeal to you to remember them on this occasion with a liberal sacrifice.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 27, 1918

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Amount brought forward		$1,170.88
Children's Offerings		
Thomas David Matthews, Jr.,	$ 0.10	
Kate Baldwin	.10	
Ethel Leigh Joyner	.10	.30
Sunday School Monthly Offerings		
Alabama Conference:		
Wadley	1.00	
Bethany	4.50	
Eastern Virginia Conference:		
Dendron	2.00	
Holy Neck	5.00	
First Christian church, Norfolk	8.95	
Eastern North Carolina Conference:		
Auburn, Jan., Feb., Mar.	3.00	
Wake Chapel	5.00	
Mt. Auburn	8.00	
Western North Carolina Conference:		
Ramseur	7.65	
Asheboro	1.08	
North Carolina and Virginia Conference:		
Palm Street, Greensboro, N. C.	4.00	50.18
Easter Offerings		
Thomas David Matthews, Jr.	1.00	
Oakland Christian Church, Va.	114.00	115.00
Miscellaneous		
Mrs. T. R. Baird	1.00	
Liberty Spring church, balance on Thanksgiving Offering	1.50	2.50
Total for the week		$ 167.98
Grand Total		1,338.86

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A LETTER

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Dear Uncle Charley: I am a little girl nine years old. I want to join the band of cousins. I like to go to school and am in the fifth grade. I like to read the children's corner in THE CHRISTIAN SUN. Enclosed you will find my dime for March.—*Ethel Leigh Joyner, Ivor, Va.*

We give you a hearty welcome to our band. We know you will be a faithful worker. You must help keep the corner fine.—*"Uncle Charley."*

Dear Uncle Charley: Here is my dime for March. Hope all the little cousins are well. Hope they will have all the eggs they can eat at Easter.—*Kate Baldwin.*

We are looking forward to Easter with much pleasure. We know the good sisters will see that our little folks will have plenty of eggs.—*"Uncle Charley."*

Dear Uncle Charley: Enclosed find my dime for March, and also a little Easter Offering. Hope you and all the children are well. Your little friend—*Thomas David Matthews, Jr., Chuckatuck, Va.*

You are a fine little man. It was so good of you to send us an Easter Offering of $1.00. If we had two thousand boys like you we would have no trouble to reach our goal.—*"Uncle Charley."*

IF

If I were a wee, black kitten,
And you were a big, red ball,
How we'd romp our way
Through the long, bright day,
With never a care at all!
How we'd gambol and play
In a careless way
Through attic and chamber and hall!
If you were a playful puppy,
And I were a shabby shoe,
How we'd scamper and skip,
Helter, skelter, flop, flip,
In a game of our own, quite new;
With a bob and a dip
And a hop and a skip,
In a rollicking game for two!

Ethel Hallett Porter, in Our Dumb Animals.

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THE FESTIVAL OF DOLLS

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The girls' festival of dolls in Japan begins March 3 and lasts from two days to a month. This is a festival of great interest to all the girls, big and little, of Japan; for at this time they entertain their friends and relatives and display the gifts they have received. They are very pleased and proud to do this, just as girls in America would be under similar circumstances.

In Japan, when a little girl baby is born, just before the next succeeding third of March her parents and friends present her with gifts to be displayed at this festival. Every third of March on following years more presents are given, until, as she grows older, in time she possesses a large collection. This collection includes many dolls, but also many other articles; for these gifts are not intended to be used as playthings, but are considered to be a part of a girl's education. Tea sets are presented, that she may become familiar with the ceremonies connected with tea-drinking, and these ceremonies are very elaborate; kitchen utensils, cabinets, mirrors, and toilet articles are given, that she may know their use; also miniature furniture as used in a nobleman's house, to show her how the higher classes live.

Dolls are dressed to represent the emperor and empress with their attendants, guards, and musicians, that the little girl may be familiar with their appearance. Usually three attendants, two guards, and five musicians are in a group. A girl is thus trained to be intelligent in many ways while she is enjoying the delights of the dolls' festival.

A day or two before March 3 the various presents that have been received are arranged on a series of shelves, one above another; and when the great day arrives, the girl is dressed in her prettiest clothes, and she invites her playmates and friends to "come and see my gifts." A little feast is spread for the visitors, as is always the case when the Japanese entertain. Rice, cakes, and sweets are handed around, and the occasion is made more important by cakes being placed in miniature reproductions of the dishes in which wedding cakes are served. The quaint little ceremony is a very pretty one. The sweet little Japanese maid, with her shining black hair, is arrayed in a bright kimono and obi, and her guests are seated upon cushions that are placed upon the neat straw matting that covers the floor. The little girl hostess is the center of interest as she kneels before her guests and offers them her party refreshments. While the girls are small, their presents are arranged for them; but when they get to be ten or twelve years old, they are allowed the pleasure of arranging for themselves.

The time during which the gifts are displayed varies in different cities and different families, from a few days to a month. When the time has expired, each doll and every other article is packed away in its own small box, and then all these small boxes are put into one large one, and that is packed away in the storehouse, where it remains undisturbed until the next March 3. The articles are all packed separately in this way, so that the little girl may have pleasure long drawn out by taing them out one by one. It would be hardly fair for little girls to have all this enjoyment without some equivalent being provided for the boys; and their turn comes May 5, which is the beginning of the boys' "kite festival," the complement to the girls' "doll festival."—*Isabelle H. Ferry, in Springfield Republican.*

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LOVING WITHOUT TRYING TO

—o—

We cannot love by our will-power. We can, by sheer will-power, act toward another as though loved that one, while we feel anything but loving. And that is all right so far as it goes; but it is very different from true love. The kind of love that God commands us to have, when He tells us to love our enemies for example, is utterly beyond our power. It must be spontaneous and effortless, or it is not love at all. And we must have it, or disobey God. But how? Simply by yielding our lives up wholly to the mastery of Christ; and then trusting Him to produce the whole miracle in us. At once the Holy Spirit honors simple faith of this sort, and produces in our hearts toward our enemies and toward all men that miraculous love which can come alone from the nature of God, and which is part of the supernatural fruit of the Spirit,—"love, joy, peace," and the rest of the divine fruitage. Our Lord's word, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), is often quoted as though it meant that by loving our fellowmen we make ourselves disciples. But the truth is exactly the opposite. We love, not in order to be disciples, but as a result of being disciples. Loving does not make us disciples; but being disciples makes us loving. Our supernatural love for others can never be the result of our works; it is always the result of God's grace.—*Sunday School Times.*

SUNDAY SCHOOL LESSON—APRIL 7

(By G. O. LANKFORD)

JESUS SETS MEN FREE

Mark 7:1-37

Golden Text: "If therefore the Son shall make you free, ye shall be free indeed."—John 8:36.

The lessons of the quarter that we now enter upon will continue the study of the life of Christ as recorded by Mark. The place of the present lesson in the life of Jesus was about the middle of the third year of His ministry. From this time forward He increases more and more in unpopularity with the scribes and Pharisees, for the reason that truth is always in conflict with error, right with wrong, and light with darkness. In our present lesson the Jewish sword is unsheathed against Christ and His doctrine and disciples, but the sword of Truth was able to conquer in the conflict.

1. **Belief That Binds**—The Pharisees were living under a bondage of the severest type, the bondage of their belief in ceremonialism and the traditions of their fathers. To them eating with "unwashen hands" was a sin; that is, to eat without the customary ceremonial plunging of the hands into water, even after the hands had been cleansed by washing, was to them a violation of a most sacred obligation. In the eye of the Pharisee the ceremonial washing of the hands was a greater necessity than the cleansing of the heart. "And many other things there be, which they have received to hold, as the washing of cups and pots, and brasen vessels, and tables." These things had been believed and practiced before; they must be continued, thought the Jews. Very ardently the Pharisees placed tradition above truth, ritual above righteousness and law above life. They were bound by the chains of their belief and were living in the bondage of their self-centered religion, when the liberty of Christ was freely offered them.

2. **Worship That Wins**—That type of worship was unknown among the ecclesiastic opponents of Christ. They worshipped, but worshipped in vain; their **worship** was without a sense of the **worth-ship** of God as manifested in and through Christ. Worship is vastly more than mere conformity to certain rites in the performance of certain things; it is more than the singing of hymns, the saying of prayers, and the preaching of sermons; it is communion of man's heart with the heart of God, while man is conscious of his own need and unworthiness and of God's greatness and power, with a desire to appropriate the Spirit of God as the directing, controlling force in his life, and more. There is a kind of worship that is vain; there is another kind that is victorious. Real worship wins, while a cold, formal, heartless worship fails. They that worship not in vain, do so under the guidance of Christ who gives freedom of access to the throne of God.

3. **Power That Prevails**—The Pharisees were religious, strictly so, but theirs was a religion without power. They stormed the fort of everlasting truth only to see their efforts fail. They desired to see the human race remain under bondage, but Jesus came to bind up the broken hearted and to set the captives free. He demonstrated His power to set men free in casting out the unclean spirit from the daughter of the Syrophenician woman of the lesson, and in healing the man who was deaf and dumb. Indeed Jesus "hath done all things well." His power prevailed and still prevails in giving freedom to captive souls. Whatever the nature of soul-bondage under which a man may live, the power of Christ is able to prevail in giving liberty. It is the business of Christians everywhere to look out for any souls that are in reach who are bound, and seek to bring them to Jesus who makes men free.

———:o:———

Every soldier that attended a mass-meeting of the Des Moines, Io., union recently—and several hundred men in khaki were present—received as many jars of jam and jelly as he could carry away in his pockets. After the men had taken all they could carry, there were several hundred jars left, and these were sent to Camp Dodge.

CHRISTIAN ENDEAVOR LESSON—APRIL 7

(By H. S. HARDCASTLE)

CHRISTIAN DUTY AND PRIVILEGE. IV. BIBLE READING

Psalm 119:9-16—(Consecration Meeting)

Book of books
Inspired of God
Beautiful in expression
Light of life
Enduring eternally.

What It Is

The Bible is the most wonderful book in the world. It is composed of sixty-six books, written by about thirty-six authors, whose lives covered a period of approximately 1600 years. Moreover these writers wrote in three different continents and many countries; in three different languages, and from every possible human standpoint. "Among the authors were kings and countrymen, rich and poor, learned and unlearned. And yet in spite of this diversity, the book itself is a unity. It has one great plan and one supreme purpose—the salvation of man. One all-absorbing theme—the Messiah. One chief center—the Cross. One ultimate end—the glory of God." It deals with principles that are universal in their application, both as to time and place, and it covers the span of time itself. "Its opening chapter takes us back beyond the beginning of time; the last chapter draws aside the firmament of the future and reveals eternity and the destiny of man." Could any other proof be more convincing that it is the Word of God?

What It Does

It Reveals—The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

It Warns—Moreover by them is thy servant warned. Psalm 19:11.

It Guides—Thy word is a lamp unto my feet, and a light unto my pathway. Psalm 119:105.

It Cleanses—Already ye are clean because of the word which I have spoken unto you. John 15:3.

It strengthens—Be strong and of a good courage. Joshua 1:6.

It comforts—Let not your hearts be troubled. John 14:1.

It Testifies—Search the Scriptures * * * and these are they which testify of me. John 5:39.

What We Should Do With It

Read it through. Not in the sense of reading it from cover to cover, but in the sense of reading it thoroughly. The Bible is not a book that can be merely tasted, but as a certain writer has said, it must be thoroughly digested and assimilated. It has many precious gems for the treasure seeker, but he must dig beneath the outer surface in order to find the jewels of truth. Every Christian should have a specified time, when he can unhurriedly read God's word, and meditate over its deeper meaning.

Pray It In—The Psalmist says, "It is my meditation all the day." To make the daily reading effective the Christian must "pray in" the messages which he receives, until they are indelibly burned into his soul. It is said that George Miller, one of the most consecrated men of his generation, was accustomed to spending hours in praying over his Bible.

Work It Out.—Jesus said, "If ye know these things, happy are ye if ye do them." The Bible becomes real to us, only as we work out in our own lives its teachings. A lady complained to her minister that, although she knew much of the Bible by heart, it did not mean anything to her. He told her to take her Bible and read unil she came to some specific command or some promise, and then to act upon that command or promise. When he saw her a few days later, she said, "The Bible is a new book to me. It means so much more to me since I acted upon its teachings." And so it must be with us. And here is a motto worth while. "This Book will keep you from sin, and sin will keep you from this Book."

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter, April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

TURNER-GOOD

March 18, Mr. Arthur Turner and Miss Eula Mae Good were united in matrimony by the writer.

B. J. EARP.

—:o:—

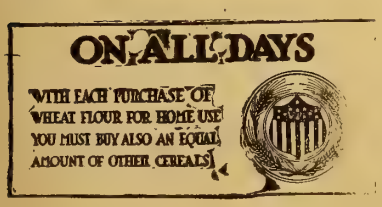
BROWN-PERRY

At the home of the writer, 702 Burch Avenue, Durham, N. C., on March 2, 1918, Mr. Fred Brown, of Efland, N. C., and Miss Myrtle Perry, of Graham, N. C., were united in marriage. May long life and happiness be theirs.

R. F. BROWN.

—:o:—

There is no doubt about a difference between union and unity.



OBITUARIES

GOOD

Mrs. Mary J. Good, a member of the Christian Church, died on March 17 in her 64 year. The funeral services were conducted at the Stanley, Va., Adventist church by the writer, assisted by Rev. A. J. Painter.

—o—

BROTHERS

The funeral services of Brother John F. Brothers, who died at his home, 829 Duke street, Portsmouth, Va., on Monday, March 4, 1918, aged 70 years and 9 months, were conducted by the writer, assisted by H. W. Dowding, of the Christian Church, and Rev. W. F. Hayes, of the M. E. Church. He was a consistent member and one of the leading deacons of the Washington Street Christian church. He was a native of Gates county, North Carolina, but had been a resident of Portsmouth, Va., for more than twenty years. He was a member of the Seaside Lodge K. of P. He was a good man and will be greatly missed in his lodge, church and home. He is survived by his wife, Mrs. Jane R. Brothers, five daugters, three sons, one sister and two brothers, sixteen grandchildren, one great grandson, and many friends. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

—o—

HINES

Mrs. Sarah Louise Brown Hines was born September 2, 1849, and passed to the beyond March 9, 1918. She and Addison R. Hines were married April 14, 1877. This union was blessed with four sons, two of whom died in infancy. A husband, two sons, Oscar W. and Edgar T., and a host of relatives and friends remain to mourn their loss. She had been afflicted about seven years so that she could not walk, but in all her suffering she remained a devoted wife, loving mother, faithful friend, and loyal Christian. She was a member of Hine's Chapel church for about twenty-five years, where she did all she could. During her last years she could not go to church, but, as her pastor and many others can testify, she was a benediction to those who went into her presence.

Funeral services were conducted by Dr. W. C. Wicker and the pastor at Hine's Chapel in the presence of an immense audience that gathered to pay respect to one whom they had loved. May God comfort the bereaved, and give us more devoted Christians like the one we have lost.

F. C. LESTER.

—o—

RESOLUTIONS OF RESPECT
BREEDLOVE

The Ladies' Aid Society of the First Christian church, Durham, N. C., hereby draft the following resolutions, relative to the death of Mrs. J. W. Breedlove.

In the early morning of January 15, 1918, when all was hushed in silence, before the beautiful orb of day peeped over the eastern horizon, the summons came to our sister to "come up higher" and as a faithful soldier answers the roll call, she could say "here am I—I am ready."

Whereas, The earthly career of this servant of God has passed, and her spirit has gone to the "land that is fairer than day," Be it resolved :

First, That the Ladies Aid Society has lost one of its faithful members, one who was loyal to her church and society, and was loved and held in the highest esteem, much devoted to her church, and exceedingly liberal in her contributions,

Second, We extend our sympathy to the surviving members of her family.

Third, That a copy of these resolutions be spread on our minutes, and a copy be sent to The Christian Sun for publication.

MRS. W. B. BAGWELL,
MRS. SUE JONES,
MRS. J. W. ATKINS,
Committee.

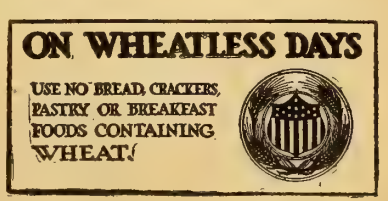
—:o:—

GOD IS LOVE

The landscape is very much affected by the glass through which you regard it. If that glass is yellow, everything looks yellow. If it is blue, everything looks blue. If it is somber, everything looks somber. Now the man who is living a life of love looks out upon his life through the love of God, and the love of God has such a mysterious property in it that it takes away from terrible things their terror, from dreadful things their dread, and from the malignity of man his spite; and the soul looks with a calm serenity upon all the circumstances of life and finds itself hushed and calm.—*F. B. Meyer.*

—:o:—

When God almighty lniked himself with Moses's rod, it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod, he can use you and me. It was not Moses or Moses's rod that brought the plagues on the Egyptians, but it was the God behind the rod.—*D. L. Moody.*



NOTES AND PERSONALS

Dr. Fleming reports a revival in progress in the Greensboro church last week.

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Rev. L. E. Smith, Huntington, Ind., has declined a call to the Third church, Norfolk, Va.

—o—

Rev. L. I. Cox announces that he will preach at Hebron, and Virgilina, Va., in the North Carolina and Virginia Conference Sunday, March 31. Hebron at 11 a. m. and Virgilina at 7:30 p. m.

—o—

We are mailing a number of statements this week notifying subscribers when their subscription expired. The Convention is soon to meet and each renewal before we make our report will help to make that much the better

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Do not let your subscription account lapse. If we could save the postage on our subscription notices, it would change a deficit into a surplus. But that three cents on your letter is not all. The letter—the paper—the cost of printing it, the envelope, etc., cost and preparation—the making out of your account, and all takes time in the office, and time is money. Five cents per letter is the fair cost of every letter we write.

—o—

On March 5 the plant and property of the Southern Christian Publishing Company, located at Elon College, N. C., was offered for sale. THE SUN's Editor was the highest bidder, who has organized a company, combining with it the Pate Printing Company, Burlington, N. C., at which place the entire business will be located after April first. This move seems to be the most judicious thing to do, since the present location of the plant does not warrant sufficient power, local trade and such things as are necessary for the successful operation of a printing establishment.

TUESDAY

MEATLESS

ONE MEAL

WHEATLESS

HA--HAS!

John Wesley, walking in Bath, came face to face with Beau Nash. The path was narrow, and one or the other would have to give way. The fashionable Master of Ceremonies looked the Methodist up and down and said, "I never make way for fools!" John Wesley promptly stepped aside and retorted, "Oh, I always do!"

—o—

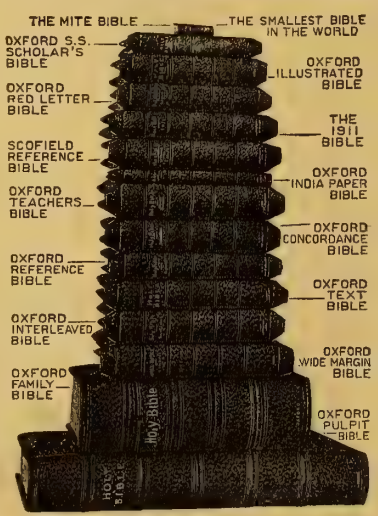
One of Philadelphia's eminent lawyers is very brusque and over-bearing in manner. A client came into his office one day and took up about five minutes of his time. As he was about to depart he produced a ten-dollar bill from his pocket, and asked how much the fee was.

"Fifty dollars," said the impatient lawyer.

The client demurred a little, and the lawyer rudely said, "How much did you expect to pay? Give me what you have."

On receiving the ten-dollar bill, he turned to his negro office boy and handed it to him, saying. "This is for you, Jim."

"Oh," said the client. "I didn't know you had a partner," and walked out.—*Exchange.*



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THE CHRISTIAN SUN

Elon College, N. C.

1918	MARCH					1918
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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED 1844

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THE BURDEN-BEARER

"The camel at the close of day
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest again.

"My soul, thou too shouldst to thy knees
When twilight draweth to a close,
And let thy Master lift the load,
And grant repose.

"The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."

Volume LXX | WEDNESDAY, APRIL 3, 1918 | Number 14

ELON COLLEGE - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

A VISIT TO THE CITY BY THE SEA.

Sunday, March 24, it was the Editor's happy privilege to visit two of our churches in Norfolk—Third church and Memorial Temple. We held services at the Third church at the morning hour for worship and at the Temple at night.

The Third church is now without a regular pastor, Brother George D. Eastes, the pastor, having recently resigned to enter the evangelistic work. But dispite this fact the church seems to be doing well. The Sunday school under the splendid superintendency of Brother M. M. Vipond, is flourishing. Little folks, little folks—They were there. The classes for grown-ups were filled, too. The attendance at the preaching service was good. Several acquaintances of other days were present and the meeting and greeting were not entirely new.

The Third church is in need of a new house of worship and expects to build in the near future. The church is in one of the most beautiful locations of the city and a great opportunity is there for the local church and the denomination at large. May it be reaped for the Master's good!

Dr. W. H. Denison, pastor of the Memorial Temple, preached in the Third church at night and gave us an opportunity to hold his service and present our work. The Temple is a beautiful edifice, well equipped Sunday school rooms, pastor's study and having a seating capacity for most any occasion. Brother Denison has been pastor of the Temple for the past five years, but on June first gives up the work of his own accord to become suerintendent of the Forward Movement Commission. This leaves another responsible place for some man to fill.

At both churches the people responded liberally to our plea for THE CHRISTIAN SUN and thus we were enabled to bring back to the office many renewals and new subscriptions.

Norfolk is no longer the "old Norfolk"—it is the "New Norfolk." We have been there several times, but never have we realized such a problem that confronts the churches of that city. Soldiers and sailors literally block the pass ways. How many are there—in and around Norfolk—we cannot say. Thousands, thousands, not only this increased population, but the city is rapidly growing in population from other sources and the religious and social problem is one of tremendous importance. The churches of all denominations are doing a great work for th strangers within their gates.

We are personally indebted to Brother J. H. Blanchard, Dr. J. W. Manning, Brother Frank A. Osborne, Brother B. L. Nichols, and Dr. and Mrs. Denison for our comfort and convenience while in Norfolk.

NOTICE

As stated last week, the place of publication of THE CHRISTIAN SUN is to be moved from Elon College to Burlington, N. C. That change takes place this week and the next issue of the paper will be mailed from Burlington. The Burlington Printing Company, Incorporated, of which THE SUN's Editor is officially and financially connected, will be the publishers. THE SUN goes on in policy and editorial management as before.

The office of THE SUN and home of the Editor will also be located in Burlington, at which place all mail for either the paper or the Editor should be sent after April 4.

o——o

A REQUEST

THE SUN office keeps a record so far as it can of all the donated subscriptions—that is we have a system so that we can tell if the subscription is donated or paid for direct, provided we are given the information when the subscription is entered. Those sending us subscriptions donated by other persons will confer a favor upon us by indicating that fact. If the donor does not care to divulge his name the person sending the subscription may say that it was donated by a friend and this information will suffice. We make this request since it is the custom of THE SUN to continue sending the paper until a request is received to stop, and often it occurs that a friend donates a subscription for one year only and we are not apprised of that fact when the subscription is entered. When the subscription is allowed to lapse the person receiving the paper does not understand. Give us this information, friends, and help us to make our record complete as far as possible.

o——o

We regret to hear of the death of our beloved brother, Rev. S. S. Newhouse, D. D., which sad event occurred at his home at Defiance College, Defiance, Ohio, on Saturday night, March 16—as a result of an attack of apoplexy, a few days earlier in the week. The funeral services will be held in the Christian church at Piqua, Ohio, on Wednesday, March 20, conducted by Dr. J. F. Burnett, assisted by others. Dr. Newhouse was professor of Biblical Literature in The Christian Divinity School of Defiance College. Dr. Newhouse has long been well and favorably known to our brotherhood, having been prominent and active in the councils and work of the Christian Church. His was an exemplary life—clean and dignified and beautiful and devoted. Some one who knew him well will prepare a suitable sketch of his life and labors. The sincere sympathy of our brotherhood will go to Sister Newhouse and the family. May the Lord comfort them and bless His memory to the good of the cause to which Dr. Newhouse dedicated his life.—*Herald of Gospel Liberty.*

Again Defiance College mourns the death of one of its professors—Miss Adelia Wilson, Dean of Women and Professor of Greek and Latin in Defiance College, passed away March 21, after weeks of suffering. This is the third death in Defiance College faculty since last September. This first death came in the tragic ending of the life of the beloved president. Then only last week, Rev. Prof. S. S. Newhouse, D. D., was laid to rest after six days of suffering, and now comes the announcement of the death of Miss Wilson, who was one of the most accomplished members of the faculty. Our brotherhood will give their full sympathy to both Miss Wilson's loved ones and to the college in the loss they have sustained.—*Herald of Gospel Liberty.*

o——o

This week's SUN was made up ahead of time in order to accommodate our move. This will explain to several why their articles do not appear. We are endeavoring to issue next week's paper on time, but may be delayed a day or so. Be patient if you do not receive your paper promptly.

o——o

The Government reports a loss in operating the railroads in January and February. Bad weather and congested conditions of freight and travel is said to be the cause.

o——o

As much as seventy pounds can be sent by parcel post now to any point within 300 miles of the mailing place, and fifty pounds anywhere.

o——o

Five hundred horses recently sent from Camp Grant to an Atlantic seaport were poisoned at Covington, Ky. The poison was placed in the drinking water.

o——o

Turn to page 15 and note two "marriages" reported Can you say that they are not in the right department?

o——o

Secretary of War, Newton D. Baker, is in the war zone and is no doubt getting some first hand information.

o——o

Two subscribers have recently sent ten dollars each paying their subscription accounts for five years.

o——o

America has loaned Belgium $11,200,000. This makes a total loan to that country of $104,600,000.

o——o

Delaware has ratified the prohibition amendment. Good for the Diamond State.

o——o

Look for the program of the Southern Christian Convention in this issue.

———:o:———

Whether the cup with sweet or bitter run,
The order cometh: "Work till day is done."
Deem not the beauty of the morning's rise
Has not an answer in the setting sun.—*Ex.*

THE GREAT GERMAN DRIVE

On Friday, March 22, the Germans began their great offensive that had long been expected. The charge was made against the British line near Cambria. The daily press has carried news since that day of no little interest. Paris, the capital of France, has been bombarded a number of times and according to reports at a distant of about seventy miles. As we go to press the indications are that the Allies are holding their own and that America is rushing an army of 100,000 men to the front to help stem the tide of the great situation. Just how serious the condition is few of us know but it seems to be the opinion of the public that the crisis is exceedingly great.

o——o

THE CHANGE IN TIME

The Daylight Savings Bill which recently passed Congress went into effect Sunday morning, March 31, at 2:00 a. m. At that hour all time pieces in the country were advanced one hour. They will be turned back one hour the first Sunday in October. It is claimed by this that millions of dollars will be saved in the conservation of fuel. Also the man who labors in the mills will be enabled to complete his day's work earlier and thus provide more time for his gardening—a thing very necessary in this age when provisions are so high.

———:o:———

SOME ABRAHAM LINCOLN SAYINGS

—o—

This country, with its institutions, belongs to the people who inhabit it.

—o—

I hope peace will come soon and come to stay, and so come as to be worth the keeping in all future time.

—o—

Let us have that faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it.

—o—

Having thus chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts.

AN EASTER PRAYER

—o—

O Life Divine! within the reach of all,
Pledged to whoe'r on thy dear name shall call,
Help me to know, to seek, accept, and live
The wondrous life thou to thine own dost give.

Abide, O Lord, thy life of mine a part,
Transfused a healing stream within my heart.
All ill o'ercome, thy strength my own shall be,
Thy peace, thy love, thy power—all live in me.

Thy peace, a calm unmoved by earthly stress;
Thy love, an all inclusive wish to bless;
Thy power, a strength to meet what'er may come—
And so grow up to my eternal home.

Mrs. James F. Allen, in Uion's Herald.

TENTATIVE PROGRAM OF SOUTHERN CHRISTIAN CONVENTION

The following is presented for the information, examination, and suggestion of delegates to the Convention.

If you think any change in the time for any subject might be better located, do not hesitate to suggest what you think is best.

The Committee has sought to get all subjects into the program and if anything is left out or if you have any new subject you think of sufficient importance to occupy a place in the program, write it out very briefly and send to the undersigned.

If your name appears in the program and you cannot fill the place to which you are assigned, notify me at once so that some other can be chosen.

Out of 128 delegates, 40 have notified me that they would attend. I have sent these names to Pastor Rowland to provide entertainment for them. It is unfair to come in on a church without notice. I hope every delegate will write me, if he proposes to attend so that ample provision can be made for entertainment; and it is important for every delegate to attend and remain to the close. Do not overlook this request.

W. W. STALEY, *Chairman.*

Suffolk, Va., March 30, 1918.

Tentative Program Southern Christian Convention, Franklin, Virginia, April 30—May 3, 1918

First Day—Evening, Eight O'clock.

TUESDAY

1. Convention called to order by President.
2. Worship conducted by P. H. Fleming.
3. Enrollment of delegates.
4. Appointment of Committees:
   (a) Credentials
   (b) Press.
   (c) Finance.
   (d) Nominations.
   (e) Resolutions.
   (f) Apportionments.
5. Addresses:
   (a) Welcome—behalf of church, Pastor C. H. Rowland.
   (b) Reponse—behalf Convention, J. O. Atkinson.
6. Address by President.
7. Announcements and adjournment.
8. Closing service.

Second Day—Forenoon.

WEDNESDAY

1. Worship conducted by L. I. Cox.
2. Roll call, reading minutes, enrolling delegates.
3. Report of Executive Committee, by W. W. Staley.
4. Report of Treasurer by W. C. Wicker and referred to Committee on Finance.
5. Education:
   (a) Report of Board by W. A. Harper.
   (b) Address, "The Christian College," by N. G. Newman.
   (c) Discussion and vote.
   (d) Nomination of sixteen Trustees for Elon College.
   (e) "The Forward Movement," by W. H. Denison, Superintendent.
   (f) Discussion.
6. Miscellaneous business.
7. Adjournment.
8. Closing service.

Second Day—Afternoon

1. Worship conducted by W. G. Clements.
2. Reading and approving minutes, enrollment delegates.
3. Publications:
   (a) Report of Board by C. B. Riddle.
   (b) Report Editor and Publishing Agent
   (c) Discussion and vote.
   (d) Election of Editor and Publishing Agent.
4. Laymen's Movement:
   (a) Report by N. F. Brannock.
   (b) "Do We Need Grouped Pastorates?"
   (c) "From a Layman's Viewpoint," by Geo. T. Whitaker.
   (d) "From a Minister's Viewpoint," by T. E. White.
5. Miscellaneous business.
6. Adjournment.
7. Closing service.

Second Day—Forenoon.

Women's Missionary Convention—Protestant Episcopal Church.

1. Call to order by Mrs. C. H. Rowland, President.
2. Worship conducted by Mrs. W. D. Harward.

Enrollment of delegates.

4. Appointment of Committees.
5. Address, "Spiritual Patriotism," by Mrs. C. H. Rowland.
6. Reports of Officers:
   (a) Corresponding Secretary by Mrs. W. A. Harper.
   (b) Cradle Roll Supt., Mrs. J. W. Patton.
   (c) Literature and Mite Box Supt., Mrs. M. F. Cook.
   (d) Supt. Young People's Work, Mrs. W. V. Leathers.
   (e) Treasurer, Mrs. W. T. Walters.
   (f) Southern Christian Convention Woman's Board, Mrs. W. H. Carroll.
7. Prayer service conducted by J. O. Atkinson.
8. Miscellaneous business.
9. Adjournment.

Second Day—Afternoon

Woman's Missionary Convention.

1. Reading and approving minutes.
2. Report of Committees.
3. Address, "'Woman's Part in Christianizing Port Rico," by Miss Olive Williams.
4. Solo: Miss Mildred Kenestrick.
5. Address by E. K. McCord, Sendai, Japan.
6. Half Hour with our Problems.
7. Miscellaneous business.
8. Closing service.

Second Day—Evening.

Preaching service.

Subject, "The Touchstone of Civilization," by Rev. A. Victor Lightbourne.

Holy Communion conducted by W. S. Long, J. O. Atkinson, and J. W. Wellons.

Third Day—Forenoon

THURSDAY

1. Worship conducted by H. W. Elder.
2. Reading and approving Minutes.
3. Home Missions:
   (a) Report by J. E. West.
   (b) Report of Executive Committee on Field Work by W. W. Staley.
   (c) Election of five persons as Home Mission Board.
   (1) Address by J. O. Atkinson, Field Secretary.
   (2) Discussion and vote on Reports..
4. Religious War—Work among soldiers and sailors, by Hermon Eldredge, Camp Upton, N. Y.
5. Miscellaneous Business.
6. Adjournment.
7. Closing.

Third Day—Afternoon

THURSDAY

1. Worship conducted by A. W. Andes.
2. Reading and approving of minutes.
3. Foreign Missions:
   (a) Report of Board, by W. H. Denison.
   (b) Address by M. T. Morrill, Secretary.
   (c) Address by E. K. McCord, Missionary.

(d) Discussion and vote.
(e) Report of Woman's Home and Foreign Missionary Board and Confirmation of Officers.
(1) Address by Mrs. W. H. Denison.
4. Miscellaneous Business.
5. Adjournment.
6. Closing.

Third Day—Evening
THURSDAY

1. Worship conducted by J. P. Barrett.
2. Reading and approving Minutes.

Young People.

3. Sunday schools:
(a) Report by W. C. Wicker.
Addresses:
(1) Making S. S. More Efficient, by C. E. Newman.
(2) Address by Mrs. Fred Bullock.
(3) The S. S. and Our Young People, by Hermon Eldredge.
(4) Discussion and vote.
4. Christian Endeavor:
(a) Report by C. H. Rowland.
(b) Address, The Living Touch of Christian Endeavor, by A. T. Banks.
(c) Discussion and vote.
5. Report of Young Peoples Convention, by W. T. Walters.
6. Miscellaneous Business.
7. Adjournment.
8. Closing service.

Fourth Day—Forenoon
FRIDAY

1. Worship conducted by J. D. Wicker.
2. Reading and approving Minutes.
3. Report of Special Committees.
4. Election of Officers.
5. Orphanage.
(a) Report by C. D. Johnston, Superintendent.
(b) Address by C. D. Johnston.
(c) Discussion and vote.
(d) Election of three Trustees.
6. Temperance.
(a) Report by J. W. Holt.
(b) Address.
(c) Discussion and vote.
7. Miscellaneous Business.
8. Adjournment.
9. Closing service.

Fourth Day—Afternoon
FRIDAY

1. Worship conducted by G. D. Hunt.
2. Reading and approving Minutes.
3. Seaside Chautauqua:
(a) Address by W. T. Walters.
(b) Discussion.
4. New Propositions, Unfinished Business, and General interests.
5. Installation of Officers for next Biennium.
6. Final reading and approval of Minutes.
7. Closing exercises.

W. W. STALEY,
I. W. JOHNSON,
E. E. HOLLAND,
Executive Committee,

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BURLINGTON

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The third Sunday in March was observed as mission day by the Burlington congregation. At the morning service the pastor preached a mission sermon and at the evening service the missionary pageant entitled, "Christ in America," was given by the young people of the church. There were nineteen characters dressed in native costume who came in one by one and made their plea for Christ to be given a larger place in America, that the immigrant might be Christianized while here and that on returning to his native land he might carry Christ to his own people. The pageant makes a strong plea. It drives home a great fact and cannot fail to impress an audience with a great need here in our own land. The more of Christianity we have here, the more we can send abroad. America has a great opportunity for foreign mission work upon her own shores.

The pageant was given under the auspices of the Missionary Committee. It makes a program of about forty-five minutes. The church was filled to its capacity and there were many expressions of appreciation. A special offering of fifty-two dollars was received. The church is giving more largely for missionary purposes on the weekly basis than during any previous year. It is on the weekly offering that emphasis is being placed. The missionary societies are doing a splendid work which supplements that being done through the regular channels. In a substantial way the church is supporting the Convention Mission Fund which is now being raised.

Work on the new church has been resumed and progress is being made. We are finding it difficult to obtain material, but are believing the difficulties will be overcome. We are fortunate in having the larger bulk of our material on the ground or in easy reach of the building. In spite of the difficulties it is our purpose to push the building to completion at the earliest date possible.

An evangelistic meeting is now being planned from April 21 to May 5. Evangelist Geo. D. Eastes has been engaged to hold the meeting. We are trusting it will result in much and lasting good.

J. W. HARRELL.

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A CALL TO CHURCH UNITY IN WAR TIMES

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To our Fellow-Believers in all the Churches, Greetings:

The present crisis confronts the Church with the possibility of coming forth from the war either with a diminished or a vaster power. Today the churches must face realities. A divided Church cannot stand.

Today everywhere the people are combining their industries to make the Allied nations one mighty power in the war. Even on the lower plane of economics, the churches are not uniting to save waste as in many places they might do. How many tons of coal and units of electricity might be saved if thin congregations in large edifices should consent this winter to worship together!

Far more than this: today the Young Men's Christian Association represents Christianity before the world. The many churches stand as an unorganized, scattered line of support behind its well-organized line of volunteers. As they go forward the separate church-units are not in position to let the world know that behind them stands the reserve power of the whole Church of God. Today some of our ministers at the front, forgetting the denominational names of the churches that sent them, on battlefields and in hospitals are working side by side as servants and priests of God. At home they are held apart.

Today the government of the Untied States is apportioning chaplains among the different denominations. The Red Cross only for our charity; our denominational names and churchly vestments for our religion!

These things ought not so to be. The crisis of Christianity requires the subordination of all things divisive. Without prejudice to existing personal relations or official fidelities, the whole Church is called today to make one sacrificial offering of all things held to be of value in one great venture of faith for God. Today we should take counsel, not of our fears but of our hopes, as did our fathers before us. Today our fears may be our disloyalty.

Bishops, clergymen, laymen: shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure we should put in cantonments, in regiments and on battleships chaplains and ministers, from whatever church they may come, commissioned not by their own communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the Church might act as one.

Something must be made the visible fact of unity today, if the Church is to become tomorrow the power of God to save the world. This cannot be too long postponed. These times require quick decisions.

Therefore we, the undersigned, representing different communions, lay before you this appeal for action, asking for response and for such suggestions as may seem to you timely.

The foregoing appeal is signed by a very large number of clergymen, representing all the leading denominations, including Episcopalians, Methodists, Presbyterians, Baptists, Congregationalists, Disciples, Moravians, Lutherans, Friends, and evangelical bodies. There are among the signers the presidents of theological seminaries, Yale, Union, Princeton, Andover, Pacific, Chicago, Boston Divinity School, Rochester, Dartmouth, Auburn, Carleton, Whitman College, Beloit College and others; also the present moderator of the Congregational National Council, and several former moderators. The chairman of the committee is Rev. Newman Smyth, of New Haven. Some of the leading signers are Dean Charles R. Brown, of Yale; President McGiffert, of Union; President J. Ross Stevenson, of Princeton; Rev. Washington Gladden, Rev. Nehemiah Boynton, Rev. S. Pakes Cadman, and President MacCracken, of Vassar.

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THE HOPE OF THE RESURRECTION

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There are many sacred ties to bind Christian hearts together; but what more sacred to Christian brothers than the hope that if Jesus rose from the dead our beloved gone before are but asleep with Jesus, and that all shall be raised through Him. And how precious this hope "that He is able to keep that which I have committed unto Him against that day." This is a joyous Easter greeting. And joy is not mere pleasure passing like the feathery cloud; but something sweet and deep aflow in the soul. And the joy of Easter goes a chanting that triumphant note our Master sang when He declared He was laying down life that He might take it again—the note of spiritual victory promising triumphant conquest over sickness and sadness, sin and sorrow down all the broadening vista of eternity.

And what a gracious season this is to seek the Christ risen and ascended to power and glory with the Father, to find again, or, for the first, the beauty and dewy freshness of living in Him rather than unto self, and to find on His countenance the "light that never was on sea or land." May some this Easter day pass onto the holy ground of this blessed knowledge; and many others find satisfaction in entering into the fellowships of His earthly brotherhood the church, and thus fulfilling His will.

God help you and me to live for others. God bring us into the rich garden of His grace, where we shall be filled with the Christ love and our only passion shall be to do good and to scatter the shadows which darken human lives.

May the peace of our Lord Jesus Christ be with you at this season, with the heart's knowedge of Him, and the triumphs of Christian victory. May we strive the harder to work together each for all, and all for the Kingdom in which He is entering in triumph day by day through the broadening way of His silent kingship.—*Rev. Roe Reamy Mitchell.*

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HE WILL KEEP THEE

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He will keep thee as the apple of his eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken.

Lest any hurt thee, he will keep thee day and night.

He will keep thee as the shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places wither thou goest.

He will keep thee in the way and bring thee into the place which he has prepared.

He will keep that which thou hast committed to him.—*Central Christian Advocate.*

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Today we are receiving answers to prayers uttered it may be a thousand years ago. They tell me that but last night or any night there arrives light that started three thousand years ago, and the planet from which it started may have perished from its place in the heavens. Who knows whether there is not some analogue, religious and deeply spiritual, in the fact that there may have arrived this morning a kiss from lips in heaven sent a thousand years ago? This is the harvest time.—*Joseph Parker.*

MAKING THE BEST OR MOST OF MY LIFE

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Physically: Do I take the best care of my body given me through suffering and sacrifice? Do I obey the laws of hygiene that I know are best for me? Do I allow my physical self to become over worked, tired and exhausted so that my actions toward others are not always as kind as they might be?

How often we neglect our own bodies by failing to do the things we know best, break laws, over eat, eat too little, over sleep, sleep too little, over dress, dress too little, over work or rest too little. To get over tired makes us often irritable and cross or seemingly lacking in sympathy. Can we make the most of ourselves unless we take care of our physical being which is our "living temple?"

Morally: Can I make the most of myself by being known as a gossiper, a chronic complainer, a reader of questionable literature, a very frequent visitor to places of amusement and seldom or never at a church service. Morally we should aim to live clean lives, temperate in all things.

Spiritually: How can I make the most of myself? 1st. by breeding a loyal church patriotism in my life. We hear, read and sing about patriotism to our country. On street corner, in stores, in all places of entertainment, public highways, street cars and everywhere we turn we are greeted with posters to encourage patriotism. "Joan of Arc" calls to us; "Your Country Needs You," sounds through the trumpet; "Red Cross" enlists your sympathy and all sorts of signs remind us of our duty to America, but only at one place and that at our church do we hear patriotism to church advertised.

To be a good all round patriot you have to be patriotic to yourself, your family, your neighborhood, and gradually reaching out to your state and nation; but before you can be enthused with a deep, true, patriotism in this way you have to be a patriot to Christ's cause and His work.

I can make myself better by forming habits that will deepen my spiritual life. I can attend my church service regularly but simply attending church service may or may not help us. Some one has said, "True worship is not so much concerned with going to church as about what you do when you get there. There is danger that we may make church attendance a form. If there is no real drawing near to God, no opening the gates of the soul to the inflow of holy influences, no yielding the will to the domination of Jesus, no resolves to make the life a mirror to reflcet the character of God before the world, we may have bene to church but we have not engaged in worship." If we go to worship we get divine help and strength that adds each time to our spiritual storehouse if we have one.

I can make more of myself spiritually by giving of my means, however large or small my means may be, to further the cause of Christ. Not to give stingy amounts or even sparingly but as the Lord has prospered me.

I really wonder if the persons who give occasionally or very stingily or whenever they can really afford to spare a quarter know how much joy they are missing not to give regularly, every Sunday at every service, and give what they really ought to.

Regularly lay aside one-tenth of what you have or earn, and not the *last* tenth, and use it systematically, it will multiply alarmingly because the leaven is there.

No longer then will the church treasurer have a list of blank spaces by your name week after week, month after month, year after year; yea too sad it is but a life time through you have failed even to mark one church envelope for the Master's work. No longer will your Sunday school, your mission worker, your auxiliary bookkeeper, your Christian Endeavor distributor of envelopes or some other charitable church officer have to approach you reminding you to spare a pittance even to a cause that you yourself by your method of support have helped to place in the pauper class.

Are you better spritually because you make of your church a beggar? Too many of us will spend car fare, ferriage, price of a ticket, plus the war tax, buy a refreshing drink or its equivalent and spend two hours at the movies and feel perfectly content to give a dime or fifteen cents (often not that much) a week for our church purposes.

We give our service; yes, we do but your service and mine too can't make up for the part of the Lord's funds that belong to Him lawfully and that we hold back.

The whole situation is caused because we have never squarely looked the condition in the face. We haven't tested His promise that he would pour us out a sufficient blessing if we trusted Him with His own.

Our firms or employers pay us at certain stated times certain amounts of salaries. We would lose confidence in them and fail to report for service if they broke faith with us, if our friends failed in their promise to us we would be hurt in spirit. Shall not our Master who know lose confidence in us when we fail to pay our church promises or further still when we fail to promise to excuse ourselves from giving.

I have known people who would not make a pledge to give a certain small amount on the ground that they "never knew" what they could give until the time came for giving. Well, to them I would say work until harvest, whether that harvest be every Saturday, every month or every year and bring unto the Lord His share and no promise is needed.

I am not saying this because our pastor's salary is not paid up to date, it is (and a balance on hand) but it ought to be more than it is. Our other church expenses are not but so many needs are before us that we might meet if we as a band of Christian Endeavorers started tithing.

I know of no other way of increasing our interest and making the most of ourselves that seems more imperative at this time than that we shall begin to bargain fair with God.

He gives us *all; can* and *will* we not trust Him with *His* tenth.

MRS. M. L. BRYANT.

Norfolk, Va.

THE LEGENDRY OF EASTER

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(By DR. GILBERT PATTEN BROWN)

Easter as we celebrate it today means more than a point on the Gregorian calendar. Its observance is congenial with the higher ethics and lifts man to loftier aims.

There never was a time in the history of me when there was a greater need of man becoming nearer to his God than there is today. As years pass and humanity becomes more in accord with the divine order of things, these first twelve words of Paul in the eleventh chapter of Corinthians, "Be ye followers of me, even as I also am of Christ," will hold a deeper place in the human heart than they hold today. These words are as well timed in these fleeting days of the twentieth century as they were two thousand years ago when uttered by one of the most marvelous men that ever expounded Christian principles. The risen Christ in these times is emblematic of the life beyond the portals of death. So we have Easter to give courage and solace to the weary pilgrim of eternity.

While the festival of the resurrection of the Son of Man is not wholly traceable to the times of the apostles, we can say that it is of the Jewish conception and owes nothing to either the Greeks or Romans for its origin. It is, however, of a very ancient birth in the early Church as taking the place of the Jewish Passover,, with whose date it was deemed nearly to coincide. The Passover dates as far back as when the wise and scholarly Moses was in the zenith of his mortal glory.

In the early Church the Easter celebration continued for eight days. It was the accustomed time for baptism. All business was suspended, civil courts were closed, and alms were dispensed to the needy, who were even feasted in houses of worship—a custom from which much disorder followed. During this season slaves also received their freedom for the festival; and as the austerities of Lent were concluded, the people gave themselves up to enjoyment, since the day was known as the "Sunday of joy" (*Dominica guadii*). To many of the popular indoor and open-air sports and dances were added farcical exhibitions, in which even those high in Church circles, the clergy included, joined in some places, reciting from pulpits and housetops stories and legends with a view to stir the populace to mirth. Against this indecency the fathers of the Reformation loudly and successfully raised their voices. During the entire week before Easter—that is, in the interval between Palm Sunday and the beginning of this great Christian festival—daily services were held in all places of worship. On Easter Day the populace saluted each other with the "Easter kiss' and the exclamation "Surrexit" (He is risen), and the reply to which being "Vere surrexit" (He is risen indeed).

Young and old were joyful at Easter time, and the chief solemnity always consisted of the celebration of the Lord's Supper. As to the proper time for the Easter Celebration there has been much controversy. So it is that Easter, in a large degree, is a legend.

During the first Christian century creed mongers and political experts (for they were one and the same in those days) caused much bigotry to exist in Lower Europe, which is not extinct to this day. As to the time to celebrate Easter a dispute arose in the second century between the Eastern and Western branches of the Christian Church, and some few persons were put to death, including several Jews, for expressing their minds on matters historical and ecclesiastical. The great mass of the Eastern Christians celebrated the event on the fourteenth day of the first Hebrew month, or moon, contending that it was the successor and highly equivalent to the traditional Passover. Those of the Western branch held the service on the Sunday following the fourteenth day, believing that it was the truly historic time for the commemoration of the resurrection of Jesus the Christ. This caused the gap between the two factions to grow wider apart each year.

The opening of the third century caused much turmoil in circles religious until in the year 325 there met at Nice the council to settle religious disputes. This council of Nice did not consist wholly of learned men, but the powers that were took them seriously; the body decided in favor of the Western usage, branding the Eastern brethren as irregular and "clandestine," with the name of the "quartodeciman" heresy. The meeting, however, settled but one point, which was that Easter was still to be observed, not upon a certain fixed day or even to follow the month, or moon, but on a Sunday. Astronomers of any particular purport were not consulted upon this important question, the meeting being nothing short of a gathering of sectarian politicians, whose morals were not of a high order. It appears that the Metonic Cycle was in force among the Western brethren, and it was on this cycle (several centuries later), in 1582, that the Gregorian calendar was nitroduced and arranged. This settled forever, as far as we now know, the time of Easter. That being the oldest and most important of all the movable feasts of the Christian Church determines all the rest. At the time the calendar was introduced it was debated whether Easter should be movable year after year or whether a fixed Sunday later than March 21 should not be adopted for all time to come. Jews were not allowed to give data as to religious history. It is to be remembered here that it was deference to a time-honored custom that led the authorities ecclesiastical to adhere to the method of determination by astral bodies. It must be kept in mind by the student of Christian history, however, that it is not the actual moon in the firmament or even the mean moon of astronomical reckoning that governs the time of Easter, but an altogether imaginary moon, whose convolutions are so arranged that the new (calendar) moon always follows the real new moon (frequently from one to three days), the effect of this being that the fourteenth of the calendar moon—which had from the time of Moses up through the days of Jesse, David, and Solomon been considered "full moon" (Masons held their meetings by it) for purposes religious—falls usually on the fifteenth or sixteenth of the real moon, and thus after the real full moon, which is generally on the fourteenth

or fifteenth day. Here science, the Jewish law, and Christianity officially clashed, all through the blunders of the Council of Nice in the third century and Pope Gregory in the sixteenth century.

In ancient times (from which come many of our Easter customs) the goddess Ostara, or Easter, appears (from a careful survey of ancient history) to have the personification of the "morning" or "east" and also the opening of the spring emblematic of "new life."

From a very early time in Germany and England Easter was celebrated by kindling bonfires and sundry other material rites. Here is a record in England of a very early time in the disbursement of an old church: "For a quarter of coles for the hallowed fire of Easter Eve, 6d."; another of churches being lighted on Easter Eve with great paschal tapers weighing three hundred pounds.

There was a time in some of the moorland districts of New Caledonia when young people went out early on Pasch Sunday in search of wild fowls' eggs for breakfast, and it was thought lucky that they found some.

From the point of traditional Christianity this feast of eggs" has for many centuries been considered as emblematic of the resurrection and the life everlasting. The legendry of Easter is ever pleasing to the Christian heart. It is consistent with each human life and grows brighter as we advance in years.—*Christian Advocate.*

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GLADNESS IN RELIGION

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We know that we are quite out of date. We have been reading for the first time the fine little story of Pollyanna. It is a good story to read when you are feeling a little out of sorts and the atmosphere seems to be charged with an extra amount of blue. The story of the bright little girl who was playing the glad game and who determined to find some cause for gratitude and thankfulness in everything that occurred is a sweet and entertaining story.

But we have been reading another "Glad Book," which is better than the story of the indiscourageably cheerful little girl. It is this fine little letter written by the old white-haired Christian prisoner to his friends at Philippi. Of all the books that tend to promote contentment, to give one the secret of the peace of God in his heart, and to make him "rejoice in the Lord always," the finest is this fine letter of Paul to the Philippians.

It is not an easy thing to be glad all the time. It is not easy to rejoice when the way is hard and things are going ill and your best hopes are crushed and broken and the whole world seems to be wrapped in despondency and gloom. There are some folks who are not making the effort. They have just settled down to be pessimistic and discouraged. They make no effort to turn the dark cloud inside out so that the bright lining will show. You do not have to go far to find some of these disheartened and cheerless people.

The most of us, we suspect, have sometimes wandered over into "By-path Meadow" and gotten uncomfortably close to the Castle of "Giant Despair."

But it should not be so. It need not be so. Paul shows the way to contentment however discouraging things may be roundabout. The secret of a happy life is a heart right with God. The way to peace is the path of prayer. The assurance of victory is in the abiding presence of Jesus Christ. When one learns these things by experience, he will find the heart responding to all Paul's challenge to cheerfulness and joy. In Christ who strengthens it is possible to make the whole life a Glad Book.—*The United Presbyterian.*

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TRUE BREADTH AND REAL DEPTH

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Some one has said: "In the same proportion that we broaden a given body of water, in just the same proportion it loses in depth. In religion broadness and shallowness naturally go together."

As we understand it, the reference is not to a presumption which indulges a liberal tampering with the Word of God, making it broader than it was meant to be. There are men who call themselves Christians, but who ignore essential truths and principles as their own notions may wish.

One declares that he is too broad to confine himself to the teaching that Jesus is the Son of God. The broadening of his views limits the power of Jesus Christ to that of a mere man. He may be broad in his views, but is shallow in his conceptions of truth. It is far better to be true to the truth than to be as broad as all of earth's acres.

Another declares that he cannot believe in miracles; that he is too broad in his views to accept such a thought. He is too broad to permit his big mind to be swept by any such claim. He may have broadened his views, but he has lost dreadfully in the depth of his thought. One may broaden till he takes in all error in his reach and leaves out the real truth upon which he had built his life.

"Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

The wisdom of this world may be broad, but its breadth will be in proportion to its shallowness; for the wisdom of the wise shall perish, but they who stand true to the truth, as God has given it to us, will shine forever and ever in the loving favor of our Christ.—*Selected.*

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A NEW, A UNITED CHURCH

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To meet the present crisis no single denomination is sufficient. Indeed, when all have joined their forces, it would yet seem that without a miracle disaster cannot be averted. The obligation to sink small differences and petty jealousies out of sight and to complete a working union has become a divine imperative. When the tumult and the shouting of this bloody clamor cease, there will be a new earth. Who shall say that in that time there will not come a new, a united Church—*Daniel Poling.*

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

ELON COLLEGE STUDENTS AND THE WAR

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On Hallowe'en night the men students of Elon adopted a war creed that received high commendation from Secretaries Baker and Daniels. On Good Friday eve the women students adopted their creed, which is destined too to attract wide attention. These two creeds are reproduced here, that our friends may see the great ideals that are actuating our Elon young people in these crisal hours:

College Man's War Creed

Since this war is to be won by intelligence and the rigid elimination of waste, and since sacrifice is required on the part of all, those with the Colors and those standing behind them at home, we the men students of Elon do hereby adopt the following articles as our War Creed:

1. To use our opportunities fully to improve our minds so that we shall be able the more effectually to serve our country and the cause of human freedom later, whether in private life or with the Colors.

2. That we will economize in our personal expenditures at every point and use the funds so saved as our patriotism shall dictate in the prosecution of this war.

3. That we will be particularly careful to prevent the destruction of all property, so as to release labor for the industries necessary for the success of our arms.

4. That we will support the Red Cross and the Student War-Friendship Fund with as liberal contributions as we can, feeling that we must sacrifice our substance while our brothers offer their lives on the altar of liberty in the various branches of the service.

5. That we will purchase Liberty Bonds as we are able and in every way support our Government and its agencies necessary in the administration of this war.

6. That we will keep hate out of our souls so as to be able to recommend and endorse sane measures for the making of a lasting peace guaranteeing international good-fellowship as well as cessation of fighting when the time for reconstruction has arrived.

7. That when our country calls, at whatever cost to ourselves or our cherished plans, she shall receive our unstinted service.

College Woman's War Creed

Since this is a war of the masses and not of the classes; since it is a war of the race, and not of a sex; since we who remain at home have our part in its winning, by rigid economy, stern elimination of waste, and every possible effort to "keep the home fires burning," we the women students of Elon College do hereby adopt this as our War Creed:

1. That we will consider the opportunity to improve our minds by study as a sacred obligation to our age, and we will utilize it fully that we may prove ourselves wholly patriotic by the account we shall render our country of our stewardship in lives of service.

2. That we will eliminate every possible form of waste, by the practice of self-denial and a wholesome economy in dress, in food, and the innocent enjoyments of life that mean so much to a woman.

3. That we will taboo candies, soft drinks, "social eats," that there may be more for our soldier boys and our Allies to eat.

4. That we will invest our savings in Thrift Stamps, War Saving Stamps, Liberty Bonds, and other means of helping our Government in its noble crusade to rid the earth of autocracy, and so make it safe for ordinary men and women.

5. That we will support the Red Cross by membership in it and by definite work for it, rejoicing in this opportunity to prove our love by our deeds, and if God wills and leads, we shall go as Red Cross Nurses at whatever cost to ourselves and our cherished hopes.

6. That we will liberally support every worthy movement seeking our assistance in the prosecution of the war and particularly the Y. W. and Y. M. C. A.'s.

7. That we will in our homes and home-communities do all in our power to stimulate saving and bringing about a wise use of the food supply.

8. That we will pray that hate for our enemies may not canker our hearts, while interceding earnestly that God in His wisdom may speedily crown our arms with victory.

9. That in this new hour of woman's freedom, we will endeavor to prove our right to it by serving nobly every call our nation may lay upon us, and gladly.

10. That when the war is over, we will be happily busy in bringing order out of chaos, in rebuilding the waste places, and in restoring joy and fellowship for the wounds and heart-aches now rending our souls in anguish.

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A COMMUNITY CREED

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Ohio state officials have drafted a community creed to be offered for signature to people attending farmers' institutes. It reads: "I believe in the integrity of the people; in my home, my church, my school, and my business; in the enrichment of social and community life; in the elevation of the moral standards of the community; in the service of my fellow men. I believe that to serve I must rise above selfishness and petty jealousies; I believe in cooperation for community betterment; I believe in the application of the Golden Rule in community affairs." In other words, I believe in being a good Christian and in living the Christian life.—*Pittsburgh Christian Advocate.*

MAKING OUR RELIGION REAL

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We have at last come to the day of reality. Non-essentials do not count any more. They tell us that there is no atheism in the trenches. It cannot exist there. Men there face the enemy, God and reality. We who are not in the trenches also face God and reality. Things that once seemed worth while are abandoned as useless. I heard James M. Speer, of New York, Chairman of the Laymen's Missionary Movement, say in a great speech the other day (He is a Presbyterian in church membership) "I am interested in foreign missions, but I have not a cent's worth of interest in making Presbyterians, or Baptists, or Congregationalist, or Methodists, or Episcopalians of the heathen peoples. What I am concerned about is that they shall become followers of Christ. These are days in which men are very little concerned about denominational differences. Last Sunday at Camp Dix, nine hundred men, including representatives from practically all of the Protestant denominations, gather for a communion service in one of the Y. M. C. A. buildings. Sixteen commissioned army officers passed the elements. The nearer men get to the trenches these days the less interest they take in things that are divisive in religion, and when they come back they will not have much patience with some of our hair-splitting denominational differences." And Mr. Speer might have said that before they go to the trenches they will not have much patience with hair-splitting denominational differences. Men don't care now. Non-essentials don't count any more. What the world in its struggle now wants is reality, the eternal, the essentials in faith, fellowship and Fatherhood. I reckon the man was not far wrong who declared the other day that there was but one race; and but one church and that was the church that led men to Jesus Christ and substituted service for self.

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But we make our religion real only when we try to communicate it to others. True Christianity is a vitalizing process. If it hasn't an outlet to all humanity it becomes stagnant and deadened. If a man does not care to communicate his religion you may know that it is not very real to him. "You can tell how much a man prizes his religion by his zeal to communicate it. Vital Christianity demands its propagation." So declared a recent writer and with him we must agree. No wonder some people enjoy their religion so very little. It means so little to them that they really do not care if others do not share it.

I wish many SUN readers could adopt Archbishop Whately's well-known declaration, "If my religion is false I am bound to change it; if it is true, I am bound to propagate it." It seems a pity that some of us do not either change our religion or do something to propagate it. J. Lovell Murray certainly uttered a truth when he declared that "the more any individual life communicate its religion to other lives, the more religion it generates for itself. The more religion any church exports, the more it develops for its local requirements." The tragedy of our dear Christian Church is that we haven't exported much of our religion and so we haven't developed an overabundance for local requirements. We have so localized our religion that we have come dangerously near to deadening it.

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Because he knows that religion must be made real in these times if it is to stand the test, and because he knows further that by communicating and exporting our religion we vitalize it and so save ourselves, the Field Secretary rejoices daily in his heart as he talks with business men about the Kingdom's needs and sees these business men seek to vitalize their religion by communicating it. When they put their money into missions their heart goes there also. "For where your treasure is there will your heart be also." The Bible recorded an eternal verity when those words were written. I asked a man the other day to make a contribution to our growing, but still needful missionary fund. He was able to make the contribution, but he refused. To this hour I pity that man with all my heart. He had no excuse whatever save he might some day need some of the few hundreds that were piling up to his credit in the bank. Poor fellow—poor indeed with all his possessions, poor amidst plenty, his soul shrinking, his heart shrivelling, his life becoming narrower and smaller day by day. He professed to have religion and had his name on the church book; but he did not think enough of his religion to seek to tell others about it, or to be willing to give as much as five dollars a year to hear it told about or to support others to tell about it. (His pastor told me he did not pay five dollars, no not two dollars a year to support the gospel of the church or to any benevolence). Such a man as that is poor, poor and pitiable indeed for all time and eternity, poorer than the poorest day laborer on his farm who divides a part of his day's wage with his God to make known to the world the saving power of the religion of the Lord Jesus.

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The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawnig life from Hom who hath overcome death.—*Christlieb.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—

When you read this letter Easter Sunday will have passed and our little fellows will be able to tell of the joys and pleasures they had on Easter Monday. A number of friends have sent in eggs to help us make them happy on that occasion and they are looking forward with much delight and happy anticipations as to the good time they will have. It is a delight to see them happy and enjoy the many kindnesses shown them. We will have a holiday on Easter Monday and want to see each child have a good time.

Then too, the Superintendent is looking forward with faith in the churches that will take the Easter offering on that day. We hope that the day will be beautiful and everybody will be feeling good and a missionary spirit filling mind and soul and that the response to the Easter Offering for the Orphanage will be liberal.

Our friends remembered us very kindly and we have received the following contributions:

Mr. J. W. Sommers, one bushel wheat; Mr. I. N. W. Garrison, one bushel wheat; Hub Milling Company, one bushel meal; L. D. Rippy, one bushel meal; Ladies' Aid Society, Bethlehem church, Altamahaw, N., C., one lot can fruit; Mrs. J. H. Massey, Durham, N. C., pair shoes; Mrs. Dottie E. Armstrong, Harrisonburg, Va., dresses for little girl; Ladies' Aid Society of Holy Neck Christian church, forty-nine cans fruit; Ladies' Aid Society, Ingram Christian church, Va., twenty-four cans fruit and sack dried apples.

CHAS. D. JOHNSTON, *Supt.*

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REPORT FOR APRIL 3, 1918

Amount brought forward	$1,338.86

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Happy Home	$3.15
Haw River	1.00
Apple's Chapel	1.00
Monticello	1.00
Bethlehem	1.00
Eastern North Carolina Conference:	
Ebenezer	3.10
Oak Level	1.00
Henderson	6.72
Liberty	1.60
Amelia	3.54
Morrisville	2.00
Western North Carolina Conference:	
Mt. Pleasant	.80
Eastern Virginia Conference:	
Union (Surry)	1.00
Berea (Norfolk)	4.00
Rosemont	5.00
Antioch	2.00
Porters	1.00
Mt. Carmel	2.71
Mt. Carmel, Class No. 6	1.00
Centerville	1.00
Virginia Conference:	
New Hope	1.00
	$44.62

Easter Offerings

Mrs. Lula F. Brickhouse, Norfolk, Va.	$ 5.00
Fannie W. Brickhouse, Norfolk, Va.	1.00
A Friend, Norfolk, Va.	2.00
Melrose Christian church, Springfield, O.	1.64
Mrs. W. C. Pierce, Sunbury, N. C.	1.00
Blanche Pierce, Sunbury, N. C.	1.00
Pocahontas Guano Co., Lynchburg, Va.	5.00
Mr. and Mrs. B. F. Gwaltney, Disputanta, Va.	2.00
Mrs. J. H. Massey, Durham, N. C.	1.00
Arch Pearce	1.00
A Friend, Durham, N. C.	10.00
A. J. Daughtry, Emporia, Va.	5.00
Mrs. Emma A. Scott, Harrisonburg, Va.	1.00
Ora Scott, Harrisonburg, Va.	1.00
H. A. Cadlin, Richmond, Va, (Ingram ch., Va.)	5.00
P. J. Cadlin, Richmond, Va., (Ingram ch., Va)	2.00
J. W. Cadlin, Richmond, Va., (Ingram ch., Va.)	2.00
Mrs. M. E. Boyd, Richmond, Va., (Ingram ch., Va.)	5.00
Miss Sarah E. Boyd, Richmond, Va. (Ingram ch., Va.)	3.00
Ellen Gray Franklin, Durham, N. C.	.25
Mrs. Maggie M. Franklin, Durham, N. C.	1.00
Stella Louise Caveness, Greensboro, N. C.	.25
Elizabeth Cross, Holland, Va.	.35
A Friend, Norfolk, Va.	1.00
Mr. and Mrs. McNally, Elon College, N. C.	2.00
	59.49

Special Offerings

L. I. Fields, on support of children	20.00
Total for the week	$124.11
Grand total	$1,462.97

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LETTERS FROM THE COUSINS.

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Dear Uncle Charley: I want to send 25c for Easter I hope the Orphans are well this fine weather. I am in the third grade in school. I am taking music. I hope the Orphans will have a nice Easter.—Your little friend *Stella Louise Caveness, Greensboro, N. C.*

Dear Uncle Charley: Here I am with my little Easter offering. I had to write because mother was writing. I am sending 25 cents. I wonder what my cousins and brothers are going to do Easter? I wish they would come to Durham.—*Ellen Gray Franklin.*

A little girl with an Easter offering. I guess your little brothers here will have a fine time Easter. The children are going to have an Easter egg hunt. Wish you could be with us.—*"Uncle Charley."*

IN SEARCH OF THE LILY

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One day, when the winter had grown late, so late that the trees were all looking gray and wet and all the icicles had dropped off or dripped away, and the sap was creeping up slowly and feeding hosts of hard little buds almost to bursting—one day the old Easter bunny looked out of his winter covert and said to his bunny wife, who was busy coloring Easter Eggs: "It is high time we set out to look for the Easter lily."

So they set off happily together. By and by they met the young hoot owl.

"Where are you going, O bunnies?" said he,
"For surely you seem in a hurry to be."

And the old Easter bunny replied:

"We go where the lily of Easter grows fair,
And all who would seek it may go with us there."

"O, thank you kindly," said the gray hoot owl. "I should like to go with you. But, tell me, who will gather the Easter lily for us when we find it?"

"That I do not know," said the Easter bunny; "but I know some one will be there to gather it for us. I know that whoever would gather the Easter lily must never have been unkind."

"Who, who, who?" said the gray hoot owl.

A lilac tree swung over their path, with a robin dipping and rollicking there.

"Where are you going, O bunnies?" said he;
"For somewhat you seem in a hurry—you three."

And the Easter bunny cried out in answer:

"The lily that growth at Easter we seek.
If you would go with us, your wish you may speak."

"O, indeed," cried the robin, "there is nothing I should love better than to go to look for the Easter lily. But who will gather it for us?"

"That we do not know," said the Easter bunny; "but this I have been told: that no one can gather the Easter lily who comes with pride in his heart."

"Who, who, who," said the gray hoot owl.

"Cheer, cheer," said the robin. "Surely some one will be found to gather it."

Sitting on a tiny bridge was a great green frog.

"Where are you going, O bunnies?" he cried
"Would you like another to hop at your side?"

And the Easter bunny made answer:

"We go where the lily of Easter grows fair.
You surely are welcome to go with us there."

"Thank you," said the big green frow. "I am indeed glad to go with you to find the Easter lily; but, tell me, who will gather it when we find it?"

"That I do not know," said the Easter bunny; "but of this I am sure: no one can gather it except one who has known nothing but love."

The big green frog looked his wonder, and the voice of the hoot owl sank almost to a whisper as he asked: "Who, who, who?"

But the robin said: "Cheer, cheer. Some one will be found to gather it." And they journed on together. Suddenly they saw something glowing like a star.

"It is the Easter lily!" cried the Easter bunny.

"It is the Easter lily, and who will gather it?" cried the big green frog.

"Who, who, who," said the gray hoot owl.

"Cheer, cheer, said the robin.

Then they waited to see who should gather the Easter lily.

A captain and soldiers came by with his men, but he did not even see the lily.

A proud man passed, surrounded by his servants. He paused and look at the lily. "Here is gold," he said to one of his servants. "Gather me that lily."

But the servant drew back. "No," he said; "it is the Easter lily and cannot be bought with gold."

A crowd of merry youths and maidens came laughing along. They saw the glorious white blossom, and one, bolder than the others, hurried toward it; but the others held him back. "No, no," they cried; "it is not to be gathered in play." And they passed on, singing.

Suddenly there came down the path a little child. She walked lightly and sang as she came. She walked straight to where the Easter lily was shining like a star; and, stooping, she kissed it, and broke it from its stem and turned to walk away; and as she walked, a soft radiance fell from the blossom on her hand.

Then the Easter bunny and bunny wife came out from the old log, the gray hoot owl lifted great wings and dropped from the shadowy dead branch, the big green frog leaped from the pool, and they looked till the little child passed out of sight then, turning, went away home very happily to tell the other Easter bunnies and gray hoot owls and big and little green frogs the wonderful thing they had seen.

But the robin flew high above the rocking branch on which he had swung and circled, like a moth over a candle, above the soft radiance of the Easter lily in the hand of the little child until the child came to a great open door and went in, bearing the white lily in her hand. Then the robin turned back and flew till he came to his friends, the Easter bunny and the bunny wife and the great hoot owl and the big green frog. "Today," he sang in his sweet robin voice, "I have seen the Easter lily; and I have seen one who is never unkind, who has no pride of heart, who knows nothing but love, for I have seen a good little child. Cheer, cheer, cheer!"—*The Beacon.*

SUNDAY SCHOOL LESSON—APRIL 14

(By G. O. LANKFORD)

JESUS REQUIRES CONFESSION AND LOYALTY

March 8:1-9:1

Golden Text: "If any man would come after me, let him deny himself, take up his cross, and follow me."—Mark 8:34.

Ordinarily the preacher who talks much of himself fails sooner or later. The public doesn't like for the public servant to say "I" and "me" too often. But Jesus was an exception. He could speak often of Himself without any infraction of the public mind as to the fitness of things. He had to speak frequently of Himself, for He was the center of the message He came to declare. And in His utterances concerning Himself there is no pretense or indefiniteness; only the straight-forward, direct statement does He make. His utterances about Himself in the present lesson fall with the directness and clearness of a sun beam. Jesus speaks of Himself in relation to the soul of man.

1. **Confession**—In awakening the mind and in touching the heart of men, Jesus was very tactful, very wise. He was as wise as a serpent and as harmless as a dove. His heart yearned always to touch a responsive chord in man's heart. It was His desire and purpose to awaken man that He might actuate him. Knowing as He did that many false notions prevailed as to who He was, some pointed, searching questions were asked in order that the truth might be placed before those who heard. "**Whom do men say that I am?**" Various answers were given because various opinions were held. But none of these answers were correct. "**Whom say ye that I am?**" The answer is given: "Thou art the Christ." Peter was right; he had confessed. This was the very thing Jesus was hoping to hear; He had called by questions for confession, and the confession came. One essential to salvation is confession of Christ. With the heart man believes unto righteousness, but with the mouth confession is made unto salvation.

2. **Consecration**—Confession of Christ is good; consecration to Him is better. He called **for** confession and **unto** consecration. Confession is an act; consecration an activity—a process, a growth. Confession is the gate-way to consecration, to which there is no end. "**If any man would come after me, let him deny himself, take up his cross and follow me.**" The statement is simple and the task sublime. Consecration includes **Self-denial, cross-bearing,** and **following Christ.** That person who possesses many noble traits of character and also does many commendable deeds and yet does not practice self-denial does not bear his cross, does not follow Christ, is not a disciple of His. Christ consecrated His all for our sake; we should now consecrate our all for His sake.

3. **Consideration**—The Bible is a reasonable book and deals throughout with reasonable questions. Since it is the Word of God it places emphasis upon the questions of life where emphasis belongs. "**What shall a man give in exchange for his soul?**" No question of greater concern or of more serious consideration ever engaged the mind of man. Christ would have all consider this matter upon which hangs eternal issues, eternal destiny. Not only in mathematics is the question of profit and loss found, but also in life. There is a gain that is loss and a loss that is gain. And, too, the greatest gain may prove to be the greatest loss. It is far better, eternally better, to lose the world and gain the soul than to gain the world and lose the soul. This truth Jesus would have all consider seriously and wisely lest our gain in this life should be our loss in the world to come.

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A little library growing larger every year is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life. Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children withut surrounding them with books, if he has the means to pay for them.—*Henry Ward Beecher.*

CHRISTIAN ENDEAVOR LESSON—APRIL 14

(By H. S. HARDCASTLE)

HOW TO ENJOY SUNDAY

Isaiah 58:5-14

There are some who say that the prophets of the Old Testament do not have a message for our day and time, but this is not true, for, while there may be minor details which must be interpreted in the light of the times in which the scriptures were written, the principles embodied therein are universal, both as to time an place, and they have a pertinent application to our age. This is especially true in the case of the lesson today in regard to the Sabbath Day. The Jews had observed this day by fasting and other outwardly religious acts which had burdened their souls, but still they had not found fellowship with God. And why? Simply because they had attempted to substitute the outward for the inward; the formal for the spontaneous; the artificial for the genuine. Isaiah boldly announced that religion must be positive and not negative; active and not passive. The Sabbath, he affirms, is a day to be spent in active service, and not a day set apart for the observance of cold ceremony and lifeless ritual. He saw in the twilight, the great truth which Christ saw in the noon-day sun, "Man is not made for the Sabbath, but the Sabbath for man."

But is it not true that the large majority of people in the world today do not know how to enjoy the Sabbath? Do they not rob it of its sacredness and themselves of its joy, by using it for sordid purposes? True indeed there are the automobiles with their joy rides; the moving pictures; the Sunday baseball games; the amusement parks; and many other attractions, but if the people who frequent these places would sit down at the end of the day and calmly meditate over the manner in which they had spent one day of eternity—every day is a part of eternity—they would be forced to admit that they had not enjoyed the day.

And yet it is of utmost importance that man should spend the day in a manner that will be conducive to physicial rest, intellectual development, and spiritual uplift. It is an oasis in what is many times a desert of commonplace days, and his whole being should be refreshed by the cool draughts from its inexhaustible supply. Not that every day should not be a day of joy and worship, but modern life is so organized that the average man and woman does not take the time for this much needed refreshing.

There is a way in which the Sabbath may be spent that will not only honor God, but will bring enjoyment to man. In the first place it is of extreme importance to start the day right. We must be like Bobbie Burns who says, "tune our hearts," and the best way to do this is to spend some time in Bible reading and meditation early in the morning. Read some appropriate scripture lesson; meditate over its meaning; review the events of the past week, make a mental inventory for the week's victories and give God thanks for His saving grace; face the defeats, see wherein you failed, ask God's forgiveness, and guard against the same mistake in the future. Sincere effort in this act will send a person into the day with a ready mind and an open heart.

Of course, everybody should go to church to worship—not, as some say, to preaching, but to worship God in spirit and in truth. Every feature of the service should serve to draw the individual to God. Barren indeed is that service in which the worshipper does not find something helpful and inspiring.

Inasmuch as the Sabbath was made for man, one of the best ways to enjoy the Sabbath is to minister to man. Jesus spent his Sabbaths in this way, and no man had such joy as He. Those who are well and strong should visit the sick, visit jails, hospitals, homes for aged, and mission stations, carrying with them the sunshine of God's love. Those who cannot go out on such errands of mercy can bring joy to others as well as to themselves by writing letters, letters which are aduated by Christian motives and sympathy. The influence of a letter written in a kindly spirit cannot be estimated.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

SILVER WEDDING

The silver wedding of Mr. and Mrs. C. A. Costen was fittingly commemorated at their handsome home in Red Level Friday evening, February 22.

The reception hall where the guests were received by Mrs. A. B. Powell and Mrs. John M. Sims, Jr., the color scheme was red, white and blue. Streamers in patriotic colors were suspended from the corner of the room to the chandelier and numerous American flags were used for further adornment.

The two grown daughters of the family, Misses Inez and Mabel Costen, were ushers for the occasion, conducting the guests from the reception hall to the parlor. Miss Costen wore a girlish costume of green satin with trimmings of pink rose buds.

In the parlor Mr. and Mrs. Costen received, assisted by Misses Lois and Clara Costen and Masters Otis and Wallace Costen.

Throughout the evening charming musical numbers were rendered by Misses Hardin, Wroten and Greene and possibly no number was more enjoyed than the sweet old song so full of sentiment, "When You and I Were Young Maggie." Later in the evening the guests repaired to the dining room where an ice course of red, white and blue and silver cakes was served.

Misses Annie Costen and Mary Ella Clark presided here and were assisted by two small nieces of the hostess, Misses Bessie Greil and Mary Costen.

The dining room decorations were both beautiful and artistic, silver tinsel, white carnations, fern and white candles in silver candelabra being lavishly used.

An interesting feature was the very unique center piece which simulated the "Fountain of Youth." For the effect a large crystal vase placed on a mirror was used.

The cutting of the wedding cake by the young people caused much merriment.

The number of handsome gifts received from Virginia, North Carolina and Georgia as well as their home state, attested the warm esteem in which Mr. and Mrs. Costen are held by all their friends.

The out of town guests were: Miss Hardin, of Andalusia; Miss Ida Kate Champion of Opp; Rev. C. M. Crutchfield, of River Falls; Rev. Walker Bancroft, of Opp, and Mr. W. O. Calhoun, of Georgiana.—*Local Paper, Red Level, Ala.*

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GOLDEN WEDDING.

Yesterday in the Morrisville Christian church at 11:30 o'clock Rev. and Mrs. W. G. Clements very impressively celebrated their golden wedding, with appropriate services. Mrs. Genio Cardwell, the eldest daughter presided at the organ. Prayer was offered by Rev. R. E. Atkins, of the Baptist church, who is a near neighbor of Mr. and Mrs. Clements. Edwin W. oldest son, welcomed the audience, an address of acceptance was made by Rev. R. E. Atkins.

The presentation of the half century bride and groom was made by James B., the youngest son, after which Mr. Clements with a few brief remarks requested each child to come forward and stand beside father and mother, calling their names as follows: Edwin W., Joseph L., Synthia Irene, Nannie J., James B., Annie Stella and Mary Ethel. There stood father, mother and three sons and four daughters, all grown to manhood and womanhood, never a death in the family during the fifty years. The family being seated, Rev. J. W. Wellons, of Elon College, N. C., who is 93 years old, the oldest minister of the Christian church and possibly in North Carolina, spoke very impressively of the acquaintances he had with the family, his friendship for them and renewing his friendship in a very enjoyable manner. Uncle Wellons with his white hair and beard reminded us of the pictures we used to see of the Patriarchs of old. Joseph L., the second son next addressed the audience.

The only living sister of the groom, Miss Fannie Clements, of East Durham, N. C., and the only living brother of the bride, Major J. H. Moring, of Morrisville, were present. After services at church, a number of friends and all the children assembled at the home of Mr. and Mrs. Clements, where an enjoyable dinner was served and a pleasant hour spent together. Two of the children live in Morrisville, two in North Wilkesboro, one in Severn, one in Franklinton, and one in Greenville, S. C.

Rev. Geo. J. Green, son in law of Mr. and Mrs. Clements, acted as master of ceremonies.

He has spent quite a bit of his life along educational lines, teaching school for a number of years, and for twelve years and six months was superintendent of schools for Wake county, also secretary of road commission for Wake county for two years. He and Annie Eliza Moring were married at the home of James M. and Synthia Moring. The mother has always been a home loving and faithful helpmate to her husband, a true and sympathizing mother to her children. The many presents of gold show the high record in which they are held by their many friends and children.—*News and Observer, March 27.*

THE CHURCH PAPER AND THE CHURCH PEOPLE

—o—

God bless THE CHRISTIAN SUN.—*A. A. Lynch, Mebane, N. C.*

—o—

I want THE SUN each week.—*Mrs. M. E. Parker, Norfolk, Va.*

—o—

I cannot do wthout THE CHRISTIAN SUN.—*J. H. Cole, Norlina, N. C.*

—o—

I want THE SUN to shine in my home as long as I live.—*Mrs. J. W. Boon, Clayton, N. C.*

—o—

I can't well do without our CHRISTIAN SUN.—*Mrs. J. B. Montgomery, Graham, N. C.*

—o—

I have been taking THE SUN for seventeen years and would be at a loss without it.—*J. D. Dollar, Roanoke, Ala.*

—o—

Please find enclosed money order for THE CHRISTIAN SUN. I have been getting THE SUN for nearly a year, and like to read it. My time is most out, and I know it is well worth two dollars, and I am willing to pay in advance for the good news it brings to me every week. I wish that many more members of the Church would take the paper.—*S. V. Mann, Apex, N. C.*

—:o:—

WELCOMING STRANGERS TO THE NEIGHBORHOOD

—o—

Do you want your community to be noted for its hospitality? Then the best way to get such a name, is to welcome each new comer as an old friend, met after a long separation.

Of course you can't slap the new comer on the shoulder, saying, "Hello Jim, old boy, I'm glad to see you back." No, let us greet them in a different way.

Instead, let several families in the immediate neighborhood find out at which time the new comer will arrive. Then let each family decide on some one or two dishes to contribute to the strangers' first meal. When the hour agreed on arrives, let each neighbor send or carry her dish to the newcomers, as a token of greetings and welcome into the neighborhood.

In this way the strangers will feel much more at home than if all the neighbors had dressed in their best, and stiffly called in the usual way. If you don't believe it, just try it and see.—*N. H. C., in The Progressive Farmer.*

—:o:—

If Jesus had walked in the paths that were without stone or thorn, and with eyes that were never tear-stained and a heart that was never griefrent, he miht be to us a vision of radiant beauty, but we could not understand him nor feel that he understood us. But the wound in the hand which He extends to us and the sorrow underlying the smile of the face which he turns toward us give us mutual understanding. Now we can believe that He understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which runs under the great salt sea of tears and along which throb flashes of pain that bind together the continents of life.—*The Lutheran.*

1918	MARCH					1918
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17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

DR. J H. BROOKS

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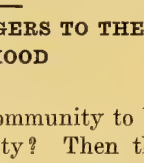
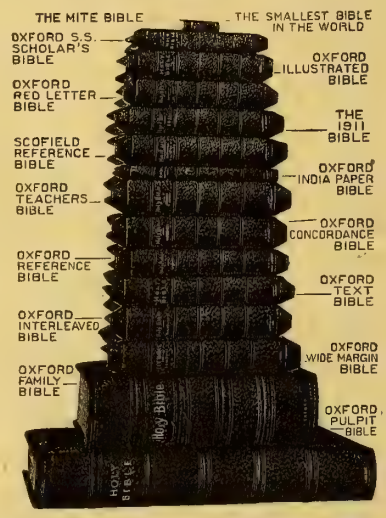
TUESDAY

MEATLESS

ONE MEAL

WHEATLESS





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THE CHRISTIAN SUN

Burlington, N. C.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED 1847

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

NO "HYMN OF HATE"

(Central Christian Advocate).

—o—

IN the struggle now impending with Germany, it will be a very poor exhibition of Christian feeling if any among us indulge in un-Christlike remarks concerning the German people. The New Testament teaches us that all men are our brothers. The Germans are our brothers. When our soldiers take aim at German men and shoot them, it will be not that there is hate for any, but that it is with flesh and blood that principles are being battled out in the stern arena of human existence.

Let there be no word of hate of the people. Millions among our fellow citizens are German, and in the years that have passed in times of national crisis they have exposed their breasts to the foe and have poured out their blood for the Republic. It is their brothers with whom we are to be engaged in the grip of war. Moreover, we must have it stamped upon every act and word, that we are not at war with men, but with principles which make of men mere pawns and instruments.

So whilst we shout for the flag, whilst we pour out our treasure and blood, let it never be with a "hymn of hate" of brothers. The contention of America is not hatred of any people.

Volume LXX WEDNESDAY, APRIL 10, 1918 Number 15

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

THE CONSCIENCE OF THE WORLD

—o—

We say that an individual has a conscience, and this no one denies. We say that the state is composed of individuals and, therefore, the state has a conscience. We say that the nation is made up of separate states, and if a state has a conscience this gives the whole nation a conscience. The world is made up of nations and certainly this gives the world a conscience.

As to whether or not there is a national conscience remains for the philosophers to decide, but regardless of their decision we see the effects every day that there is a national conscience, and that national conscience is expressing itself in a world-conflict today. The world has had military wars—wars in which the real military spirit with the might of arms and armor decided the winning side. We are just beginning to realize that this type of warfare is no more. Don't misjudge our statements; come let us reason together: The German government and the German General Staff have always believed in a military war, but this world-war in which we are engaged has not turned out to be a military war. The war in which we are engaged will not be determined by the number of submarines, the mighty guns, the innumerable rifles, and other human strategy. This is a war of ideals, of high ideals—ideals that the world sets its approval upon. The battlefield is not on the Western front; the battlefield is in the human heart and in the heart of all true mankind.

We are as much convinced that this is a moral war as we are convinced that the sun's rays bring warmth to the earth. You see the world perishing, you hear the agonies of dying men and suffering women and children; and only a great faith in a great God whose world purpose is great can help us to see anything worth while wrought from such chaotic state. We have never seen anything like the tragedies of today. The history of the world has never recorded such. The wings of the death angel soar daily over the battlefields and are reaping the young manhood of our land. Nations that have been peaceful for practically their whole existance, have taken up arms, their young men have answered the call of their country, their women have gone to the fields to till the soil and to the gardens to replenish the table, while sacrifice is the household word everywhere. Certainly the world as a whole cannot be morally wrong. With Christian leaders guiding the affairs of various nations, leaders whose lives are devoted to God and to the highest and holiest things for human need, it seems utterly impossible for us to see and to say that the world is morally wrong in its effort to rid the earth of autocracy. What have these nations to gain? *Nothing!* They have all to lose. But they feel there is a moral issue and it is their duty to go forward.

This world war is going to bring a new order of things. The church is going to be one of the first institutions touched because her forces today are nearest the influence of the struggle. This war will not do away with standing armies; it will not diminish navies. It would take an unending history for us to name the things that it is going to do, even if we know them all. But surely and certainly it is going to put military power on a different order. The nation that has the largest stock of military equipment is the most cowardly. The man who bars his door and sleeps with his pistol under his head is a greater coward than the man who lies out in the open with his mother earth for his bed and the stars of heaven for his cover. And while the United States has not been so fully prepared to meet the oncoming outrages of the German government, it is no dishonor to the United States. It is more honor for a man to walk a public highway alone without being surrounded with weapons to take the life of his fellowman than the coward who lurks in the dark with a bayonet by his side, a pistol concealed in his pocket or a knife hidden in his bosom ready for a deadly thrust. This is the individual who should be scorned and shamed and pitied. When this war is over and the dark clouds are rolled away; when the consoling message of peace which brings joy to the world and extreme happiness to the hearts of the world's millions of mothers; when no more new made graves as a result of the cannon fire and the submarine's deadly work; when victory shall have been won and the world's multitudes turn back to their peaceful pursuits, the nations that have made the initial thrust and prepared their deadly weapons while honest men and women toiled and slept will gradually fade in the history that is to be made.

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CONGRESS PASSES THE CHAPLAIN'S BILL

—o—

Congress has given the church its opportuity to meet with vigor the challenge expressed in General Pering's recent cablegram to the War Department. The House of Representatives has passed the Chaplain's Bill increasing the ratio of chaplains in the Army to one for every twelve hundred officers and men. This bill passed the Senate at the close of the last session and the amendments made by the House have just been accepted by the Senate. The President's signature is expected immediately.

The law which this bill amends had provided for one chaplain to every regiment, but in May the number of men in an infantry regiment was increased from twelve

hundred to thirty-six hundred. The present bill not only restores the proportion of chaplains but, by putting it on a numerical basis, permits the assignment of chaplains to military groups not regimentally organized, which would otherwise be unprovided for. The text of the bill is as follows:

"Sec. 15. **Chaplains.** The President is authorized to appoint, by and with the advice and consent of the Senate, chaplains in the Army at the rate of not to exceed, including chaplains now in service, one for each one thousand, two hundred officers and men in all branches of the military establishment, with rank, pay and allowance as now authorized by law: **Provided,** That there shall be assigned at least one chaplain for each regiment of Calvary, Infantry, Field Artillery, and Engineers: **Provided** further, That the persons appointed under this act shall be duly accredited by some religious denomination or organization and be of good standing therein under such regulations as may be prescribed by the Secretary of War: **Provided,** That the maximum age limit of chaplains in the army shall be 45 years."

At the beginning of the war there were sixty-seven chaplains in the Army. At the present time there are six hundred and sixty-six, of which one hundred and fifty-one are in the Regular Army, two hundred and thirteen in the National Guard, two hundred and ninety-two in the National Army, and ten are chaplains-at-large. There are one hundred and ninety-nine Catholic chaplains, four hundred and fifty-seven Protestant and ten of other groups. This new law will permit the appointment of an additional eight hundred. Here is the opportunity of the church. Already the General Committee on Army and Navy Chaplains has an abundance of applications and is now seeking to discover whether they fulfill the standard indicated by General Pershing, men "of the highest character with reputations well established as sensible, practical, active ministers." If the church will give them the backing they need in personal interest, moral and spiritual support, and additional equipment, the ministry of the church to the young men of the Army will be of incalculable result.

The chaplains already appointed are, in co-operation with the religious workers of the Y. M. C. A., and the "camp pastors," accomplishing much. The increase of chaplains will, however, reach further and deeper, since the chaplain alone has access to all parts of the camp, whether barracks, hospitals, or guard-house, since he has an officer's standing and can thereby do much for the men which would otherwise be impossible, and since he alone of all the religious workers goes with the regiment wherever it may go—to cantonment, or ship, or from line trench.

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NOTES WORTH NOTING

Daniel A. Poling is now in France.

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A ship yard for the construction of concrete ships is to be built at Wilmington, N. C.

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Smith College has eighteen women in the warring countries ministering to the needy.

The Third Liberty Loan was opened April 6. The bonds bear 4 1-4 per cent and are non-taxable.

o——o

The Germans continue their offensive. The French and Americans hold their position in a most remarkable manner.

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We learn from a reliable source that regardless of the war 1917 exceeded all past years in gifts to educational institutions.

o——o

The Association of American College is now engaged in an effort to place one hundred French girls in American colleges. Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, is conducting the work. Any college may send Dr. Kelly an application for one of these girls. Each college accepting a girl agrees to furnish room, board and tuition.

CONVENTION NOTES

Be on time.

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Got your speech ready?

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The meeting date is April 30-May 3.

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The place of meeting is Franklin, Va.

o——o

In 1914 the Convention met in Portsmouth, Va.

o——o

In 1916 the Convention met in Burlington, N. C.

o——o

Rev. W. W. Staley, D. D., Suffolk, Va., is president.

o——o

Rev. I. W. Johnson, D. D., Suffolk, Va., is secretary.

o——o

Go for the Kingdom's good and not for personal reasons.

o——o

The complete program will appear in the next issue of THE SUN.

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Let your motions be the result of prayer and not otherwise.

o——o

If you have not written the Entertainment Committee that you will attend, do so now. If you don't write the Committee or send it word, don't go—and if you have informed it that you will attend, don't stay at home.

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NOTES AND PERSONALS

Rev. George D. Eastes begins a meeting at the Christian church in Burlington April 21.

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Dr. D. A. Long has returned from a trip to Florida. Mrs. Long is still in Florida.

o——o

Note that this is the issue for April 10. Look for the number for April 17 shortly after you receive this issue.

(Continued on Page 7).

FIRST CHURCH, NORFOLK, VA.

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It has been some time since THE SUN has carried a letter from this church, but in these days a minister has very little time to write if he is pastor of a church in a seaport town, because of the added duties that these war days have brought. However, the work here is moving along very nicely. We have just closed our special series of revival meetings which proved a great blessing to our people. Rev. J. V. Knight, pastor of the East End Christian church, Newport News, Va., did the preaching, and did it well, and was greeted by a splendid number of people each evening who heard him gladly. So far there have been eight additions to the church as a result of the meetings.

Plans are now being made for a great rally on April 21, in the Sunday school, the church, and the Christian Endeavor Society. The church roll will be called, and it is hoped that every member will attend services that day.

The Christian Endeavor Society is doing good work under the leadership of Miss Lula Bell. Miss Bell is the first lady to hold the presidency of the society, and she is serving her Master beautifully in this capacity.

The Ladies' Aid Society and the Young People's Auxiliary have changed their programs a little and are now giving one service a month to the study of missions. This is one of the most encouraging features of our work, and to this is added splendid interest to the subject of Tithing. We have a number of people in our church now who are Tithers, and I believe it will not be long before we have several others.

Another encouraging thing about our work is the very evident interest in a deeper spiritual life on the part of the church. This spirit was so evident that Brother Knight, (who was here in a meeting more than a year ago), took notice of it, and commended the church for it in his closing remarks the last service of the recent meeting. This deeper devotional life has been brought about by the untiring efforts of Brother J. O. Wiggs, our Sunday school superintendent, by the Christian Endeavor Society, and a host of other faithful members of the church.

The girls in the Junior Missionary Society are enjoying their work. They are clothing a girl in our Orphanage, helping to support a mission worker in Porto Rico, and are training themselves for more useful lives.

It is a pleasure to serve the splendid people of the First church, and the prayers of the brotherhood are desired that both pastor and people may become greater servants of Him Who gave Himself for us.

J. F. MORGAN, *Pastor.*

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SEAGROVE CHRISTIAN CHURCH DEDICATED

—o—

The new Christian church at Seagrove, N. C., was dedicated Sunday, March 31. It was a glad day to the faithful members, who from the very beginning, have loyally supported our cause. Regret was expressed that Rev. G. R. Underwood, to whom belongs the honor more than to any other minister for the church's existence, could not be present. Rev. J. R. Comer of the Baptist church was present and took part in the services. Rev. T. J. Green, the pastor, offered the dedicatory prayer, and this writer preached the sermon. Mrs. D. A. Cornelison read a paper, covering the history of the church from the beginning. This paper ought to be preserved, as it contains matter that would be interesting at some future time.

Everything at Seagrove, to the visitor, indicates that the church and the Sunday school are important factors in the town. Rev. T. J. Green has located with them, and, with other churches nearby, has formed an interesting pastorate. Our Home Mission efforts at Seagrove are bearing compound interest.

T. E. WHITE.

Sanford, N. C.

———:o:———

SEAGROVE, N. C.

The Christian church here was formally dedicated last Sunday by Rev. T. E. White, of Sanford, N. C. His subject for the occasion was "Giving," based upon "the lad and the loaves." A large crowd was present and all were delighted with the discourse.

Easter services were observed by the children in the afternoon.

T. J. GREEN, *Pastor.*

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GREENSBORO, N. C.

—o—

We conducted a few days of service during Passion Week preparatory and leading up to our Easter service. The services dwelt on scene in the life of Jesus during the last week of His life before His death, closing with the Roman guard at His grave. Women of the church met in the afternoon at the church and conducted prayer service. Easter Sunday we came together for the joyful Easter message, "Why seek ye the living among the dead? He is not here, but is risen."

Our choir had been well trained and drilled by our efficient and faithful director, Miss Florence Wilson; and with us were two of Greensboro's leading singers, Miss Britton and Mrs. Correll. In addition to the beautiful anthems and hymns by the choir, Miss Britton and Mrs. Correll sang a duet, "Magdalene," and Mrs. Correll a solo, "Hosanna." They were well and beautifully rendered. The opening anthem was, "The Lord is my Strength," and the closing, "We would see Jesus."

One member was received into fellowship; and an Easter offering amounting to $667.00 special for church was made with the probablity of its reaching $1,000.00 by the following Sunday.

An organ has been placed in one of our Sunday school rooms for the use of the Primary Department. It will also be used by our Christian Endeavor Society. We now have two organs and a piano in our services.

P. H. FLEMING.

YOUR COUNTRY APPEALS TO YOU!

The women of France are plowing in the fields that the men of their army may be fed. Will not the women of America lend money to their country that their own fighting men may be provided for?

The women of England, from the highest to the humblest, are toiling in munition factories to make guns and shells for their soldiers. Will not the women of America do that far easier thing of merely lending the money to buy the guns for equipping the American men?

The safety for which these women of other lands are striving was won for American women long ago by the swords of American men. To preserve this safety for you and your children American men are now marching to battle even as their forefathers marched. Will American women stand shoulder to shoulder with them? They are offering their lives as a gift. Will you offer dollars as a loan?

To save your home from the flames destroying France, your babies from the sword that murdered infants in Poland, your daughters from the hordes that ravished Belgian women even as they fled through the streets, American men are making the supreme sacrifice. What sacrifice will you make to help equip these defenders of your country? What will you give up that you may help finance the struggle to save American freedom?

Not a gift, but a loan is asked of you. Not a free loan, but a loan at interest. Will you withhold your money while men offer their blood? Buy a Liberty Bond for your country's sake. Put it in your own name. Buy one for the daughter it may save. Buy one for the boy too small to fight.

The Liberty Loan Explained

When you buy a Liberty Bond you are not giving your money. You are merely lending it to the United States Government. As long as it uses your money the Government will pay you interest. The Loan itself will be returned to you in the specified number of years. If you want it back sooner you can get it by selling your Bond. Safe places for savings are being sought in this hour of financial uncertainty. No vault in the world is as safe as Uncle Sam's promise to pay his debt to you.

(Issued by the Woman's Literary Loan Committee of Birmingham, Alabama.)

———:o:———

ABOUT ORGANIC UNION WITH THE DISCIPLES

—o—

My poor opinion would hardly affect the committee one way or the other, so there is little matter in my being late about expressing it. Here it is:

Committee meetings on Fraternal Relations is a fine thing. Proceed, brethren. But organically, let the Christian Church alone! After all this carnage of war there will come a federation of religion—not merely of churches. The Christian Church is the nucleus around which the new order must build. The Christian Church is coming into her own. Cannot we all see it? God be praised.

Does not the platform of the Federal Council of the Churches of Christ in America coincide more nearly with our platform than with an other? Federation now, not unification. That cannot be done. Federation of churches now! A new and federal brotherhood, then! To this end was the Christian Church born. Amen.

A WOMAN.

———:o:———

PASTORATES

—o—

Whereas system and order promote efficiency, growth and success in all things, and whereas there is an apparent want of system in supplying our churches with pastors and consequently our cause is made to suffer great loss, therefore be it resolved:

1. That each annual Conference belonging to this Convention be directed to constitute pastorates out of all churches and missison points within its bounds. When one church is able to employ a pastor for his time it should be allowed to do so; when one church cannot, then one or more contiguous thereto should be united to it and they together form a pastorate. When a pastorate is composed of more than one church, the churches thus united must act as a unit in calling and supporting a pastor, and should share in the privileges and resposibilities of the same as may be arranged by themselves. The churches composing a pastorate shall not withdraw from the same without the consent of Conferences.

2. When a pastor is called the length of the term of service should be stated when possible, and the call submitted to Conference for ratification before the pastor enters upon the work.

3. No pastorate shall be permitted to call a new pastor, or engage the regular services of another preacher, until it shall have discharged its indebtedness to its former pastor, or has rendered a satisfactory excuse to Conference for such failure; nor shall any pastor leave his charge without the permission of Conference.

4. When a minister is called to any pastorate, he must either be a member of the Conference to which the pastorate belongs or must be transferred at once and become one.

5. Every pastorate should provide a parsonage and, if possible, induce the pastor to occupy it.

6. In case of a vacancy in a pastorate by death, suspension, etc., the pastorate may be supplied by the Committee on Home Missions.

7. The Committee on Home Missions shall be charged with the duty of arranging and constituting pastorates, and matters pertaining thereto, and all petitions relation to the same shall be submitted to said Committee.

Chapel Hill, N. C. W. S. LONG.

Dear Brother Riddle:—Will you please publish the above paper and thus give the members of the approaching Convention time and opportunity to consider its provisions. This matter will be before that body in some form, and it may be that something better will be presented, if not then I shall advocate this. W. S. L.

SEASIDE CHAUTAUQUA DAY IN ALL OUR CHURCHES

—o—

The General Executive Committee has designated April 21 as Seaside Chautauqua and School of Methods Day throughout the American Christian Convention. The Chautauqua will be held at Virginia Beach, July 22-28. The program is nearly completed and will be a strong one. Watch for the items from now on each week or two.

General Executive Committeemen, you are expected on April 21, to tell in every service you can get a chance the aims and purposes and value of the Chautauqua.

Pastors, you are most earnestly asked to show the importance of the Chautauqua or our Church to the leadership value in the churches. These days before us will demand Christian leadership as never before. The Chautauqua has just that in view.

Sunday school superintendents, you are asked to see that the matter of the Chautauqua is presented in your school and that plans are laid to have a few representatives from your school there this year. Your school will be greatly enriched and blessed. It is your Chautauqua and School of Methods.

Former attendants, we know that you will be on hand because you know its value but we come to you to ask you to make out a list of persons who ought t be there and write and speak to them about it and send the list to us.

Please **send us lists of** those who ought to be here for we want to send them information about the work. This is the fifth session and it will be our best. Write us about.

WARREN H. DENISON, *President,*
712 *Cooke Ave., Norfolk, Va.*
S. M. SMITH, *General Secretary,*
Arcade Building, Norfolk, Va.

———:o:———

RALEIGH, N. C.

—o—

Easter Sunday was a great day with us. Besides the special exercises of the Sunday school, and special music, we were delighted to have Dr. J. O. Atkinson with us and to hear from him two great messages. At the morning service his subject was "The Resurrection and the Larger Life." In his masterful treatment of the theme he showed that the conditions of life are: Dissolution and Appropriation, and the result is growth. At the evening service he gave his address, "The Divinity of the Dollar." To most of us who thought that the dollar is secular and has a worldly mission and function, this strong, searching and original presentation of the subject was a revelation. I think we all see more clearly than we did that our money has a Divine mission of mercy, love and salvation.

There are no unusual signs of growth here that we know of, but we hope some progress is being made, and we are hoping and praying for better things for our beloved Zion at this point. Pray for us, brethren, that we may fight the good fight and overcome.

R. L. WILLIAMSON.

HOLLAND LETTER

—o—

The fifth Sunday in March was a busy day for me, but a joyous one. The quarterly conference at Cypress Chapel was the best ever. The finance of the church is in good condition. The Duplex envelope system has worked wonders. On Sunday the house was full of worshippers. Before the sermon and communion an Easter offering was taken for the Orphanage. Result, $35.00.

At 3 o'clock p. m. I preached to a full house at Damascus. Before the sermon an Easter offering was taken for the Orphanage. Result, $30.00. The ladies of Damascus presented a silver service Communion set to the church. All appreciate this splendid work of the good ladies.

At 7:30 o'clock p. m. I preached for our good Methodist people. The house was well filled. My theme was, "Red Cross Work." An offering resulted in $10.00 for the local Red Cross branch.

Monday at 9:00 o'clock a. m., I talked to the school children in the splendid auditorium at the high school. At 10:00 o'clock a. m., I was between Sunbury and Corapeak, N. C., stuck in the mud, and enjoying the down pour of an April shower. It took two white men, two colored men, 2 mules and 1 hour's time to get my car out. At one o'clock I was at the parsonage in Holland, grateful for the opportunity for service.

The first Sunday in April was another average day. Sunday school at Holy Neck at 10:00, preaching at 11:30. Easter offering for Orphanage, $100.00. At 4:00 o'clock p. m., I preached to a full house at Damascus. At 8 p. m., I preached to a full house at Dosley, N. C., (union church).

The music for the Easter services at Holland (fourth Sunday in March) and at the above mentioned services was inspiring, and well rendered.

Holland church will make its Easter offering second Sunday in April. The old Christian church at Holland is no more. Ground was broken April 8, for the new church.

All of my churches are to have a full program for the spring and summer.

B. F. BLACK.

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WILL YOU HELP? WILL YOU HELP?

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At the Conference of the Student Volunteer Bands of the North Carolina colleges held in Elon March 8-10, the Elon volunteers pledged themselves to a definite policy for the coming year. That policy includes several items which it is thought will promote the cause of missions in Elon College.

Among other things it calls for the placing of twenty-five volumes on missions in the College library as a nucleus for a mission library. It is the plan of the volunteers to secure these books from friends and former volunteers who should be glad to contribute to such a worthy cause. Therefore if anyone has a good book on missions which they can spare, will he please send

it to me. Or if you do not have such a book, but wish to have a part, will you purchase one and send it? Or again if you do not feel able to place a volume, but feel that you want to do your bit, will you send your remittance to me? Any help will be greatly appreciated.

H. S. HARDCASTLE,
Elon College, N. C. *President.*

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WHY IS THE "BEAST'S" NUMBER 666?

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In your Open Letter columns will you enlighten me on Revelation 13:18: "Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is Six hundred and sixty and six"?—A New York Reader.

That "beast" of Revelation 13 is the final world-emperor of this age. Referred to also in Daniel, the Gospels, and the Epistles, he is "earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the saints." He will have the actual power as a world-emperor that others have sought to have but failed to secure,—such as Alexder the Great, Napoleon, and the present Kaiser. He will control the nations of the earth, and both the commerce and the religion of the whole world. But why does God tell us that persons of "understanding" will note that the number of the beast is the number of a man, and that it is 666?

Seven is a sacred number throughout the Bible, as is seen from many Scripture passages. We find God working and resting in a period of seven days at the beginning of the Bible; we find him using seven as completeness of punishment in dealing with men's sins; we find God's people, at his command, taking Jericho by marching around its walls seven days, and seven times on the seventh day, and taking the enemy's city in this way; we find that, as the Bible began with a record of God's seven-days work and rest, so the Bible ends with a series of God's dealings with this earth and mankind by sevens,—the seven seals, seven trumpets, seven angels, seven vials, seven dooms; we find that even the very Spirit of God himself is represented by the "seven Spirits of God" (Rev. 4:5).

So seven is one of God's sacred numbers. But it is not man's number. For man falls short of God, as six falls short of seven. This final world-emperor, this Superman, reaches out after the very power of God and asks and compels the worship of men in acceptance of his claim to be God. He tries to prove to the whole world that he is God. But his number is not God's number; "it is the number of a man; and his number is (not the divine, sacred number seven or multiples of seven, but) Six hundred and sixty and six." The repetition of those sixes seems like the irony of emphasis upon God's undefeatable decree that even this supremest Superman of all the ages, with the miracle-working power of that archangel of heavenly beings, Satan himself, must for all time and eternity fall short of his claims to deity.

The meaning of 666 was well put by that greatly beloved and blessed Bible teacher and man of God, the late Dr. James H. Brookes, in his "Brief Review of Revelation" (to be had from the Publication Office of Our Hope, 456 Fourth Avenue, New York City, ten cents, postpaid): "Here, then, is Satan aping God, Antichrist aping Christ, the false prophet aping the Holy Ghost, and the blinded world rushing on to view in admiration a man whose number is six hundred, threescore and six, the perfect human number denoting the most attractive personality, transcendent genius, and marvelous ability."

Another admirable little book touching upon this is "Simple Studies in The Revelation," by the Dean of the Philadelphia School of the Bible, William L. Pettingill (to be had from that School, 1720 Arch Street, Philadelphia, at 25 cents, postpaid):

"The number of the beast, 666, is, of course, symbolical, being the number of incompleteness thrice repeated. It is ever short of the perfect seven, showing that however the Beast-King may try to show himself forth as God, he will fail to deceive at least the very elect."—*The Sunday School Times.*

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NOTES AND PERSONALS

(Continued from Page 3)

Rev. A. C. Youmans, Freehold, N. Y., is holding a series of evangelistic meetings at the Memorial Temple, Norfolk, Va., this week.

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Rev. H. S. Smith has been appointed a chaplain in the United States Army and assigned to duty in Camp Beauregard, Alexandria, La. Best wishes.

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Rev. D. B. Atkinson, D. D., president of Jireh Collee, Jireh, Wyoming, preached at Elon College last Sunday. His sermon was much enjoyed.

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This issue of THE SUN is mailed a little late owing to delay in getting our big press installed. The content was made up, and the type set in about the usual time.

o——o

Our Field Secretary of Missions is in Eastern Virginia this week. He has reached the $75,000 mark. Let us rally to the work and help him to reach the goal.

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We gave notice in THE SUN issue of April 3 that all mail addressed either to THE CHRISTIAN SUN or to the Editor should be sent, after April 4, to Burlington, N. C. It seems that many overlooked this. Send no more mail to us at Elon College, N. C.

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Our report to the Southern Christian Convention will soon have to be made out. We have been patient with many who are due to renew. If those persons will favor us with a remittance before April 25 it will be very much appreciated. Do this, please, dear friends, and help to make our report worth while. Thank you.

MINUTES OF A MEETING OF A CONFERENCE HELD BETWEEN THE CHRISTIANS AND THE DISCIPLES OF CHRIST IN NORFOLK, VA., APRIL 2 AND 3, 1918.

First Session, 2:00 P. M.—Members Present.

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Christians:—W. H. Denison, Norfolk, Va.; J. F. Burnett, Dayton, Ohio; D. B. Atkinson, Jireh, Wy.; John McCahman, Lakemont, N. Y; W. A. Harper, Elon College, N. C.; F. H. Peters, New Bedford, Mass.; C. H. Rowland, Franklin, Va.; W. W. Staley, Suffolk, Va.

Disciples:—Peter Ainslie, Baltimore, Md.; E. V. Bagby, Washington, D. C.; R. H. Bagby, Wilson, N. C.; W. P. Lipscomb, Washington, D. C.; R. A. Smith, Wilson, N. C.; C. M. Watson, Norfolk, Va.; G. A. Miller, Washington, D. C.; H. C. Armstrong, Baltimore, Md.; R. G. Manly, Norfolk, Va.; M. G. Darden, Plymouth, N. C., J. Frank East, Norfolk, Va.

Meeting opened by Dr. Ainslie. Devotional services led by Dr. Ainslie. Motion made by Dr. Harper that a committee be appointed to investigate the question of the relation of Barton W. Stone to each of these bodies.

Motion made by Dr. Burnett that a committee be appointed to present lines of co-operation in Christian activity. Committee to report Wednesday morning. Committee is as follows: Dr. Burnett, Dr. Harper, Dr. E. V. Bagby, and Dr. R. A. Smith.

Motion made by Dr. Harper that a committee be appointed to draft a statement of agreement between these two bodies. Adjourned at 4:45 p. m., to meet Wednesday morning.

Evening Meeting—8:00 P. M.

A platform meeting was held Tuesday evening at the First Christian Church (Disciples.) Devotional by Dr. John McCahman. Addresses by President Harper and Dr. Ainslie.

Wednesday—10:00 A. M.

Dr. Atkinson and Dr. Ainslie presiding.

The following were appointed as the committee to investigate the relation of Barton W. Stone to these two bodies. For the Christians: Drs. J. F. Burnett, M. T. Morrill, and W. W. Staley; for the Disciples: H. C. Armstrong, G. A. Miller and George A. Campbell. This committee to report to a future conference.

The committee on lines of co-operation of the Christian activities reported as follows: We recommend:

(1). Closer co-operation: namely, Union in all reform movements, on exchange of pulpits, union services when conditions justify, exchange of articles in our religious journals eliminating controversy, with the suggestion that historical articles be referred to the committee on the Stone research before publication.

(2). An exchange of fraternal delegates in all conventions and conferences as far as possible.

(3). That a committee of three from each body be appointed on closer relationship between our church schools and institutions for the care of orphans, aged people and aged ministers and other lines of Christian effort.

A resolution was offered by Dr. Smith and voted on separately by the Disciples, to request the American Christian Missionary Society to submit proof sheets of its ministerial list of its year book before publication to the Secretary of the American Christian Convention for correction, and in addition to request all their societies to make careful revisions of their lists so as not to include the ministers and churches of the Christian body.

Pending the discussion of the report of the Committee on Agreement between the two bodies, adjourned till 2:00 p. m.

Afternoon Session.

The committee on statement of agreement reported as follows:

We, known in the Christian world as Christians and Disciples of Christ, find that we are in agreement on the following principles:

(1). Christ is "head over all things to the church."

(2). We take the Bible as one only rule of faith and practice.

(3). We recognize the fundamental Protestant principle of individual freedom in the interpretation of the Scriptures.

(4). We recognize the independence and automony of the local congregation.

(5). We recognize Christian baptism and the Lord's Supper as the Scriptural Ordinances of the Church.

(6). We recognize that only Scriptural names should be used to designate the church and followers of Christ, the name Christian being preferable, regretting that the present status requires the use of the terms Christians and Disciples of Christ to identify the members of these respective bodies.

(7). We stand firmly for and advocate the union of the followers of Christ.

Adoted as a whole on the motion of Dr. Rowland.

Dr. Burnett offered a motion of apreciation, thanking Drs. Denison and Watson and the Y. M. C. A. for their interest and efforts in connection with this conference.

On motion it was agreed that another conference be held the week after Easter, 1919, at Norfolk, unless sooner convened by Dr. Ainslie and Dr. F. G. Coffin, (Dr. Coffin was absent by reason of illness and Dr. Atkinson represented him, serving as chairman of the Christians after his arrival.—W. A. H.)

Evening Session

A second platform meeting was held at 8:00 o'clock p. m. Wednesday in the Memorial Christian Temple. Devotional by Dr. Miller. Address by Dr. Armstrong and Dr. Peters. The minutes up to the afternoon session of the Conference were read by Dr. Armstrong.

Final Session

Following a social half hour in the Temple, the commissioners held a final session in the Sunday school room, reviewed the work so far done, decided to submit the records of the Conference to their respective bodies and church papers, closing with a brief fellowship meeting and prayer by Dr. Atkinson.

Just before adjournment the following committee on Closer Co-Operation was named: Disciples—Dr. Smith, Dr. R. H. Bagby, and Dr. Watson; Christians—W. A. Harper, Martyn Summerbell, and F. H. Peters.
(Furnished by W. A. Harper).

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WHAT DISCONTENT HAS DONE

—o—

The discontent of Columbus discovered America.

The discontent of Cyrus W. Field spanned the Atlantic Ocean with the cable.

The discontent of Alexander Graham Bell gave us the telephone.

The discontent of Elias Howe gave us the sewing machine.

The discontent of Guglielmo Marconi gave us the wireless telegraphy.

The discontent of the Wright brothers gave us the flying machine, which it is hoped will finally win the war.

The discontent of the American people, of the thirteen struggling colonies, in our early history, gave us the Declaration of Independence and our democracy.

Discontent has built our cities, our civilization; has pushed humanity up from the Hottentots to the Lincolns, the Edisons.

Discontent has registered in the Patent Office in Washington a thousand devices under Edison's name.

Discontent has done all the great things which have ever been done in the world.

Discontent has made all the difference betwen bare existence and genuine living, the living worth while.

It took man out of a cave and built him a cabin; out of the cabin and built him a cottage; out of the cottage and built him a beautiful home.

It replaced the pony express with the fast mail train; the stage-coach with the accommodation train; the accommodation train with the lightning express.

A divine discontent has ever been the great elevator of mankind, the great producer, the great inventor, the great discoverer, the great engineer, the world's great pusher.—*The New Success.*

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BROTHER WHITE WRITES

As a lay delegate to the Southern Christian Convention which convenes at Franklin, Virginia, April 30-May 3, I consider the matter concerning Home and Foreign Mission work of our Church as being one of vital importance for discussion. I trust that such plans may be suggested and discussed at this Convention as will help to carry on the work of our beloved Field Secretary, Dr. J. O. Atkinson, and thereby add more largely to the general movement of missions all over the Southern Conferences.

Norfolk, Va. M. J. W. WHITE.

———:o:———

Politeness pays. It attracts friends and good fortune. It is a well-spring of good wishes. It creates about a man an atmosphere in which luck likes to linger. —*The Christian Herald.*

OUR DRINK BILL—AND WHAT IT MIGHT BUY

—o—

You've heard it said a good many times that we spend every year two billion dollars for liquor.

Two billion dollars?

You can't even *guess* how much money this is—mostly because mighty few of us have ever handled more than two *hundred* dollars at any one time.

Just for the fun of it, let's write it this way:

$2,000,000,000.00!

All you can say is that it's a LOT of money.

But perhaps you will get a better idea of how MUCH it is by comparing our drink bill with some other bills in this country.

So here goes—

It's three times as much as we spend to maintain all of our public schools.

It's as much as we spend for bread and clothing.

It's as much as is earned by all trade unionists.

It's the value of 535,600 workingmen's homes at $3,800 each.

It's one-fourth more than the total assets of the over 7,000 building and loan associations in this country.

It's twice the capital in all the national banks.

It's one-tenth the value of all farm property, including land, buildings, machinery and animals.

It's almost as much as it costs to operate all our railroads.

It's twice as much as it costs to run the federal government in peace times.

It's as much as we raised for the first Liberty Loan.

It's almost twice the value of all church property in the United States.

Two billion dollars spent annually for booze!

What does it buy for those who spend it? YOU KNOW!

What does it bring to those who are dependent upon them? YOU KNOW!

What does it do for our country and the world? YOU KNOW!

You can't say one strong, unqualified word for the liquor habit or the liquor business.

And you know this, too.

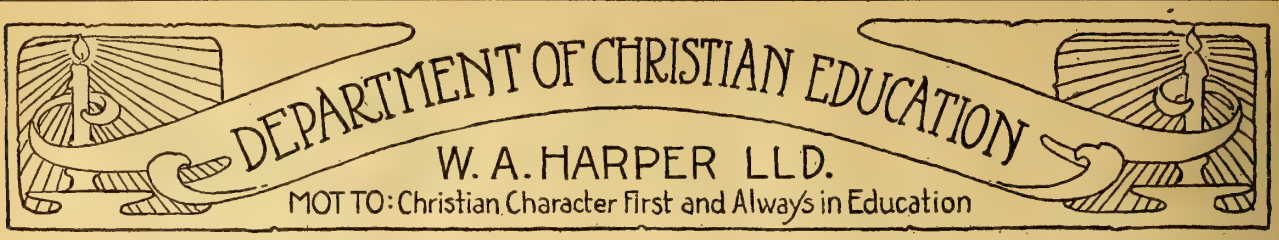
Why not cut it out and spend the money for something that will *build up* instead of *pull down*—that will bring *joy* instead of *gloom?*

If you believe that the traffic in alcohol does more harm than good—help stop it!

STRENTHEN AMERICA CAMPAIGN.

———:o:———

Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen.
—*Montague.*



TWO GRIPPING WAR PROGRAM POINTS

(Speech by Dr. Monzo E. Taylor of the United States Food Administration at a meeting of Hotel Men, New Willard Hotel, Washington, D. C., March 29, 1918).

I wish very briefly to lay stress upon two points that every man ought to realize and accept as war policies.

We have got to reach the place, each one of us, where we define every decision in our lives as an act of war policy. Everything that we do, plan, eat, wear, must be analyzed and measured from one single point of view—will it contribute to the carrying on of the war, or will it contribute to its prolongation. There is no other thing in the world for us but to define everything in our lives as acts of military necessity or policy.

The first necessity for us is to get a clear conception of the relation of wheat in the human diet and to divest ourselves of all preconceptions that a life of generations of ease, indolence and luxury has bred in us.

We are accustomed to regard wheat as a more or less indispensable article of diet. It isn't. It is an article of luxury, and absolutely nothing else. Wheat possesses over oats, corn and rice absolutely no nutritional quality for man or beast. It has no more protein, and no better protein. It has no more fat and no different fat. It has no mineral salt better or in larger amounts. It has no more fuel or better fuel. It is just one of the cereals, and there isn't the slightest evidence that it is the best one, because so far as comparative tests are concerned in animals, it isn't the best one, it is very far from the best one.

Our predilection for wheat is solely a question of taste, comfort and convenience; it is absolutely nothing else. Wheat makes the nicest bread, the lightest bread, the bread that is transported best, the bread that keeps moist and sweet longest. It ends itself to the habits of ease and convenience of a people, and because it lends itself to the convenience of a people, we want it sent to Europe and not kept here, and we ask and expect the American man and woman in judging of every situation as contrasted with that of our Allies, men and women, to ask who has the larger burden to bear, who has borne it the longest, who has wasted in resources the most, who has lost the most by sacrifice, who has suffered the most in death and destruction, we or our Allies? And when we have a choice to decide as to whether we or they should increase or decrease our burden, it ought to be not the duty, but the joyful privilege of America to lessen the burden of every man, every American to lessen the burden of every man, woman and child in the Allied countries of Europe, by accepting the heavier burden on this side. And because wheat is easier to prepare than oats and rice and barley—that is the very best reason in the world why we ought to accept the oats and the rice and barley and to give them the wheat that is necessary to maintain a normal ration.

You gentlemen serve a great many food faddists and cranks, and you will hear a great many expressions that your patrons cannot eat this or that, merely because they are accustomed to this or that other thing, or because they have had idiosyncrasies bred in them or developed by luxury.

Now, gentlemen, whenever any one of your patrons tell you that he or she can't eat oats, or rice, or corn, but must have wheat, that individual is either a crank or a slacker and deserves from your hand only the consideration proper to the one or the other.

We have all to decide whether we will serve the Allies, who need help the most, or whether we will serve ourselves who need it less. We had better begin serving the Allies now.

The second point that I wish to emphasize, and this is based upon European experience in the art of rationing, is the enormous positive example, the worth of the example, of the highest grade hotels and restaurants. Gentlemen, there is no such thing as enforcing a food conservation program in public eating houses unless the very best hotels and restaurants lend the positive example in every way and in the most punctilious fashion. The greatest diet difficulties in Germany today are due to the fact that the poor man realizes that the big hotels don't play the game. A rich man today in Germany can buy anything he has the price to pay for—hams at $60 to $70 apiece, butter at $5 a pound. Any delicacy outside of the regulations can be bought by a man of wealth in Germany today, and this has honeycombed that nation with graft. And it started with the very best hotels, the Adlon, the Esplanade, and they are today responsible for the disorganization of the rationing systems in public eating places. Each manager or owner of the high grade hotel and eating house has a positive influence and example that cannot be measured, as judged by European experience. Each one of you has the chance to be a big brother to a Boy Scout, and how the boy scout acts will depend very largely upon not only your example but your positive working influence with the institutions and establishments that are smaller, simpler and in no way as influential as your own.

We have just sent over two of the best food experts of the United States to Europe, and what is the striking thing contained in their letters from London and Paris? The thing that struck them the most was the scarcity of food in the best hotels of those two cities.

A BUSY MONTH

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March was the busiest month the Field Secretary has had, and the most tryng, since he began the work September 1. He visited nine churches and preached eleven sermons on the five Sundays of the month and besides three missionary addresses on week days of the month, visited the members of nine different churches He talked to more individuals during the month on the subject of missions, and solicited more individuals for the cause of missions, than he has any month of the seven. Pleasant Union and Lillington in Harnett County, North Carolina, Greensboro First Church and Greensboro Palm Street, North Carolina, Holy Neck and Cypress Chapel in Virginia, Berea (Norfolk) and Rosemont, Va., and Raleigh, N. C., were the congregations reached and preached to on the five Sundays of the month. The pastors of these churches, Brother R. P. Crumpler, Dr. P. H. Fleming, Rev. B. F. Black, Rev. G. O. Lankford and Rev. R. L. Williamson were all as kind, generous and helpful in their several pastorates as it would be possible for beloved brethren to be. They aided me by personal help and encouragement in every way possible and my heart now goes out to them in appreciation and gratitude for their gracious favors and many brotherly and loving kindness. The help of the faithful pastors is a part of the compensations in this great missionary endeavor and account in large measure for the success thus far achieved. Our list of subscribers and donations still amounts upwards and now reaches to nearly the $70,000 mark. God's blessings upon all who help.

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TITHERS TESTED

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A church in Charlotte, N. C., has made a test of its tithers by reckoning up its membership in the matter of giving. The story is as convincing as it is phenominal. The non-tithers of the church were found to number 160; the tithers 90. Of the 160 non-tithers 70 families owned their own homes; of the 90 tithers only 19 families own their homes, (71 of the tithers being renters.) For congregation expenses 210 members paid $1,394.01, or $6.50 per capita; for the same expenses the 90 tithers paid $2,639.36, or $29.30 per capita. For whatever purpose the members paid $1.00 on an average; the tithers paid $4.50 each. Whereas 210 members gave $371.51 to missions, or $1.77 per capita; the tithers gave $386.52 to missions, or $4.29 per capita. For all purposes 210 members contributed $2,757.24, or $13.13 per members; while for all purposes the 90 tithers gave $3,982.18, or $44.25 per capita. So while the tithers were no better off in this world's goods than the non-tithers they gave 337 times as much for all church purposes. If a church can get a few of its member to tithing its financial problems are settled. When the church at large adopts the Bible plan of giving her treasury will have an abundance with which to evangelize the whole world in a generation.

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TAKING THE STING OUT OF STINGY

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A good and faithful brother said to the writer the other day that one great reason why our people had not given more for missions was because we were mostly poor people and were not able to give like others. This brother was mistaken. There is every reason to believe that in proportion to membership we Christians are as able to give as any other people about us. We simply have not schooled ourselves to give; have not held up before us any great objective to challenge us to liberality. Our giving has been on such a small scale that we haven't even taken the *sting* out of *stingy*. We seem to ourselves to be close and narrow and stingy. We are not. We simply have not challenged our faith, tried our ability in the matter of giving.

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THE WOMAN'S MISSIONARY CONVENTION

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As announced in these columns the Woman's Missionary Convention of the Southern Christian Convention will convene May 1 in Franklin, Virginia, in a one day's session. Each Conference in the Convention is expected to send representatives. Those who hold Life Membership Certificates are entitled to seats as members. We will be especially favored in that two missionaries will be present and make addresses, Miss Olive Williams, of Ponce, Porto Rico, and Rev. E .K. McCord, of Sendai, Japan. Let as many of our women as can avail themselves of the opportunity of hearing them. Those who expect to attend are asked to send in their names for entertainment.

MRS. C. H. ROWLAND.

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Our religion is not contrary to reason—very much of it is above reason. So far as reason can go, the two go hand in hand. But finite reason soon reaches its limit, and then religion and faith go on into higher regions. A great evil in this generation is the lack of accurate reasoning.—*Western Recorder.*

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One smile that solitary shines enriches the dry desert of a thousand stupid lines.—*Horace.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Easter was a happy occasion for our little boys and girls. They had much to make them happy. Our good friends of New Lebanon and Mt. Bethel churches sent to us thirty-two and one-half dozen eggs. The good ladies of the Graham Christian church donated toward making our little fellows happy fifteen dozen eggs. The good adies of Pleasant Cross church shipped us twenty-two dozen eggs. So our little folks had eggs to eat for Easter and each one enjoyed them.

The children had a surprise egg hunt on Monday morning following Easter Sunday. About ten o'clock an automobile full of people who like to make little orphans happy stopped in front of our building and all the children were invited to go to the school room in the building. Miss Ruth Small, of Siler City, gave a number of very interesting recitations which were a treat to the children, and while Miss Small was entertaining the children in the school room Misses Cora Lester, Florence Share and others were on the lawn hiding eggs. After Miss Small had entertained them for a while till the lawn was dotted with eggs of different colors hidden away under leaves along the hedge and in the little bushes, Brother F. C. Lester made the very pleasant announcement that an egg hunt was now ready and a prize would be given to the little boy and girl who would find the most eggs.

So there was a rush for the lawn and the fun commenced. It was amusing to see the little fellows looking in each nook and corner for eggs. Everybody in a hurry. Everybody looking fast.

Earl Cates and Alice Rogers were a little faster and could see more eggs than the others and came out victorious in finding the largest number. It seems that all were pretty good finders as when all had brought in the eggs found and were checked off it was learned that they had found all but three eggs.

It was a real treat for the children and it was so kind of the good ladies of the different churches to send us the eggs for the children and it was especially kind of Miss Lester and Miss Sharpe to plan this egg hunt for the children.

REPORT FOR APRIL 10, 1918

Amount brought forward	$1,462.27
Children's Offerings	
Raymond Sharpe, Easter Offering, 25c; dues 10c.	.35
Sunday School Monthly Offering	
Spring Hill (E. Va. C.)	$3.00
Liberty Spring (E. Va. C.)	5.00
North Highlands (Ga. and Ala. C.)	2.00
New Hope, (Ala. Conference)	2.30
	12.30
Thanksgiving	
Suffolk Christian church, Suffolk, Va.	100.00
Special Offerings	
Mrs. Sue Brooks Siler, Durham, N. C.	8.00
American Christian Convention Office	.50
	8.50

Easter Offerings

Spring Hill Sunday school, $20.86; Centerville Sunday school, $10.00; Porters Sunday school, $15.01; Woods Chapel Sunday school, $6.60; Christian church, Williamsport, Ohio, $3.00; Lanett, Ala. Christian S. S., $10.00; Dry Run Sunday school, $12.38; Linville Sunday school, $6.40; Popes Chapel Sunday school, $6.65; Burlington Sunday school, $79.99; New Providence church, Graham, N. C., $10.00; Union Sunday school, Virgilina, Va., $2.40; Vocal Union, New Hope church, Ala., $15.63; M. Orban, Jr., Whittier, Cal., $100.00; A Friend, Sullivan, W. V., $10.00; H. B. Parsons, Brushart, N. Y., $10.00; W. A. Erwin, Durham, N. C., $10.00; A. L. Jolly, wife and children, $5.00; Anna Helfenstein, Des Moines, Iowa, $5.50; A Friend, (No name given), $4.00; Two Friends, Cardenas, N. C., $2.00; Mrs. Albert Cotten, $1.00; Mrs. W. S. Hardcastle, Dover, Del., $1.00; Mr. W. S. Hardcastle, Dover, Del., $1.00; Miss Iola Jacobs, (One of Our Orphans), $1.00; Mrs. H. B. Parsons, Brushart, N. Y., $1.00; Mr. G. R. Maynard, Watson, N. C., $1.00; Mr. Jas. B. Morris, Harrisonburg, Va., $1.00; Miss Annie Staley, Louisburg, N. C., $1.00; Miss Stella Sharpe, Summerfield, N. C., $1.00; Mrs. John R. Russell, News Ferry, Va., $ .50; Rev. John G. Truitt, News Ferry, Va., $1.00; Miss Lydia Dunn, News Ferry, Va., $1.00; Mrs. D. J. Sipe, News Ferry, Va., $1.00; Mr. D. J. Sipe, News Ferry, Va., $1.00; Mrs. M. E. Pierce, News Ferry, Va., $1.00; Mr. M. W. Hollowell, Portsmouth, Va., $1.00; Mrs. Alice A. Barrett, Asheville, N. C., $1.00; Mrs. R. R. Ruman, Steeds, N. C., $1.00; St. John's Sunday school, N. C., $1.00; Mr. and Mrs. J. A. Noble, Watson, N. C., $1.00; Celestia Penny, Richlands, N. C., $1.00; Mrs. A. L. Allen, Franklinton, N. C., $1.00.

Total for the week	$ 488.07
Grand Total	1,951.04

—:o:—

A LETTER

—o—

Dear Uncle Charley:—I am a little girl nearly ten years old, and I always love to read the children's letters and would like to be able to write and send a dime every week. But my father has been an invalid for five years and my grandfather has to look out for us. With the help of relatives and friends we get along nicely. I have a little brother five years old. Uncle Charley, I am sending you fifteen cents that my mother gave me for running errands for her. So I am sending it as an Easter offering; it isn't much but hope it will help some. Love to you and all the little children. A little girl.—*Elizabeth Cross, Holland, Va.*

We are glad to have you in our band of cousins. Our little cousins are very much interested in our Easter offering. We feel sure we will reach the goal if all our band of cousins get to work in earnest.—*"Uncle Charley."*

BIRD LIFE

(By C. A. David)

A Small Gentleman in Brown.

—o—

The clear whistle of the partridge in the early morning, when the hedge-rows are still drenched in dew, or the querulous roosting call at sunset, when his family are gathering for the night, are among the most pleasing sounds of nature, and always carry with them the memory of boyhood days and the quiet content of a happy farm life.

His cheery "bob-white, bob-white," uttered in vigorous, but mellow tones, has probably caused him to be known and loved by more people than any other bird. Some practical folks are pleased to interpret his monologue as saying "more-more-wet," but whatever he says, our hearts are made happier, and his voice is so restful that he has endeared himself to old and young alike.

While he is essentially a creature of the wild, he has learned from experience that man is his enemy only at certain seasons, and he shows his trusting nature by often nesting in close proximity to our home. He has also found out that he is safer from his other enemies when not removed too far from man; and then, it is so much easier to keep his larder supplied in cultivated fields, than where the plow and the reaper are unknown.

He does not care for heavily timbered woods, but loes the briar patch and stubble fields. He is a child of the sunshine, and is never so well contented as when gathering weed seeds right out on the open hillsides. If one had never seen a partridge, he could guess from his voice that he was a plump, jolly little fellow, round and rollicking, generally in a good humor, and always ready to eat. If he wore one of these cross-country watch chains, it would hang in a graceful curve over his brown figured waistcoat, giving him the aspect of a good liver and of prosperous surroundings.

He always reminds one of a fine old English gentleman, whose home life is above reproach, and who has a care for the little amenities of life. He wears a very plain coat of brown, with irregular markings of creamy white, just the clothes to make him an inconspicuous object when passing over open places and cultivated ground. In late spring he mounts a fence post or an old stump, and sends out his clear whistling love call, again and again, until a shy little lay in russet brown bashfully draws nearer and nearer, a willing victim to his charms.

The nest of this interesting couple is always placed on the ground, either in a thick tangle of briars or back under a bunch of broom-straw. The lowly home is usually arched over with grass, and with an entrance at the side. Anywhere from fifteen to twenty pure white eggs are laid, and Mr. and Mrs. Bob-white begin housekeeping, taking turn and turn about, keeping the eggs warm.

If no prowling 'possum or marauding hawk happen up on the nest, in about two weeks fifteen or twenty little yellow balls, each with a brown streak running down the back, are swarming in and around the nest. As soon as they step out of the shell they are able to run; there is nothing wably about their legs or undecided about their steps, and from the very first they can follow their mother where she leads. A very motherly little mother she is, too, and has no thought or care except for the feeding and safety of the little yellow cloud that floats along around her feet. She deftly turns over the dead leaves and shows them the eggs and larva on the under side, and she scratches away the rotten wood around fallen logs and teaches them to pick up the little white ant babies.

They are not many days old before they spread out fan-fashion in front of the mother, and find food for themselves. If the shadow of a hawk should drift over the grass, the mother gives a little low, warning call, and every single chick slips under a leaf, scrouges close to a root, or if there is no cover, it just flattens out on the ground, an inanimate bit of invisible nothing. If the threatened danger be a man or a dog, the mother, with dragging wings and disordered plumage, trails haltingly along, as if badly hurt, until a safe distance has been placed between the intruder and flatted out children, when she suddenly takes wing and whirs away.

When things have quieted down, and all danger seems past, she stealthily returns to the spot where she left her brood; gives a soft, reassuring call, and from the seemingly bare earth the fifteen or twenty little partridge babies gather around the mother, and complacently begin feeding as if nothing unusual had happened.

The family stay together all summer, even after the young ones are as large as the mother; this family group is known as a covey. At night they hudle close, with tails together and heads out in a circle, so no matter from what direction danger may appear, some one of the number is sure to give the alarm. Our best wishes go out to this happy family in the stubble, and may the time never come when their cheery whistle will fail to tell the dwellers of farm and countryside that the promises of spring are fulfilled in an opening summer! —*Onward.*

———:o:———

We may not be able to do as well as we would like to do. We may not even be able to do as well as our neighbor does. But we are able to do as well as we can do. God, who sees us as we are and understands our lack of power and our desire for more power than we have, will jude us according to our doing within our limits of power and in our circumstances. Have we done in all things today as well as we could do in view of our ability and circumstances and of our understanding of duty? Are we doing our best just now? We ought to be.—*Anonymous.*

SUNDAY SCHOOL LESSON—APRIL 21

(By G. O. Lankford)

Jesus Transfigured—Mark 9:2-29

Golden Text: "This is my beloved Son; hear Him."—Mark 9:7.

Verse 2—**Jesus taketh with Him Peter, James and John.**" Three of of the disciples were selected to go with Christ "into an high mountain" where Jesus was transfigured and nine were left in the valley below. The Master had a reason for taking three and leaving nine. His selection was most probably based upon the preparation of the three for the experience that was soon to be theirs, and yet they did not fully comprehend that which they saw and heard. Whatever reason Jesus had for selecting these three, it is evident in the Gospel that one is permitted to rise to the heights of Christian experience only as he is spiritually prepared.

Verse 3. "His rainment became shining." Luke says, "As He prayed the fashion of His countenance was altered and His rainment was white and glistering" (Luke 9:29). Jesus was and is the light of the world. On the mount of the Transfiguration He shone with a peculiar light—the light of His glory. It is significant that His countenance was "altered" as He prayed. Jesus was transfigured through prayer. That man who really prays is lifted out of himself into the realm of divine light and righteous living.

Verse 4. "They were talking with Jesus." Elias (Elijah) and Moses returned to earth for a little reason and held converse with Christ. Just how this could be, is not for a man without faith to understand; it is a matter for faith to accept without questioning. Moses and Elias really talked with Jesus. This life in its continuity can be seen. The life that now is, bears a very close relation to the life that is to be. This incident also gives evidence of heaven's interest in the affairs of earth.

Verse 5. "It is good for us to be here". And it was. The building of "three tabernacles" was not a necessity. The suggestion was perhaps untimely, but Peter intended only that which was good. He has been accused of selfishness because he desired to erect three booths. This accusation, however, is not strongly indicated. Instead of selfishness, there is evidence of unselfishness. "For thee," for Mosses and "for Elias" are his expressions, and in no case does he say "for me." It was good to be there. It is good to be with Jesus anywhere.

Verse 7. "This is my beloved Son: hear Him." Jesus spoke frequently of Himself and of His mission to man. This mission was so important that the Father in Heaven drew near the earth and vieled Himself in the clouds in order to speak also concerning His beloved Son. At the baptism of Jesus the Father said, "This is my beloved Son;" at the Transfiguration, "Hear Him." Man is to hear not only the words Jesus uttered, but the harmony of the life He lived and through that life God's call to repentance and faith.

Verse 8. "Jesus only with themselves." The disciples had been made sore afraid by the unusual experiences that had come upon them. Moses and Elias had appeared unto them as these representatives of another world talked with Jesus, and the clouds had descended out of which God's voice was heard. Now that the heavenly visitors had returned and the clouds lifted, the disciples saw that Jesus abode with them still. It mattered little with Peter, James and John if they did not understand their recent experience as long as Jesus was with them. This is the essential thing with every Christian; keep Jesus close to yourself.

Verse 9. "They kept that saying." The Master had charged the three to tell no man what things they had seen, till the Son of man were risen from the dead." This charge they kept. In the saying of Christ is life and light and hope. Christ's words are to be kept and not kicked out. He who keeps the sayings of the Master puts himself in the hands of the Master—keeper who will not suffer him to fall.

CHRISTIAN ENDEAVOR LESSON—APRIL 21

(By H. S. Hardcastle)

How And What To Read. Philippians 4:8; 1 Timothy 4:13.

One of the best habits that a young person can form early in life is that of reading, for while it is true that the brain is a power house, a dynamic of thought, it is equally true that it is a store house, a container of ideas, and of information, and these ideas and this information come only as a result of reading and reflection. Wise indeed is that young person, who in youth, forms the habit of reading and thus storing his mind with a wealth of information which will be a big asset later in life.

But the person who would form this helpful habit is confronted with the problem, "What shall I read?" Millions of books are published each year; magazines come out by the thousand: newspapers present themselves by the hundreds; and a multitude of pamphlets and leaflets clamor for our attention. This is an extremely busy age and it becomes readily apparent that a person cannot hope to read even a small percentage of the material which is presented. Moreover much of this material is practically worthless. To read some of it for mental development would be like looking through a bushel of chaff for one grain of wheat. Hence the reader must have some guide in the selection of reading matter. He must ever weigh comparative values and then choose only that material which will contribute most towards his mental development. To do otherwise would be intellectual suicide. It is also worth nothing that many of the greatest literary men did not have large libraries, but what books they did possess were the very cream of the literary artist's production. Lincoln had but few books but they were the acme of literary perfection; the Bible, Pilgrim's Progress, and Plutarch's Lives. The same is true of Spurgeon, the famous preacher, and many others. Their motto was, "Read a few good books, and thoroughly master them."

No matter how well educated a person may profess to be, he is sadly defecient if he has failed to read the Bible. This point cannot be too strongly emphasized. Aside from its moral and spiritual teachings, it has a distinct value as a piece of literature. Its style cannot be surpassed and within its covers there is compended every form of art form and content. It contains history, biography, poetry, drama, etc. Many a famous writer owes his beautiful style to the fact that he has been a constant reader of the Bible, as for example Milton, Ruskin and others.

Following closely on the Bible come devotional books and religious newspapers, as well as books on missions. These will pay handsome dividends on the time invested in reading them. Every young person should make it a point to read poetry, and as suggested in this column last week it would be well to learn a poem every week. There is nothing that will help to develop the finer sensibilities of man more than to read good poetry. Following closely after this comes history and biography, and too much stress cannot be laid upon biography. Read the lives of great men and women, and drink deep of the inspiration which comes from reading what they have done, many of them in the face of seemingly insurmountable obstacles. And of course every progressive person will read the best magazines and the current newspapers in order to keep in touch with the world of affairs. And may it be added that there should be variety in reading. There should be light fiction, and humorous selections, for, "A little humor, now and then, is relished by the greatest men."

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The fundamental thing in prayer is the outreach of the soul after God. Before we dare ask anything from Him, it is imperative that we ourselves seek until we find Him. By faith we must abide in Him before we can reach out in effective intercession for others herein, then, lies much of our failure in prayer.—*Selected.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. EIDDLE, - - - - - - Editor

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MARRIAGES

ADAMS-PRUITT

At Pleasant Grove Christian church, March 6, 1918, the writer united Mr. William H. Adams and Miss Usley Pruitt in bonds of matrimony. May God bless them with a long and happy married life.

J. G. TRUITT.

—:o:—

TROGDON-COX

At the home of the bride's parents, near Franklinville, N. C., April 7, 1918, Mr. Erastus T. Trogdon to Miss Alma Lee Cox. Rev. J. W. Holt, of Burlington, N. C., performed the ceremony. A quit home wedding. Good wishes go with these young people.

J. W. HOLT.

—:o:—

HOLT-ANDREWS

—o—

Wednesday evening, March 20, 1918, at 8 o'clock at the home of the bride, Miss Ella J. Andrews and Mr. William H. Holt were united in marriage. It was quite a surprise to their many friends. Mr. and Mrs. Holt will make their home in Graham, N. C., where Mr. Holt is engaged in mercantile business. The bride is a native of Burlington, N. C., and she is well and favorably known throughout this section, where she has taught school for a number of years. They have the best wishes of a host of friends.

J. W. HARRELL.

—:o:—

ISELEY-KECK

Married at the home of H. O. Keck near Altamahaw, N. C., March 20, 1918, Mr. Clement Wade Iseley to Miss Lydia Alma Keck. A quiet home wedding with a few invited friends present. The groom is from Guilford county. The bride from Alamance.

J. W. HOLT.

—:o:—

YANCEY-McCULLERS

Samuel A. Yancey, of near Oxford, N. C., and Grace McCullers, of Cardenas, N. C., were united in marriage April 3, at the home of J. Beale Johnson. Mr. Yancey is a farmer of one of the best families of Granville County. Miss McCullers is a daughter of George M. McCullers. She is a graduate of Elon College of the Class of 1917. They will reside near Oxford. The wedding march was played by Miss Ruth Johnson and the ceremony was performed by the writer. May heaven's blessings attend them.

J. LEE JOHNSON.

—:o:—

ETHERIDGE-HONEYCUTT

A marriage of much interest took place Saturday evening, March 23, 1918, at eight o'clock when Miss Mamie Honeycutt became the bride of Mr. Charles P. Etheridge. The contracting parties live in Durham and are a very popular pair. The ceremony was read by the bride's pastor, in the presence of a few friends at the home of the bride's parents, Mr. and Mrs. W. H. Honeycutt who live on Mangum street. The bride wore a lovely suit of blue with grey accessories, and carried a bouquet of bride's roses and ferns. Mr. and Mrs. Etheridge will reside near Durham.

R. F. BROWN.

OBITUARIES

LASHLEY

Died near Longs Chapel, Alamance County, North Carolina, March 15, in the 73rd year of his age G. W. Lashley. He was for many years a worthy member and sexton of Long's Chapel Christian church. He leaves a widow and a number of friends in sorrow. Funeral and interment at Long's Chapel, conducted by the writer.

JEREMIAH W. HOLT.

—:o:—

ROLLINGS

Samuel Jessie Rollings was born January 4, 1855 and died at his home near Sebrell, Va., February 20, 1918, aged 63 years. He leaves a widow and 11 children. He made a profession of religion while young and united with Barrett's Christian church. He was faithful to his duties, true to his Lord and a true and loving husband and father. May the Lord bless and comfort his dear ones. The funeral was conducted by Rev. J. M. Roberts.

A FRIEND.

—:o:—

MITCHELL

Crocher Mitchell departed this life March 1, 1918 and was laid to rest in the cemetery at Youngville, aged 83 years, 10 months and 13 days. He was reared a Baptist, but for convenience in advanced life joined Oak Level Christian church. He was in every way a true and faithful Christian. He gave four years of his early life to his state as a soldier He leaves two children; four children and two wives having preceded him. Though gone to his reward his works of piety still follow him through his children. May the Lord comfort them in their loss.

G. J. GREEN.

—:o:—

BROWN

Brother Sidney Brown departed this life April 2. In his earlier days he was a member and a steward in the M. E. church at Holland near McCullers, N. C. About three years ago he united with Wentworth Christian church where his three sons were members. Brother Brown was a faithful church member and almost always present as long as he was able to attend. We believe that in his going a

good man has gone to rest. He was laid in Wentworth cemetery and burial services were conducted by the writer. May God's richest blessings rest upon his friends and loved ones.

J. LEE JOHNSON.

——:o:——

SOMERS

Departed this life March 27, 1918, Clem N. Somers, Jr., infant son of Mr. and Mrs. Clem N. Somers of Greensboro, N. C. His sojourn on earth was but for a few days; but the joy he brought to the hearts of his fond parents and their deep sorrow in his death cannot be measured. But it is sweet to know that he has gone to be with God; and in that home over there he awaits the coming of father and mother. The funeral services were conducted by the writer and the interment was at Berea Christian church, Alamance County, North Carolina. The Lord bless and keep the bereaved parents.

P. H. FLEMING.

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BALLARD

Luther Paul Ballard, son of Mr. and Mrs. Joseph Frank Ballard, died at his home, 512-4th Avenue, Portsmouth, Virginia, March 25, 1918, aged 29 years. He made a profession of Christ at the age of 12 years and united with the church. He leaves a father, mother, one brother, wife and one son, Joseph R. Ballard, and many friends. He was a grandson of the late Joseph W. Ballard. He was a member of Magnolia Camp, Number 4, Woodmen of the World. Funeral services were conducted by the writer and pastor at Washington Street Christian church and his remains were laid to rest in Oak Grove cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

——:o:——

YORK

Mrs. Lucina York died at the home of her son, Millard, March 28, 1918. Her age was 77 years, 1 month and 28 days. She was a daughter of Leander and Sadie Kivett. Of her father's family, Calvin Kivett, her youngest brother, is the only survivor.

She married Enos L. York March 7, 1853, and was left a widow 15 years ago. Her last years were spent in the home of her youngest son, Millard, where she received every needed care and attention.

She was the mother of nine children. Two have passed away—an infant and her oldest son, William Henry York. The living are R. W., George C., Mrs. J. R. Reitzel, Mrs. S. C. Cox, Mrs. Annie Reitzel, Luther and Millard York. She lived to see all her children married and established in homes of their own. She had 37 grandchildren and 13 great grandchildren.

She made a profession of religion when young and united with the Baptist church in Ramseur. Later, with her husband, she joined the Christian church at Park's Cross Roads, and was faithful to her Master till the end. Her loved ones mourn, but not without hope of meeting her again. She was buried at Rehoboth, and the funeral was conducted by the writer.

T. E. WHITE.

——:o:——

ROLLINGS

Samuel J. Rollings, of Dory, Va., died February 20, 1918 in his sixty-third year. He is survived by his wife, Mrs. Cora Rollings, eleven children, two brothers and one sister. He had been in declining health for about two years, and bore his afflictions with great fortitude. Sylvester J. Rollings, one of Elon's brightest boys was his oldest son.

Brother Rollings knew how to serve and sacrifice. He was truly a good husband, father, and Christian. He trusted in the Lord, and that trust did not fail him in the last hour. He leaves a host of friends and relatives to mourn his departure. May God bless the relatives and friends.

J. M. ROBERTS.

——:o:——

DRAKE

Brother Frank Drake was laid to rest in Catawba Springs cemetery April 4, 1918. Brother Drake first united with Moore Union Christian church. He afterwards moved to Christian Chapel, thence to Catawba Springs. If not the oldest, he was near the oldest member of Catawba Springs church. He was looked upon by almost all who knew him as being one of the best of men. He leaves a wife and several children and many friends. Services were conducted by the writer, while Brother Adkins, of Morrisville, assisted with an appropriate prayer. May God's blessings rest upon the bereaved.

J. LEE JOHNSON

1918		APRIL				1918
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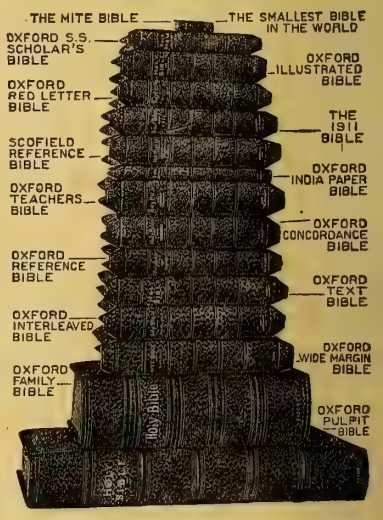

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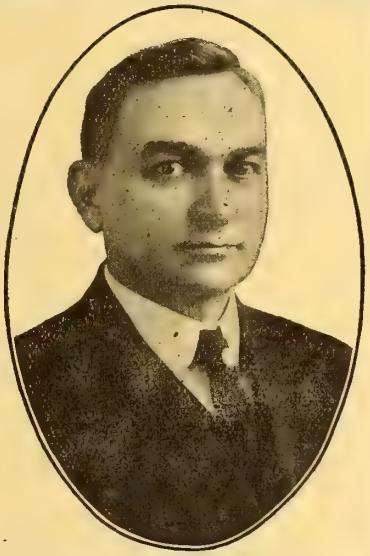

REV. WARREN H. DENISON, D. D.,
Superintendent Forward Movement

MR. HERMON ELDREDGE,
Religious Sec'y Forward Movement

Volume LXX WEDNESDAY, APRIL 17, 1918 Number 16

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE NEW ERA IN THE CHRISTIAN CHURCH

—o—

The Christian Church is entering into a new era. She is coming into her own. Like a meadow gently blooming into life after a long winter nap, petals of prosperty are coming forth on every hand. Her denominational life is receiving a new baptism; the eyes of her devotees are opening. New life, new ideals, and forward strides are being put on in all the world's work just now and the Christian Church vindicates her position by showing that she is a part of the world's program—she is ready and willing to go forward, too.

Readers of THE CHRISTIAN SUN have heard about a Forward Movement in the Christian Church. We have spoken of it in different issues and now we have come to give it a complete introduction by making this issue a Forward Movement Number.

What is the Forward Movement? Why is such necessary? These and other questions have been asked us and good questions they are. They point out that the people are *interested.*

Did you ever see the result of a new movement of some kind in your own church community? Did you ever see things worth while brought to pass in a community as the result of a few earnest and faithful workers? That was a *forward movement* in that community.

You have seen a small country church with few members, no Sunday school, the building in need of repairs and the young people not attracted. Yes, you have seen this; you have also seen that same church increase its membership—its usefulness, organize a Sunday school, repair and paint its house of worship and become a topic for wide comment. This is what the *forward movement* did for that church.

But again you have seen the church that has not done these things. It has not because it is waiting for some one to make a *forward move.*

The individual church is, to a degree, typical of the denomination of which that church is a part. Machinery in the denomination slows down occasionally. This gets the work behind. Greater opportunities and responsibilities come upon a denomination and some "over time" must be made to meet the demand—to meet the situation.

Around this idea the *Forward Movement* centers. Its aim is for the whole denomination to go forward, get a new vision of life and undertake larger things for God.

Dr. Warren H. Denison, Norfolk, Va., has been called to supervise the work and that means that it will be well done. Brother Hermon Eldredge, Erie, Pa., Editor of our *Officers* and *Teachers Journal,* is secretary. A good team this is, and under the able board of managers, success is bound to be the result.

As this work goes forward its progress will be reported in this paper. Pray for the work and the workers; pray for the things that will be for the good of His cause.

o——o

DOES GOING FORWARD PAY?

Does it pay to plant a seed? Does it pay to recruit an army?

Does it pay to add new fuel to a fire?

Does it pay to use two horses when the load is too heavy for one?

Does it pay to bring about things for the betterment of communities?

Does it pay to build home mission churches?

Does it pay to send men and women to preach the gospel to the heathen?

Does it pay to educate our young people?

Does it pay to send good literature in the homes?

Does it pay to make progress?

Does it pay to get men and women saved?

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THE FACES ON THE FRONT PAGE

Readers will note that the faces on the front page look in different directions. If the cuts had been arranged in the opposite way Brothers Denison and Eldredge would be nearly facing each other. This is a Forward Movement Number—it is a number of the forward looking, and hence we arranged the cuts so that the men would look in a *forward* and not *inward* direction. We as a people have been looking inward too much. The time has come when we must look outward, and upward and onward.

THE FORWARD MOVEMENT OFFICIALLY ENDORSED

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The Forward Movement of the Christian Church is the result of an earnest desire that moved the hearts of our Mission Secretaries, Rev. O. W. Powers, D. D., and Rev. M. T. Morrill, D. D., prior to the session of the American Christian Convention in 1914. These men and others believed that a movement should be launched which would include and influence the entire denomination of Christians, and present a program of activity which would in its scope and promise appeal to men of large means, as well as to those in moderate circumstances. They talked it with others and the Mission Board gave it attention and endorsement. Committees from the Mission Boards, Education Board, and College Presidents, worked on the matter for several months; questionaires were sent out to many pastors and the replies showed a decided endorsement of the plan; other boards and officials were asked to make suggestions, and when the tentative outline for a Forward Movement was completed the committee through its chairman, Rev. J. W. Harrell, D. D., and Secretary Rev. M. T. Morrill, D. D., presented the tentative outline for a Forward Movement to the Executive Board of the American Christian Convention asking its endorsement. On motion of Rev. J. F. Burnett, D. D., it was unanimously adopted that the Executive Board of the American Christian Convention approve the plan submitted by the Forward Movement Committee.

F. G. Coffin,
Pres. American Christian Convention
J. F. Burnett,
Sec'y American Christian Convention

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OFFICIAL REPRESENTATIVES ENDORSED

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To the Christian Church and all persons concerned:—

Dear Brethren: Whereas, at a meeting of the Executive Board of the American Convention, held July 11-15, 1917, at Norfolk, Va., Mr. Hermon Eldredge was re-elected to the position of Religious Educational Secretary of our denomination, with the understanding that his work is to be part of the Forward Movement and under direction of the General Superintendent of said Movement;

And, whereas, at a meeting of the Forward Movement Committee, by authority conferred by the Executive Board of the American Christian Convention, held January 16, 17, 1918, at Dayton, Ohio, Rev. W. H. Denison, D. D., of Norfolk, Va., was elected General Superintendent of the Forward Movement of the Christian Church;

And, whereas, Dr. Denison has resigned his pastoral work and will throw himself body and soul into the Forward Movement, beginning June 1, 1918; and Mr. Eldredge will enter the work as heartily at the close of his term of service in the Y. M. C. A. war work;

Now, therefore, we commend both these brethren most effectionately to our whole brotherhood, assuring everybody that they are full authorized by the Executive Board of the American Christian Convention and the Forward Movement of the Christian Church to enter upon and vigorously prosecute the work of the Forward Movement in all sections of our denomination; and we earnestly express the hope that pastors and churches will give them most cordial reception and co-operation in the great work they have undertaken for our brotherhood and the Kingdom of God. This work should prove, and we believe will prove, the greatest achievement of our church in recent years in behalf of the cause of Christianity in our denomination, our country and the world.

For the Forward Movement Committee,
F. G. Coffin, *President,*
M. T. Morrill, *Secretary.*
Albany, N. Y., March 22, 1918.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

A Need Visioned

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It is very clear that God is calling the Christian Church to a larger service. This call has been felt not only by a large number of our leaders, both ministers and laymen, but by the rank and file of our brotherhood. This call to larger service holds before us a vision of privilege and duty and challenges us to heroic tasks. We believe that every loyal member of the Christian Church is willing to undertake greater things for the kingdom, and that the time has fully come when a forward movement among us is not only possible but imperative, and must be carried out. This challenge has been greatly accentuated in these recent days by war conditions, and the church must rise to her full strength and power in this crisis.

Our fathers had visions and tried to plan for them, and we, their sons and daughters, must make real the vision He gives to us in our generation. These days are calling for great sacrifices and we must be willing to make them. A forward movement must be realized for the sake of Christian unity that we may do our part in the new world program which the war will bring; for the sake of our brotherhood; for the sake of the general enterprises of the church; for the sake of the kingdom at large; for the sake of our spiritual lives.

It can be realized too, because our church is numerically larger, organically stronger, and its membership is financially better able to undertake great enterprises, and there is a larger spirit of co-operation. There seems to be a spirit throughout our brotherhood demanding that we go forward.

Most denominations face unprecedented opportunities, as we do, and most of them have within a few years put great funds behind their denominational work.

These churches with no better facilities for success and no greater resources of men and funds are succeed-

ing. Such possibilities are included in the spirit of the age.

One of our college presidents put into words what many of us feel when he said, "Our people need a vision and a plan big enough to command the respect of our business men; and we need to formulate the plan of work so as to command the co-operation of the entire brotherhood. I know of nothing that will give such an impetus to our people as a forward movement that will grip everybody. We need team work, something that will give us consciousness of solidarity."

Plans To Move Forward

The last 2 sessions of the American Christian Convention have especially voiced the larger hope and longing of the Christian Church. Several of the church boards, groups of brethren, individuals, have long and carefully pondered the matter, worked and prayed until this vision has taken shape in a plan now fully endorsed by the official bodies of the Church.

The purpose of the Forward Movement of the Christian Church herein outlined is to develop our beloved church to the highest point of efficiency along lines of Devotion, Evangelism, Religious Education, Missions, and Benevolence, in order that a revised, strengthened and purposeful church may take the place and discharge the duties which belong to it in unity with all other Christians for the conquest of the world for Christ.

This object will be worked out through a "Five Point Campaign" which is briefly outlined in this pamphlet. A definite program promoting each "Point" is being inaugurated to reach each member of every church, giving due information and publicity to the whole enterprise.

Management

The management of the Forward Movement of the Christian Church is in the hands of a Committee consisting of the following:

Rev. F. G. Coffin, D. D., President, Albany, N. Y.
Rev. M. T. Morrill, D. D., Secretary, Dayton, Ohio.
Mr. J. O. Winters, Treasurer, Greenville, Ohio.
Pres. W. A. Harper, LL. D., Elon College, N. C.
Rev. O. S. Thomas, Dayton, Ohio.
Rev. D. B. Atkinson, D. D., Jireh, Wyoming.
Rev. J. O. Atkinson, D. D., Elon College, N. C.
Rev. J. P. Barrett, D. D., Dayton, Ohio.
Rev. J. F. Burnett, D. D., Dayton, Ohio.
Rev. W. H. Denison, D. D., Norfolk, Va.
Mr. Hermon Eldredge, Erie, Pa.
Rev. W. P. Fletcher, Keswick, Ont.
Rev. J. W. Harrell, D. D., Burlington, N. C.
Rev. C. B. Hershey, D. D., Merom, Ind.
Rev. C. B. Kershner, Warren, Ind.
*Pres. P. W. McReynolds, D. D., Defiance, Ohio.
Rev. F. H. Peters, D. D., New Bedford, Mass.
Mr. Netum Rathbun, Dayton, Ohio.
Rev. W. G. Sargent, D. D., Providence, R. I.
Rev. H. A. Smith, D. D., West Milton, Ohio.
Rev. W. W. Staley, D. D., Suffolk, Va.
Rev. J. A. Stover, Danville, Ill.
Rev. E. A. Watkins, D. D., Lima, Ohio.
Hon. O. W. Whitelock, Huntington, Ind.
Rev. W. C. Wicker, D. D., Elon College, N. C.
*Deceased.

The Committee may be increased from time to time until it reaches the number of thirty.

From this number an Executive Committee consisting of the first five brethren named above will have charge of the work during the interim of Committee sessions.

Promoting its interests will be a General Superintendent, Rev. Warren H. Denison, D. D., just resigned as pastor of Memorial Christian Temple, Norfolk, Va., and a Religious Education Secretary, Mr. Hermon Eldredge, Erie, Pa.

It is planned to finance all overhead expenses from gifts for this purpose made by friends who are anxious to promote it; thus all money raised by its representatives will go direct to the objects set apart for the Forward Movement. Of funds so raised one-half will be for endowment funds, and one-half for development funds. The distribution will be as follows: To Home Missions 25 per cent, Education 20 per cent, American Christian Convention 15 per cent, Sunday School, Christian Endeavor and Publications Department, each 5 per cent.

The Treasurer is bonded.

The Superintendent of the Forward Movement begins aggressive work June 1, 1918.

It is to be definitely understood that this Movement is not solely for finances, and that the raising of the five hundred thousand dollars is only one of the points of the campaign. Through the work of the Movement the whole life of the Church is to be quickened and every member is to be helped, and every member is to be a helping member.

The Forward Movement of the Christian Church is A Denomination-Wide Five-Point Campaign for:

1. Intensifying the Devotional Life.
2. Evangelism.
3. Religious Education.
4. Missions.
5. Benevolence.

This is only a brief introduction of the Forward Movement, its objectives, and general plans. Detail plans and information will be presented as it progresses.

You are asked now to pray for the Movement, especially, to talk it up, show its need, and help create the spirit of expectancy and co-operation.

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FEATURES OF THE FIVE-POINT CAMPAIGN
How Every Member Can Help and Get Help

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I. Intenifying the devotional and spiritual life of the whole Church.

1. Private prayer—Quiet Hour and Morning Watch.
2. The family altar.
3. The table blessing.
4. Bible reading and meditation.
5. Reading devotional books.
6. Prayer circles and groups, and concert of prayer for special objects.
7. Prayer for our country and our men in war.
8. Double the prayer meeting attendance.
9. Sermons and public worship.

II. Encouraging general and personal evangelism, aiming to win 50,000 souls during the campaign.

1. Emphasize church attendance.
2. Create and develop an evangelistic spirit among our people.
3. Train the membership in soul winning.
4. Sunday school evangelism.
5. Gospel team work.
6. Inter-church evangelistic campaigns.
7. Surveys and systematic community evangelism.
8. A social service program in the churches.
9. Recruits for the ministry and mission fields.
10. 10 per cent increase in church membership each year.

III. Promoting religious education in all our churches

1. Mission study, teacher training, and Christian Endeavor expert classes.
2. Pastor's training classes.
3. Share in county, state, and national S. S., C. E., and similar conventions.
4. Conference and group institutes.
5. Summer conferences.
6. Life recruits for Christian service.
7. Subscribe for and read our church papers.
8. Organize new Sunday schools and Christian Endeavor societies.
9. Make the Sunday school attendance at least 75 per cent of the enrollment.
10. Inspire young people to go to our own colleges.
11. Definite denominational instruction in our colleges.
12. College extension work into conferences and communities.
13. Promote Christian unity.
14. Render service to the men who are called to the colors.

IV. Missions—doubling our missionary work at home and abroad.

1. Standards of missionary efficiency in the local church.
2. Definite goals in our mission fields.
3. Missionary intercession.
4. The every-member canvass.
5. The weekly offering.
6. Churches and groups supporting missionaries.

V. Benevolence—raising half a million dollars for the American Christian Convention and its general enterprises.

1. Stewardship.
2. Proper methods.
3. An adequate system for each church.
4. Uniformity in conference plans and accounting.
5. Home missions, $125,000.
   Foreign Missions, $125,000.
   Education, $100,000.
   American Christian Convention, $75,000.
   Sunday school department, $25,000.
   Christian Endeavor Department, $25,000.
   Publications Department, $25,000.

For the Forward Movement Committee,
F. G. COFFIN,
M. T. MORRILL,
J. O. WINTERS,
W. A. HARPER,
O. S. THOMAS,
Executive Committee.
WARREN H. DENISON,
Superintendent.

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A MESSAGE FROM THE SUPERINTENDENT OF THE FORWARD MOVEMENT

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For years many of our people have felt the need of a Forward Movement in our church. With the brethren I have shared that feeling, but had never thought of being called to lead such a movement. I believe in the movement with all my heart. I have been happy in my pastorates at Troy, Huntington, and Norfolk and naturally preferred to remain in the pastorate; but when I felt the call of the church to be the call of the Lord I resigned my work with the good people of Memorial Christian Temple, and such as there is in me shall be given to this vitally important work. Anything that I can do to make our beloved church go forward into the larger work of Christ will be cheerfully done. I bespeak your prayers, I ask most earnestly your heartiest co-operation. I believe that God is calling our church into this program and work. I believe in the brethren. I believe that these times are emanding the very best there is in the church. I want to keep in closest touch with my brethren and I hope you will consult with me, write me freely, and in every possible way help to make our beloved church go forward in the service of Christ. After June 1 my headquarters will be in the C. P. A. Building, Dayton, Ohio.

Yours in service,
WARREN H. DENISON,
Superintendent of the Forward Movement of the Christian Church.

Norfolk, Va.

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THE BRETHREN SPEAK ON THE WHY OF A FORWARD MOVEMENT

ATTENTION! FORWARD! MARCH!
Or, Why Should The Christian Church Go Forward

(Hermon Eldredge).

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Attention: The preliminary command of all military movements is: "attention!"

The preliminary command of all movements should be: "attention!"

I have heard the unskilled sergeant or commissioned officer give the command as *"'tention"* and it seems to me that we oftimes in our work substitute tension for attention. We are so busy and so screwed up to a tension of activity with a thousand things that we do not stop to consider the relative value of each or of all we are doing. We are busy about many things and are wearing ourselves out with odds and ends when it may be that the one thing needful awaits our attention.

The command, *"attention"* is a command to drop all else for the moment and concentrate on the thing at hand. We do not lose by going apart from the tension of work-a-day things to really concentrate on what is really supreme importance. We need in this hour of stress in our national and world life to stop long enough to think through and pray through the matters before us.

The nation and the world are making great demands on the church. It will make far greater. A new spirit is being born among our people. The spirit of gold and greed is giving away to the spirit of service and sacrifice. Let us face this honestly. Is it or is it not true? Who are the men we are making our ideals today? And who were the men five years ago or less than

that? Is it true to say that the men we are holding in the highest place of our esteem in the nation are those who are sacrificing and serving? Are we not thinking less—much less of the dollar and more—much more of the duty of every man?

And what place has the church in it all? And what place will it have in the coming days when our boys come marching victoriously home? That will be the crucial day with the church.

Will they and all those who have served and sacrificed for others find the church displaying a similar spirit? Or will they find an organization poor and sickly which has run down by the neglect of its members and has not "kept the home fires burning" for such a day as this?

If I know anything about the spirit of the army of the United States I would say that it is essentially Christian. I do not mean in form but I do mean in fact. And if the men of that army come home to lead the world (and they will be the leaders of a grateful people) and find the church only a meeting and a preaching place—that it is not filled with that spirit of the Master which was "not to be ministered unto but to minister"—well, if they find not that Master spirit, the church will lose the greatest opportunity of your life and mine,—for the leaders of a new world will find nothing in us.

Forward: If this is true—and God knows that it is the deep conviction of those who have been close to things—when shall we get ready? There is but one time—*now*. Before the testing time comes. Or that we may meet the testing time. The command *now* is *forward* all along the line. Every church should do its utmost in this time of crisis. We should move and move at once.

March: The other commands are preliminary. This command is for immediate and definite action. It means that the first step must be taken at once. The march may be for miles or years but the first step is immediately to be made. Not a second from now, nor anytime but now—absolutely at once.

Every man and member of the church can by his personal and social and Christian example and attitude start the *Forward Movement—the movement must be all along the line. The army must move as a unit or suffer defeat—every sector and every man counts in the movement.*

Attention! Forward! March!

Erie, Pa.

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THE FORWARD MOVEMENT'S TRINITY OF GOOD THINGS FOR US

(President W. A. Harper).

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Forward is the only direction for the Church. Progress is the Kingdom's outstanding fact. Growth is the pregnant word of its vocabulary. We are not the same today as we were a year, a week, a day ago. We are better or worse. There is no standing still in God's program for His people. He who stands still, the Church which stands still, blocks progress, and is doomed. Nor can there be any side-stepping. "Strait is the gate and narrow is the way which leadeth unto life." Forward, forward only, forward all the time—that is God's plan and our only hope.

But aside from these general considerations, we need this Forward Movement, with its five points of opportunity, for very special reasons. In the first place we need the blessing that will come of team work. Individualism is a great truth, but individualism is not all of truth. We do not need so much the production of glaring leadership as we do the spirit of one-ness that shall weld us into a solid phalanx of irresistible strength. This Forward Movement will justify itself in teaching us the benediction of a united brotherhood wherein individual preferences shall be swallowed up in the social crusade of an efficiency working unit.

Then the confidence of achieving a great task—what tonic can compare to it? What splendid principles we profess! All honor to the eighteenth century seers, who with prophetic discernment proclaimed the principles that all men love in this twentieth century of our Christian era. What a heritage they left us! And we have added to it, but not what we should have added or might have. We have done well, but not our best. The good has been the enemy of the best too long among us. There is no man prouder of our principles than the writer, but he has read in an ancient Book, "by their fruits ye shall know them." A hard saying, but Whose? Whose? The Lord's, and how true! This Forward Movement is to be our fruiting season. And what fruits—devotion, evangelism, education, missions, benevolence! May every branch be laden with luscious clusters! How quickened every heart-beat of our great Zion will be in the happy time of that joyous ingathering!

Nor can we minimize the respect such a Movement, when successful, note that I say *when* and not *if* successful, will win for us in the public estimation. All the progressive, growing denominations surrounding us have completed, or have aggressively launched, Forward Movements of immense proportions. They are glad we too have decided to go forward. They will rejoice in our consummated goals. They will honor and respect us for our courage, our sacrifice, and most of all for our victorious putting-across of this splendid, this really magnificent program. And God will crown us with victory, for I know we shall be faithful, faithful till every noble point of the five is realized in a forward-going brotherhood.

Elon College, N. C.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. P. Fletcher).

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Is there any weariness quite so sickening as that caused by standing still? Frequently on our interurban the car is so crowded that for an hour, and at holiday time for longer, we have to stand in the aisles. There

is no work I have to do that makes me quite so "sick and tired." There is surely a parallel in standing still in any organization or for any cause. People will spend their money, their days and their long evenings with enthusiasm, if they are working for a going concern, but how soon interest lags if no progress is being made!

For many years in our literature, upon our conference floors and in our pulpits these have been familiar words, "For a hundred years our Church has stood for these principles" Has the time not come? Is it not long overdue that we should do something more than *stand* for them? many soldiers will die of trench fever or go insane unless he bears the electrifying word "forward" What a thrill the Christian Church would get if we were to get a really authoritative, meaningful order to get out of our musty trenches and move out into No Man's Land!

It is as true as when Jesus said it that the "fields are white for the harvest." The Kingdom for which Jesus taught us to pray is yet far from being won. No Man's Land is still almost at our home base. There is no crowding upon the part of the attacking forces. If every branch of the body of Jesus were to increase its missionary force ten-fold, there would yet be many a no-man's land to enter.

In these vital days that are and the just as vital days that are coming when the war is over and the victory won we must, as a denomination, advance with skill and energy or be justly called an organization of slackers. Young men and women who have rich red blood in their veins who have been taught the value and meaning of sacrifice will demand to be led forward or else transferred to some unit that is out in the firing line, and we would be ashamed of them if they did not. Hasten the Forward Movement! With daring, preparation, and skilful leadership thrill us with your clarion call.

Keswick, Ontario.

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SHALL WE GO FORWARD?

(Rev. O. S. Thomas).

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It is a question whether the Forward Movement of the Christian Church originated within the church or was forced upon it. I am very much impressed that the latter is the fact in the case.

Springing from three denominations, born in the period when independence was the key word for all action, endowed with a divine principle of unity, we have yet not been united in any one great activity which has been the means of binding us as a people into a solidarity which could tell for the greatest good. Individuality of action on the part of men, of churches, and of conferences, has marked every step of the history of the Christian Church. Wherever it has gone it has had to fight its way so that we find that like the nation, much of its history has been that of wars. They were, however, local wars with sectarainism.

The result has been that, like the criticism of the allied nations which are fighting Germany, there has not been a big centralized program necessary to the right sort of progress.

There was a time in the history of a great people whom God wanted to use, when as an immense conglomerate crowd they halted at the edge of the sea; they were confused, unorganized, with little conception of any great motive for which they lived. Their leader, knowing that the hosts of their former masters were pressing on them from the rear, cried out to God for help. Then came the command, "Bid the children of Israel to go forward."

Is the situation of the Christian Church analagous? Are we as a people at a place where we must make a move in the direction of that for which we were born, or die?

God did not call our church into existence for the purpose of setting up straw men and fighting them, neither did He tell us to hark to the tomb or think of the onions and cabbage back in Egypt. Sectarianism is passing, so that we have no occasion to spend energy in fighting it. God has a big job for us to perform and a mighty big program for a people who are endowed with the broadest of principles, and a platform on which all Christians can stand. The job is ahead of us too.

It calls for consecration, for organization, for trained leadership, and for money; but above all things it calls for co-operation in a specific, definite program. That program is not the statement of theological dogma, nor the mourning for the good old days, but it is the assembling of resources of life and material, and constructing them into a united movement which shall join its momentum to that of similar movements which are to be found in all Christian life of today. Never in the history of Christendom have there been such stupendous undertakings as we see all around us in the great programs of the Methodist Centenary, the Disciples Men and Millions, and like undertakings by the Southern Presbyterians, Baptists, Congregationalists, Episcopalians and others. We must move forward not simply because others do, but because if we do not we shall lose the respect of those whom we would seek most to reach with the message which has been entrusted to us as a church.

The Forward Movement as such will seek to centralize the resources of the Christian Denomination, so that little will be lost in the work that is accomplished, and to place the potential resources in such positions as to make them most useful. We, as a part of God's church will be caught in the onward current at any rate, and if as a Church we are to keep our identity we must so align ourselves, we must move in a concerted way with the tendencies of this period. To do this we need not bow to any other head than Christ; but we must cooperate that there will be obedience to the most advanced steps to which we are lead by the Movement itself. The tendencies of the time in the Church Catholic are forward, and he who denies this is either maliciously political or gives the power of evil more credit than he gives to God and His forces.

The call has come to us and we have answered it. We are organized for the effort and have called men to the leadership. We are committed to the work with definite goals ahead of us, so that there is only one thing to do, having left Egypt, and that is to hearken to the voice we believe to be the voice of God Himself, commanding us to go forward. There is no question as to the outcome when we all unite in one common movement.
Dayton Ohio.

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KEEP THE HOME FIRES BURNING

(Hon. O. W. Whitelock).

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The Christian people of America are rising to the war demands in a most commendable way. They are giving millions to the Y. M. C. A., and the Red Cross and they will continue to give millions, yea, tens of millions. All this to their honor and the glorification of the Christian religion! We are looking after our boys in the cantonments and the trenches, and we should; but are we not overlooking the *base* of all these benevolent supplies? Are we keeping the "home fires burning?"

We must keep them burning, we must not neglect to care for the boys at home. Our churches must not be neglected, our Sunday schools must be made more attractive and efficient. Our Christian Endeavor Societies must be strengthened.

In all these we must have trained leaders. Trained men create enthusiasm because they are efficient, they know, and they know how.

The Christian Church should discover young men and young women who have capacity, they should be given a vision, and then a training to make the vision a realization. The Forward Movement can create sentiment in conferences, conventions, institutes and churches. The people in our churches, Sunday schools, and Endeavor Societies must be taught, must be aroused. They must see the need of consecrated fuel to keep the "home fires burning." We have had some experience in conserving our fuel the past winter and we must learn to conserve and use the best advantage every shovel of Christian fuel.

When a young life is consecrated and trained in the home church then get him into our Christian Colleges. *Heart life is more important and is a greater asset to a nation than is head life.* These experts in Forward Movement should give a few weeks each year in our colleges to heart training and special training to develop and thoroughly prepare students as Sunday school teachers and Christian Endeavor workers around the "home fires." Keep them burning. As a part of their duties in the colleges they should train the ministerial students to be real, live pastors. More and better pastors are absolutely necessary in our country churches to keep the church fires glowing and the home altars ready for the burning of the incense of our lives.

"Forward" on all lines should be our watchword.
Huntington, Ind.

INCREASED SPIRITUAL POWER NEEDED FOR THE ENLARGED TASK

(Rev. E. K. McCord).

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An insistent call for a Forward Movement on the part of all our churches issues from our underlying need for a closer, more vitalizing fellowship with the Christ; for more of the power which He alone can give. And our need for this increased measure of spiritual power does not necessarily indicate that our previous relation to Christ has been faulty nor our spiritual infilling inadequate.

But each one of the tragic days through which we are passing is laying a new burden upon the church and calling for a more intensified service from each individual Christian. We do not yet know, we cannot with any reasonable surety prophesy the full extent nor the wide diversity of the service which the church must render, now and increasingly so in the future. We do know, however, that there is not only a world to be saved as before, but a broken, bleeding, wasted world to be rehabilitated.

The impact of the awful cruelty and carnage of war upon faith in the guiding goodness of God will be terrific; the dull, dead despair of broken hearts and shattered homes and maimed lives will, during the times of readjustment at least, counteract with tremendous force against a warm, loyal, spontaneous faith in a God present in and guiding the affairs of men. And the church must stand stronger and more alert than ever before as a mighty bulwark of defense and of succour; more than ever a living witness to the impregnable truths of God's goodness and fatherly care.

After the wind and the earthquake and the fire have passed by, and while they are yet upon us, the world must be made to hear the still small voice of the Spirit of divine love, and must be made to feel the healing ministrations of the Fatherly hand.

And this must be done in practical ways. A bleeding world will not endure dogma nor theory but will cry out for *life.* And only as the Church is prepared to dispense life-warm, red-blooded and practical-will she be able to stem the tide of despondency and doubt, and lead forward to the clear sunlight of an optimistic, life-giving faith.

Henceforth the life of the individual Christian must be built on deeper foundations, his service must become more intense, his selfishness and consecration must become more absolute than it has ever been before; he must know God more perfectly and more personally, love his brother man more disinterestedly, and must make himself more completely the servant of God in behalf of his fellowmen than he has ever done before; else he will fail, and the Church will fail, to meet adequate the tragic task of both today and tomorrow.

And a Forward Movement which makes the deepening of the spiritual lives of individuals and of the church, the closer approach to God, the more complete infilling of the Spirit, and the consequent intensifying

of Christian service its foremost goal becomes fundamental to the success of the church in preparing her to meet her enlarged and enlarging task.

This Forward Movement will be to us all that we are willing to let it become in enriching us for the appalling task. Shall we open our lives to God and move forward fearlessly with Him, and with heroic faith and Christ-like love and sacrifice? Or shall we falter and be cast aside?

Dayton, Ohio.

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WHY DO WE NEED A FORWARD MOVEMENT?

(Rev. F. G. Coffin, D. D.)

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Because we need to go "forward" and because we need "movement." The "just-holding-our-own" policy will not meet either the internal or the external demands upon our church.

We need it for the quickening of our own church forces. Exercise develops strength. Doing something is a necessary condition of being something. Activity is inseparable from ability. "Movement" is the way out of apathy and suggishness.

We need it to develop a working unity and esprit de corps within the church body. Divided interest, indefinite objectives and unco-ordinated efforts vitiate religious work. Where churches and conferences practice absolute self government and self direction, only a great cause of common interest can make them cohere. A standing together upon theoretical church principles will not make for the same degree of unity as the fellowship of a common ambition which forces strong energies into operation. The joining of the hands in a sacrificial work will force the dominance and wider application of points of unity.

We need it to get the measure of our whole denominational strength. Sectional interests have been promoted which have called forth efforts of superlative quality. Their results in some instances have been of unusual proportions. The work of our colleges may be cited in evidence. We never see these splendid sectional achievements without wishing that the whole Church might summon its combined energies into a great concerted effort just to see what could be done. Given such a condition it is doubtful if any task would be too stupendous an undertaking. A considerable portion of our church emphasizes certain interests, but does not seriously stress others. In one congregation it is Missions; in another Education. The whole Church emphasis is not uniform. It is desultory and intermittent. If we could do with a great big program what we have done in some places with a smaller number how splendid it would be. The Forward Movement affords just such an opportunity. It furnishes objectives of sufficient size and a program of work ample for the most intense and encerted effort. It will utilize all forces now operating and discover many new assets for the Kingdom of God. It will give the courage of accomplishment to our constituency.

Albany, N. Y.

A GOOD REASON FOR THE MOVEMENT

(Rev. J. Presley Barrett, D. D.)

—o—

A plan has been devised for a Forward Movement in the Christian Church. What is the end to be gained by it? It is a part of a great world movement for the extension of Christ's Kingdom to the ends of the earth. But have we not been engaged in that a long while? Yes, but it has been much like the man who has done so little as hardly to be conscious of his condition, whether awake or asleep. His work has been so easy as not to put his strength to a test. He needs to be aroused and made conscious of his mission—that he has a great work in hand and that his whole strength and life are needed to gain the end in view. That is the way we see it as to the Christian Church. We are not conscious of our call to do great things for the cause of Christ, nor are we conscious of our ability to do the things demanded of us. We really do not know whether we can do a given and specific work. We have not done enough to test our strength. This Forward Movement is to awaken us to the call, and to reveal to us our ability to do the things God has given us as a people to do. The Forward Movement is really a great undertaking. When it has been accomplished, the Christian Church will be just waking up to the fact that God has given it a mission and ability to do things in the world for His glory in the saving of men. Let us lay to and do our best, and we shall see great things come to pass, not only in saving the world through Christ, but in saving the Church and ourselves as well. Let us do our best.

Dayton, Ohio.

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NOTICE

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At the last session of the Sunday School Convention of the Eastern Virginia Conference, the selection of a place for holding the next session of this body was left in the hands of the Executive Committee. The Committee is ready to consider invitations from any school, or schools, that would like to entertain the next Convention. If you want the Convention to meet with you, please notify the undersigned at once.

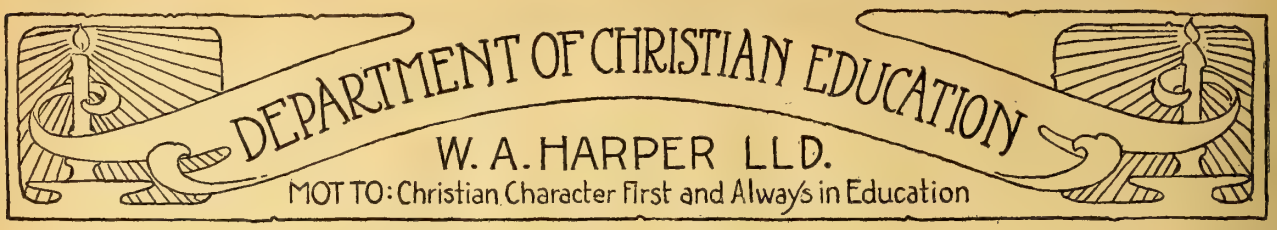
G. O. Lankford,
General Secretary.

Berkley, Va. Route No. 3.

———:o:———

HARDNESS OF HEART

The persistent refusal to obey God and to do the right results in the hardening of the human heart. There is nothing to perplex us about the question: "What hardened Pharaoh's heart?" He had one opportunity after another to do what he knew God wanted him to do, but he refused. Persistent perservance in doing his own will and refusing to do God's will hardened his heart. It developed into a bad habit. By his own perverse willfulness he strengthened his heart against the Lord, and his resistance grew stronger every day. It is possible that we may do the same thing today.—*Selected.*



THE FORWARD MOVEMENT AND OUR COLLEGES

—o—

The Forward Movement proposes to raise $100,000 for the Board of Education of the American Christian Convention. The income of our Board at present is ridiculously small, around $2,000. The Board has no permanent funds and so is unable to assist our colleges in any vitally large way or to exercise co-ordinating control over them.

The placing of $100,000 in the hands of this Board would be a master-stroke of denominational diplomacy and statesmanship. It would enable it to employ an executive secretary, who could be of tremendous value to our schools. We have far too little of general and specialized leadership in our Church. Such a secretary we need.

In the next place this money could be used to tide a college over a crisis. Suppose the Board in January of this year could have said to Palmer College: "You must not close your doors. We will meet half your defecit, if your constituency will meet the other half." It could have done it, had this fund been in its hands.

Another of our colleges in the far West is now leading a struggling existence. This fund would enable the Board to speak the word of hope and to assure permanently.

We will suppose that one of our college purposes to raise an endowment. With this fund at its disposal the (income of it I mean), the Board could propose to bear the expense of raising the endowment or subscribe a certain amount to be paid in five annual installments.

Our schools are the backbone of our future denominational prosperity. Only as we have a trained leadership, and a leadership trained in own schools, can we expect to do our part in the Kingdom's work. The Forward Movement offers us a rare opportunity to strengthen our schools and as such we should lend it our most earnest support. In his superintendency of this movement, Dr. Denison will have no more loyal assistants than the administrators and faculties of our colleges.

———o:———

CHRIST, OR THE SWORD?

This is history's gravest hour. Not since Christ stood before has there been so momentous a trial of moral systems as that which is taking place.

Two theories of life are striving for mastery. A civilization that is the legitimate outgrowth of Christianity, expressive of kindliness, good faith, and democratic tolerance, is at death's grip with a reincarnation of ancient barbarism, weaponed stealthily by modern science behind a mask of Christ, which has sprung suddenly to the world's reconquest.

Thus the old morality once more confronts the new. The spiritual power enthroned by Christ in the hearts of men is tempted to its overthrow by the gentleness of its faith, while the barbaric conception of rule by force alone, in full resurgence, is poised to slay it with the very discoveries of Christendom.

Into this struggle the West has gone,—not for material or political reason but for moral reasons. The Christian's heritage is assailed, and we are offering possessions and life in its defence. If the Christian world ever has had need since medieval times to dedicate its all to the duty of snatching the sword from the foul hand of destructive infidelism, it is now.

Those who compute its losses in terms of property, or life, have no spiritual conception of its costs. The dead will be replaced and the wreckage restored, but not soon the glorious flower-like structure of Chivalry which, honored even by the Saracen of old, has been slowly moulding the peoples into a single family, moulding them while they fought. Its beauty, which men loved, its strength, in which they trusted even upon the field, and, with these, its usefulness, all, born of the heroism of nineteen centuries, have been struck from the Christian era by one of civilization's greatest debtors, now turned renegade.

If, in this crisis, Christendom stand less firm in its faith than did its martyrs in the arena at Rome; if, in its hour of suffering, it be not ready to say with Christ in the garden of Gethsemene, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done;" if, in having said with Him to the aggressor, "for all they that take the sword shall perish with the sword," it hold not faithfully to its oath; if, having forsaken its ideals to make a coward peace that fail to draw the fangs of the Serpent Power, Christendom take the latter not stripped of its venom again to its breast, then indeed will the moral law among peoples pass from use, and all men sleep upon weapons.

Human institutions are again in the crucible. Thence will arise a civilization based upon the spiritual concepton of life, or the material. Antagonal codes of morality cannot survive as equals in the same world; one will prevail. If the West have the power and fortitude to endure to the end, and succeed, humanity will ascend to undreamed-of heights of opportunity and freedom; if it have not, and fail, what then shall save both from the craftily directed enginery of this soulless scientific barbarism, that, blasphemously feigning the approval of God to palsy a truthful Christendom, is gathering up the peoples of the earth?—*Henry A. Wise Wood.*

SOUTHERN CHRISTIAN CONVENTION PROGRAM

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First Day—Evening

Tuesday, April 30, 1918 O'clock

1. Convention called to order by President W. W. Staley.
2. Worship conducted by P. H. Fleming, D. D., Greensboro, N. C.
3. Enrollment of delegates.
4. Appointment of committees
   (a) Credentials.
   (b) Press.
   (c) Finance.
   (d) Nominations.
   (e) Resolutions.
   (f) Appointments.
5. Addresses:
   (a) Welcome on behalf of the Church by Rev. C. H. Rowland, D. D., Pastor.
   (b) Response on behalf of the Convention by Rev. J. O. Atkinson, D. D., Elon College, N. C.
6. President's Address: The Claims of the Kingdom.
7. Announcement and adjournment.
8. Closing service.

Second Day—Forenoon

Wednesday, May 1, 1918, 9:00 O'clock

1. Worship conducted by Rev. L. I. Cox, Elon College, N. C.
2. Roll call, reading minutes, enrollment of delegates.
3. Report of Executive Committee by Rev. W. W. Staley, Chairman.
4. Report of Treasurer W. C. Wicker, D. D., and reference to Committee on Finance.
5. Education:
   (a) Report of the Board by President W. A. Harper, Chairman, Elon College, N. C.
   (b) Address, Christian Education, by Rev. N. G. Newman, D. D., Elon College, N. C.
   (c) Discussion and vote on report.
   (d) Nomination of sixteen Trustees for Elon College.
   (e) Address:
      1. The Forward Movement of the Christian Church, by Rev. W. H. Denison, D. D., Superintendent.
      2. Mobilizing a Denomination, by Rev. M. T. Morrill, D. D., Dayton, Ohio.
      3. Discussion.
6. Consideration of petitions.
7. Miscellaneous business.
8. Adjournment.
9. Closing service.

Second Day—Afternoon

Wednesday, May 1, 1918, 2:30 O'clock

1. Worship conducted by Rev. W. G. Clements, Morrisville, N. C.
2. Reading minutes, enrolling delegates.

Publications:

   (a) Report of Board by Rev. C. B. Riddle, Chairman, Burlington, N. C.
   (b) Discussion and vote on report.
   (c) Report of Editor and Publishing Agent, Rev. C. B. Riddle, Burlington, N. C.
   (d) Election of Editor and Publishing Agent.

4. Layman's Movement:
   (a) Report by Prof. N. F. Brannock, Elon College, N. C.
   (b) Do we need Grouped Churches?
      1. Address: From a Layman's Viewpoint, by Mr. George T. Whitaker, Franklinton, N. C.
      2. Address: From a Minister's Viewpoint, by Rev. T. E. White, Sanford, N. C.
      3. Discussion and vote on report.
5. Miscellaneous business.
6. Adjournment.
7. Closing service.

Sceond Day—Forenoon

Wednesday, May 1, 1918, 10:30 O'clock

Woman's Missionary Convention of the Southern Christian Convention, Protestant Episcopal Church

1. Call to order by Mrs. C. H. Rowland, President, Franklin, Va.
2. Worship conducted by Mrs. W. D. Harward, Dendron, Va.
3. Enrollment of delegates.
4. Appointment of committees.
5. Address: Spiritual Patriotism by Mrs. C. H. Rowland.
6. Reports of Officers:
   (a) Corresponding Secretary Mrs. W. A. Harper, Elon College, N. C.
   (b) Cradle Roll Superintendent by Mrs. J. W. Patton, Greensboro, N. C.
   (c) Literature and Mite Box Superintendent, by Mrs. M. F. Cook, Greensboro, N. C.
   (d) Superintendent of Young People's Work, by Mrs. W. V. Leathers, Holland, Va.
   (e) Treasurer, by Mrs. W. T. Walters, Winchester, Va.
   (f) S. C. C. Woman's Board, by Mrs. W. H. Carroll, Secretary, Burlington, N. C.
7. Prayer service conducted by Dr. J. O. Atkinson, Elon College, N. C.
8. Miscellaneous business.
9. Adjournment.

Second Day—Afternoon

Wednesday, May 1, 1918, 2:30 O'clock

Woman's Missionary Convention of Southern Christian Convention, Protestant Episcopal Church

1. Reading minutes.
2. Report of committees.
3. Address: Woman's Part in Christianizing Porto Rico, by Miss Olive Williams, Missionary, Ponce, Porto Rico.
4. Solo by Miss Mildred Kenestrick, Choir Directory of Christian Church, Suffolk, Va.
5. Address, by Rev. E. K. McCord, Sendai, Japan.
6. Half-Hour with Our Prolems.
7. Miscellaneous business.
8. Closing service.

Second Day—Evening

Wedneday, May 1, 1918, 8:00 O'clock

Preaching service.

Subject: The Touchstone of Civilization, by Rev. A. Victor Lightbourne, Pastor People's Church, Dover, Delaware.

Third Day—Forenoon

Thursday, May 2, 1918, 9:00 O'clock

1. Worship conducted by Rev. H. W. Elder, Richland, Ga.
2. Reading minutes.
3. Home Missions:
   (a) Report of Board by Senator J. E. West, Chairman, Suffolk, Va.
      1. Address: The Budget System of Church Finance. Discussion.
      2. Address: Tithing. Discussion.
      3. Address: Investing in Missions. Discussions.
      4. Discussion and vote on report.
4. Election of five persons as Home Mission Board.
5. Report of Executive Committee on Field Work, by Rev. W. W. Staley, Chairman.
   (a) Address by Rev. J. O. Atkinson, D. D., Field Secretary.
   (b) Discussion and vote on report.
6. Religious War Work Among Soldiers and Sailors, by Rev. C. H. Rowland, D. D., Chairman Executive Committee of Eastern Virginia Christian Conference.

(Continued on Page 13).

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our Easter offerings are coming in nicely and we feel sure that next week will push us more than half way to the goal. The Easter offerings to date amount to $857.20. Just two thousand dollars to reach the goal. Let every church and Sunday school have a part. I will feel very much disappointed if you do not take this offering.

This week takes us beyond the second thousand dollar mile post for this year and we are making good headway for the third one. As we begin to pass them by it gives us more energy to try to reach the next one just as soon as possible.

Our friends are good to us and lend us a helping hand in caring for our little children and have donated to our cause this week the following:

Miss Mollie Clendenin and mother of Graham, 18 cans fruit; Mr. and Mrs. E. L. Henderson, Graham, N. C., 24 cans beans; Mrs. Annie Reives, 17 cans beans and apples.

We also received a barrel of very fine apples from Norfolk. We have not received any notice as to whom we might credit same, but know in our mind that it is the same good brother who always remembers our little boys and girls on Thanksgiving, Christmas and Easter with nice apples. They are so sure to come that our little fellows begin to look forward each time for the treat they know is in store for them—and it is a treat to them indeed. If this good brother could just be present at the meal time when these apples are given to each child and see the happiness and real joy it brings to them he would be well repaid for the kindness shown them.

We are very grateful, indeed, for each of these contributions and each article will be a blessing to us and will help us in the work. We pray that God will richly bless each donor and that they may enjoy life the more by having the satisfaction of knowing that our little orphans are happy.

REPORT FOR APRIL 17, 1918

Brought forward	$1,951.04

Children's Offerings

Mills Wellons Staylor	$0.10
Willie A. Staylor	.10

Sunday School Monthly Offerings

Eastern Virginia Conference

Memorial Christian Temple	$ 10.00
Union, Southampton, Va.	1.36

Western North Carolina Conference

Pleasant Hill	2.00
Ramseur, N. C.	3.79

Eastern North Carolina Conference

Raleigh, N. C.	2.00
Wentworth	7.63
Catawba Springs	8.90
Catawba Springs Baraca Class	1.10

Virginia Valley Conference

Linville Sunday School, Va.	1.00

North Carolina and Virginia Conference

Durham	3.79
Hines' Chapel	3.00
	45.78

Special Offerings

The O'Kelley's Bible Class, First Church, Greensboro	20.00
Woman's Board for Home Missions, Omer S. Thomas, Sec. and Treas.	11.10
	31.10

Special Easter Offerings

Portors Sunday school, Va., (additional	$ .50
Mr. and Mrs. W. N. Gunter	2.00
Pleasant Grove church	3.23
Mrs. L. M. Rountree	1.00
Durham Sunday school, Durham, N. C.	50.00
Robert H. W. Jones, formerly of Mebane, N. C	3.00
Antioch church, Chatham county, N. C.	5.12
First Christian church, Jireh, Wyoming	5.00
Hobson Sunday school	10.00
Holland, Va., Sunday school	9.42
Ramseur Christian Sunday school Baraca Class	6.30
Pleasant Hill	58.40
North Highland Sunday school, Columbus, Ga.	7.00
Liberty Sunday school, Randolph Co., N. C.	3.00
Clover Christian church, N. Y.	4.00
Damascus Christian church (Va.)	31.97
Leaksville Sunday school	3.72
Rev. and Mrs. J. W. Holt	2.00
Lebanon Sunday school	5.00
Graham, N. C., Sunday school	25.00
Henderson, N. C., Sunday school	18.48
Bethel Sunday school (V. Va. C.)	2.35
Pleasant Cross Sunday school	3.20
Pleasant Grove Sunday school (Va.)	28.00
Union Grove Sunday school	1.10
Union Grove Baraca Class	2.00
Parks' Cross Roads	5.00
Mrs. T. W. Parks	2.00
	$297.79

Total for the week	$374.87
Grand total	$2,325.91

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A LETTER

Dear Uncle Charley:—I hope this finds all the little boys and girls well and enjoying Easter. I went egg hunting and I found three pretty eggs. Find enclosed here my dues for April and also a little Easter offering and lots of love.—*Raymond Sharpe, Cumnock, N. C., Route* 1.

I know you enjoyed your Eater eggs. Our little folks had eggs too and they had a great time.—*"Uncle Charley."*

PROGRAM SOUTHERN CHRISTIAN CONVENTION

(Continued from Page 11).

7. Miscellaneous business.
8. Adjournment.
9. Closing service.

Third Day—Afternoon
Thursday, May 2, 1918, 2:30 O'clock

1. Worship conducted by Rev. A. W. Andes, Harrisonburg,
2. Reading minutes.
3. Foreign Missions:
   (a) Report of Board, by Rev. W. H. Denison, D. D., Chairman.
   (b) Address: God Calls, by Rev. M. T. Morrill, D. D., Secretary Foreign Missions, Dayton, Ohio.
   (c) Address: Jesus Re-creating the Japanese Nation, by Rev. E. K. McCord, Missionary, Sendai, Japan.
   (d) Address: Our Duty to Porto Rico, by Miss Olive Williams, Missionary, Ponce, Porto Rico.
   (e) Discussion and vote on report.
4. Report of Woman's Home and Foreign Mission Board, by Mrs. C. H. Rowland, President.
   (a) Address: The Key to the Situation, by Mrs. W. H. Denison, Norfolk, Va.
   (b) Discussion and vote on report.
5. Miscellaneous business.
6. Adjournment.
7. Closing service.

Third Day—Evening
Thursday, May 2, 1918, 8:00 O'clock

1. Worship conducted by Rev. J. P. Barrett, D. D., Editor Herald Gospel Liberty, Dayton, Ohio.
2. Reading minutes.

Young People

3. Sunday Schools:
   (a) Report of Board by Dr. W. C. Wicker, Chairman, Elon College, N. C.

Addresses:

1. Making Sunday School More Efficient, by Rev. C. E. Newman, Virgilina, Va.
2. Conserving Our Greatest Asset, by Mrs. Fred Bullock, Field Secretary Eastern Virginia Sunday School Convention, Suffolk, Va.
3. Discussion and vote on report.
   Minister's Quartet.
   Address by Rev. G. A. Miller, D. D., Washington, D. C.
4. Christian Endeavor:
   (a) Report by Dr. C. H. Rowland, Chairman, Franklin, Va.
   (b) Address: The Living Touch of Christian Endeavor, by Rev. A. T. Banks, Henderson, N. C.
   (c) Discussion and vote on report.

5. Report of Young People's Convention, by Rev. W. T. Walters, President, Winchester, Va.
6. Miscellaneous business.
7. Adournment.
8. Closing service.

Fourth Day—Forenoon
Friday, May 3, 1918, 9:00 O'clock

1. Worship conducted by Rev. J. D. Wicker, Sanford, N. C.
2. Reading minutes.
3. Report of Special Committees.
4. Election of officers.
5. Election of delegates to the American Christian Convention, Conneaut, Ohio, in October.
6. Orphanage:
   (a) Report by Superintendent C. D. Johnston, Elon College, N. C.
   (b) Address by C. D. Johnston, Superintendent.
   (c) Discussion and vote on report.
   (d) Election of Three Trustees.
7. Temperance:
   (a) Report by Rev. J. W. Holt, Chairman, Burlington, N. C.
   (b) Address by Rev. D. A. Long, D. D., LL. D., Burlington, N. C.
   (c) Discussion and vote on report.
8. Miscellaneous business.
9. Adjournment.
10. Closing service.

Fourth Day—Afternoon
Friday, May 3, 1918, 2:30 O'clock

1. Worship conducted by Rev. J. W. Patton, Greensboro, N. C.
2. Reading minutes.
3. Seaside Chautauqua:
   (a) Address: Making Our Church Efficient Through The Chautauqua, by Rev. W. T. Walters, D. D., Winchester, Va.
4. New propositions, unfinished business, and general interests.
5. Installation of officers for next Biennium.
6. Final reading of minutes.
7. Closing service.

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CHRISTIAN SUN OFFICE, BURLINGTON, N. C.

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This afternoon I called to see Editor Riddle in his new quarters. Two moves may be as bad as a fire but it would not appear to be so in THE SUN office. Brother Riddle invited me to take a look at the book. I looked carefully as though I had been appointed to make a special examination. I found everything in "apple pie order." Brother Riddle is not only able to write and a very discriminating Editor for a young man, but is a remarkably good business man. I was chairman of the committee on publications before going to Antioch College. I was President of the Christian Publishing Association for eight years. I have examined books and books but I never examined a set (double entry) better kept than those in THE SUN office. Brother Riddle is fortunate in having a polite, efficient and painstaking secretary and book-keeper. He can, and does make THE SUN pay for its publication. This leaves our Editor and his family very little on which to live. This ought not to be so. I believe that ways and means will be provided at our forth coming Convention to aid THE SUN and its hard worked and poorly paid Editor.

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On account of our move we have been getting out THE SUN a little late. You will get the issue for April 24 shortly after you get this issue. Will soon be back on our "on time" schedule.

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The following invitation has been issued: "Mr. and Mrs. Amos B. Hanbury request the honor of your presence at the marriage of their daughter, Annie Ethel, to Reverend Olive D. Poythress, Tuesday Evening, April the thirtieth nineteen hundred and eighteen, at eight-thirty o'clock, South Norfolk Christian Church, South Norfolk, Virginia. At home after May 10th, 97 D. Street, South Norfolk, Va." Long and happy life be theirs.

SUNDAY SCHOOL LESSON, APRIL 28

(By G. O. Lankford).

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Jesus Rebukes Selfishness. Mark 9:30-50

Golden Text: "If any man desire to be first, the same shall be last of all, and servant of all." Mark 9:35.

While on the mountain where He was transfigured, Jesus heard the call of the valley below. Clouds of glory had enshrouded Him on the mount, and clouds of grief had covered the life of a father in the valley, because of the sinful condition of his son. The disciples tried to cast out the evil spirit from this son, and had experienced humiliating failure. Jesus comes upon the scene and immediately the unfortunate child is healed and the father's heart made glad. The disciples wonder as to their failure and Jesus said, "This kind can come forth by nothing, but by prayer and fasting." The present lesson then follows.

1. **Jesus Announces His Death. (Verse 30-32.** Jesus encountered many difficulties in the course of His life—work, among which was the lack of understanding on the part of His followers. The disciples were often found to be slow to hear and stupid in mind as Christ sought to unfold the mysteries of His mission in the world. His work was often hindered by misunderstanding when, it seems, it might have been helped by understanding. Even as the time for Him to ascend to the cross and descend to the grave advanced, and as He earnestly endeavored to make plain this approaching event, the disciples still did not understand His word. He who bears his cross with Jesus comes to understand Him better.

2. **Jesus Rebukes Selfishness. (Verse 33-37).** The disciples were mortal beings and as such they were imperfect. They were Christians but they were not complete. "They had disputed among themselves." They had suffered an unholy ambition to have the right of way in their hearts for the time being, and an unholy dispute as to who should be greatest had arisen. Jesus learned of this affair and in love rebuked the disciples for their selfishness. He sought in so doing to place the disciples' mind above themselves. The religion of Christ is designed to make men bigger than themselves. Greatness, according to the teaching of Jesus, consists not in being served, but in being servants.

3. **Jesus Forbids Narrowness. (Verse 38-42).** John, one of the followers of Jesus, thought that service to Christ had to be performed by certain rules and according to certain prescribed methods. John also believed sincerely that his own methods were right and all others who differed from him were wrong. He was narrow; he was intolerant. John conceived that his way was the only right way; Jesus knew John's way was prejudiced and He forbade any interference with any others who were serving in His name. Jesus declared: "He that is not against us is on our part." The real religion of Christ is broad in its scope and far-reaching in its sympathies. With Christ in the heart, man is enabled to discover his own weakness and his brother's strength. Jesus forbids any one forbidding anyone else from serving in the Kingdom as the King may direct.

4. **Jesus Removes Offences. (Verse 43-50).** The Master understood full well that hindrances, personal hindrances, to growth in knowledge and grace would arise. He also knew that these hindrances would be hard to surrender because of their attachment to the one hindered. In speaking of this problem, Jesus uses the terms "hand," "foot" and "eye" —parts of the body. These things one can afford to surrender in order to enter into life. On the other hand, one cannot afford not to surrender those things that would keep him out of the Kingdom. Let the thing that hinders and divides pass, and peace that promotes Christian progress prevail.

———:o:———

In the passing of Brother Levi H. Aldridge, a member of Union Christian church, the denomination loses a good man, the community a progressive citizen and his family a devoted father. He died April 11.

CHRISTIAN ENDEAVOR LESSON—APRIL 28

(By H. S. Hardcastle).

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The Power of The Cross in City Slums. Luke 14:15-23.

One of the most striking lessons in practical Christianity is to be found in the city slums, for it is here that the regenerative power of Jesus Christ is seen in its perfection. In fact one of the strongest arguments for the Christian religion is to be found in the transforming power which is evidenced in the lives of the men and women who have been converted in the mission stations which dot the slums of the cities. It is here that the potency of he gospel of Jesus Chris is seen in its largest possibilities.

These mission stations have a two-fold object; they seek to save men and women, and they attempt to keep in touch wih them, and to place them in conditions that will enable them to keep saved. Theirs is not only a work of reclamation, but of salvation.

The mission station fills a place which no other organization can fill. They are, for the most part, located in the very heart of the slums of great cities, and they minister to a class of people that are not reached by any other Christian forces. If one should casually drop into a meeting some night he would find drunkards, gamblers, thieves, libertines, murderers, and other types of down and outers. He would see humanity in its most degraded state, and he would wonder what hope there could be for such a depraved lot of men and women. And yet if he should remain long enough he would see these very men and women actually born anew. He would see them accept Jesus Christ as their personal Saviour, and thus strike off from their souls the shackles of sin, which alas, they had so many times tried to break themselves. More than that he would hear testimonies from men and women that Jesus Christ not only saves from sin and its effects, but that He actually keeps them saved. And He would leave the little room with a stronger faith in the verity and the reality of Christianity. Moreover, he would, after seeing the awful effects of sin, recognize its terrible reality, and feel his need of a closer fellowship with God through Jesus Christ. And after an experience of this kind he would have little sympathy for many theories and dogmas over which theologians have hair-splitting discussions, and he would have a deeper respect for the "I know" of the most ignorant bum, than for the "I think" of the most educated critic.

The mission stations do a great work in a constructive way. Their interest does not cease when they have led men and women to make definite decisions for Christ. Thy realize the terrible downward pull of heredity and environment and they make every effort to surround the new convert with influences that will help him in his fight for a clean life. They provide beds and meals at a nominal price; they have reading rooms well stocked with inspiring literature; they run schools for those who desire to get an education; they secure employment in good homes for those who cannot find work elsewhere; and they train men and women for Christian work and send them out to deal with men and women of their own class. Many of these converted drunkards, gamblers, etc., become efficient workers. When we remember that Billy Sunday, Jerry McAuley, Harry Monroe, Melvin Trotter, Homer Rodenheaver, and many others whose names are too numerous to mention, are products of these mission stations, we begin to appreciate to some extent at least the possibilities of this work. We begin to sense the meaning of Paul's statement, "If any man be in Christ, he is a new creature."

———:o:———

Be patient, friends, we are a little overrun with copy. Your article will soon appear.

———o

We did not have room for all the articles on the Forward Movement. They will appear in the next issue.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

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MARRIAGES

SHEPHERD-GERRINGER

April 14, 1918 at the home of Rev. J. W. Holt, Mr. Byrd Shepherd and Miss Marcie Gerringer were united in marriage, the writer performing the ceremony. Best wishes go with these young people. They will reside near Altamahaw, N. C.

J. W. Holt.

—:o:—

DEES-BOYD

At sunrise, April 9, in the midst of relatives and friends, Miss Carrie Hubbard Boyd and Mr. William Robert Dees were united in marriage at the old Boyd home in Halifax county, Virginia. The contracting parties made their vows on bended knees while the writer read the ceremony that made them one.

The bride is the cultured and accomplished daughter of Mrs. Josephine Boyd and a graduate of Elon College. Mr. Dees is in the mercantile business at Fremont, North Carolina, and is a young man of honor and ability. A host of friends, both in Virginia and North Carolina will wish for them a long and happy life.

J. G. Truitt.

—:o:—

THE CHURCH PAPER AND THE CHURCH PEOPLE

Please let The Sun shine and come forward.—*Mrs. J. W. Crabtree, Chapel Hill, N. C.*

—o—

We can't do without The Sun.—*Mrs. M. R. Rives, Graham, N. C.*

—o—

Our prayer is that the Church will stand by the Editor and The Sun.—*R. G. and W. S. Ayscue, Henderson, N. C.*

—o—

We enjoy reading The Sun very much and hope it will keep coming.—*C. F. Burgess, Ramseur, N. C.*

OBITUARIES

ANDREWS

—:o—

Mrs. Maggie A. Andrews died at her daughters, Mrs. John T. Orgain's, Norfolk, Va., March 3, 1918, aged 79 years and 11 days. Her remains were brought to Zuni, Va., her old home on Tuesday morning and funeral services were conducted by her pastor at two o'clock P. M. She was laid to rest in the family cemetery. Mrs. Andrews made a profession of Christ at the age of 11 years and united with Antioch Christian church. She was a true and faithful Christian and will be greatly missed in her church and home. She was a dear, good mother and her four children, two sons and two daughters, Mr. E. J. Andrews of Norfolk, and Mr. W. C. Andrews of Zuni, Mrs. Jno. T. Orgain and Mrs. Jno. Kelbaugh of Norfolk, Va., were all perfectly devoted to their mother and did everything that they could for her comfort. Just before she died she called her loved ones to her bedside and said: "Now, I know I am going to Heaven. I shall soon be with James and my loved ones; kiss me." Her son, W. C. Andrews, was not there and she said to her daughter, Mrs. Orgain, "kiss me for Willie," meet me in Heaven," and she fell asleep, asleep in Jesus, blessed sleep!

H. H. B.

JONES

Our Heavenly Father in His wisdom and righteousness, deemed it best to call to the great beyond our dearly beloved sister and co-worker, Margaret Elizabeth Jones. Her life was characterized by faithfulness and sincerity, and always performing her duties faithfully when health permitted, in her home, in the church and in the Ladies' Aid Society of which she had been a member for many years. Whereas: We can realize the grief of the family at the loss of so noble a life; therefore be it, Resolved,

First—That while we mourn her departure, we bow submissively to the will of the all-wise Father who "doeth all things well."

Second—That in the death of this dear one the Society has lost a devoted member, but we feel that our loss is her eternal gain.

Third—That we extend our deepest sympathy to the bereaved family, praying that the grace of God may ever sustain them in their loss. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Fourth—That a copy of these resolutions be sent to the family, a copy be recorded on the minutes of our Society, and a copy sent to The Christian Sun for publication.

MRS. W. B. WARRINGTON,
MRS. J. W. BRINKLEY,
MRS. R. WILLIAMSON,
MRS. A. E. RAMSEY,
MRS. J. L. BRINKLEY,
Committee.

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EARL B. HORNER, Mfgr.
Burlington, N. C.

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. N.

"Thank you for lending me *your* copy! Now I want a copy of this great book for *myself*, for it is a book to read and re-read"—said a minister friend.

The above conversation is real, the incident being vouched for by the editor of "Reformed Church Messenger," who tells also how he has been thanked, over and over again, by discerning readers, for strongly recommending to their notice this radiant book of our times!

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Parliamentary Correspondent of the London Daily News

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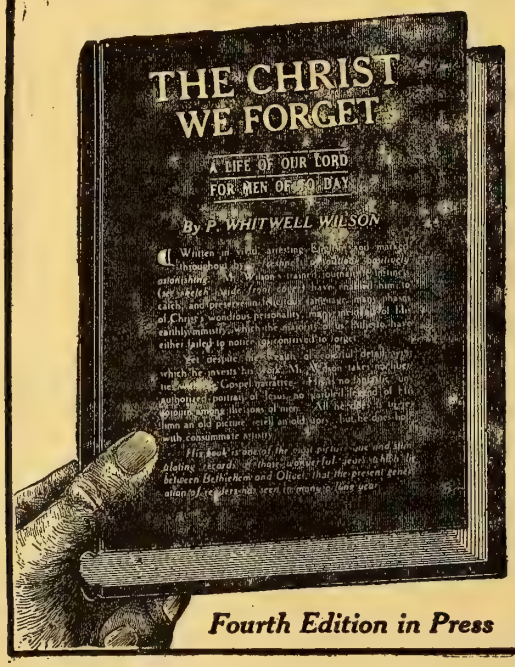

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¶ Perhaps he will even lend you his copy for a "taster." At any rate, don't *miss* the influence of this helpful work that HAS TAKEN RELIGIOUS CIRCLES BY STORM!

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The Christian Standard says: "Mr. Wilson's book has a place of its own."

The United Presbyterian says: "A freshness of expression positively astonishing."

Chicago Herald says: "A life of Christ which surpasses in reverence, profundity, clarity, keen insight, scholarly reference, daring devotion, fascinating pithiness and altogether overpowering force, anything that modern Christianity has tried to produce."

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

BEAUTIFUL LIVING

—o—

Keep the sunshine in your heart,
Wear a smile,
Live a happy, hopeful life
All the while;
Do some helpful work each day
As God's leading lights the way.

Ask for calmness from above;
Keep your place;
Let the Master's mind and thought
Help you trace
Heaven's purpose, day by day,
In a noiseless, tender way.

Days will come and days will go,
Yet 'tis well;
For in joy or sorrow's hour
Life shall spell
God's dear message, line by line,
In this life of yours and mine.

—*Selected.*

Volume LXX **WEDNESDAY, APRIL 24, 1918** **Number 17**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

SEVENTY-TWO THOUSAND

—o—

Turn to page six and read Dr. Atkinson's article. You will find that he has raised about $72,000.00 for missions. Oh that we could finish the task by the time the Convention meets! But as it is the report is very encouraging and the Church has something for which it should (and it is) justly proud.

o——o

CAUGHT UP

—o—

At last we have caught up with the loss of time sustained in moving our office and place of publication. Two issues had to go out late, but friends have been patient and for this we are grateful. Your paper will reach you on time now—at least it will leave us on time. The congestion of the mails cause many delays over which publishers have no control.

o——o

SEND YOUR PASTOR TO THE CONVENTION

—o—

Is your pastor planning to attend the Southern Christian Convention? If he is not it may be that the expense of the trip stands in the way. If this be it, send him. It will do you good in the first place and be a great blessing to him. Your pastor will come back with larger ideas of the Church's work and be better prepared to impart them to his people. Send your pastor. He will appreciate it and you will, too.

o——o

KEEPER FOR YOUR CHURCH CEMETERY

—o—

Had you ever thought of employing a regular keeper for your cemetery? For the country church we do not mean for the church to employ a man for full time, unless perchance the work demanded all his time and you wanted to have a man for full time. But why not have some man in the community employed for a certain portion of his time and let him keep the cemetery beautified? The common habit of having a "clean up day" or a "clean off day" is all right and is to be commended, but it is poor taste and appreciation to let God's acre of your church go like a wild forest until a certain season of the year. And then, too, you cannot keep a plot of land neatly in order and let a crowd of unskilled workmen attend it once a year. Shovels, hoes and rakes are not the only things needed to keep a neat and beautified burying ground; you need to have some one who knows how to use these tools, how to keep the grass, the flowers and shrubbery. Find the man who is capable of doing this and arrange with him to have your church cemetery kept in order the year around.

One other word on this subject: Men who can keep a plot of ground in order and beautify it will tell you that they cannot work a number of hands at once to any advantage. The keeper must have time to work out his plans, study, arrange and do these things in a slow and careful manner. Try the plan. Tells others how it works.

o——o

THE ATTRACTION OF WAGES

—o—

This paper has been seeing a danger for some time that is going to work greatly against the common good of the nation. This danger does not touch the work of the church directly, but indirectly as a result. The underlying danger of high wages is the issue that we see danger in.

Never have we seen a time when a man could demand so much money for his labor. It is startling. However, wages must be in commensurate with the cost of living; one is a balance for the other. It is a very fine process of political economy that such a balance does automatically exist.

While high-priced labor is going to prove a great blessing to thousands in helping them to pay debts contracted in a time when labor was cheap, on the other hand it is going to bring distress to thousands. The manufacturing enterprises are paying all kinds of prices for help; they must have it. They are offering inducements that are very attractive and thousands are flocking to these places and accepting these offers.

How is this going to endanger the people? In the first place farms are going to be forsaken and the bread supply cut off, and in the second place the surrendering of property. Take this for example: Here is a man that has a nice little farm. He is well fixed and it is no hardship on him to support his family. But he is tired of the routine of the farm. Land is high and the real estate dealer comes along and offers him a fancy price for the farm. The manufacturer offers him and his family a fancy price for their labor. He figures a neat bank account from the sale of his farm and a handsome income from their weekly labor. He sells out moves to town, begins his pictured career and finds that it will work. But a time will come when it will not work. The demands of the city calls for more than the farm did. He begins to use his money received for the farm. Little by little his balance grows smaller and the farm's worth is gone. Then a day will come when labor conditions will adjust themselves and the family will find it hard to make the weekly income meet the demands. The farm is gone; the money spent. Labor is cheap and a family is cast out to struggle for existence.

We are not blocking the way of the real estate man; we are not endeavoring to close the doors of success to

the manufacturer; we are not arguing against the city. We are simply sounding a warning against the giving up of a home that it paid for and the following of an attraction that will one day, by the very nature of things, adjust itself and wear a new face. We have seen these things before and have also seen the result. Hold to what you have in the way of personal property. This war is not going to last always. Labor may never be so cheap again as it has been, but a day of re-adjusting is coming and you will find it better to be able to push your own oars than to seek passage on another's boat.

o——o

A CORRECTION

—o—

In THE SUN'S isue for April 17 an article appeared on page 13 entitled "Christian Sun Office, Burlington, N. C.," and had no name. The article was written by Dr. Daniel Albright Long, and somehow in making up the paper the name was lost. Just another one of those things that happen in a print shop that no one can explain. We cheerfully make the correction.

o——o

TWO GREAT BOOKS

—o—

Last week we advertised on page 16 of THE CHRISTIAN SUN a book, "The Christ We Forget." After examination of this book we do not hesitate in offering it to our readers. It is a volume that ministers can read with great profit and laymen could well appropriate. We also have another new book for sale—"The Soul of the Soldier," by Chaplain Thomas Tiplady. The first mentioned book sells for $1.50 and the other sells for $1.25. If you want to get an idea of the great Christian task at the front read "The Soul of the Soldier." We can supply these books direct from our office at the price quoted.

o——o

WORTHY AID FUND

—o—

So often we get a letter from some person saying that he can no longer take THE CHRISTIAN SUN because of his financial inability. So many times have we read letters that brought out our deepest pity and we longed to reach the person and give him a helping hand. But being so circumscribed in our work, we could not send the paper unless we got the money. Several friends have sent money at different times to be used in sending THE SUN to worthy persons who are not able to pay for it. For some time we have been thinking of establishing a regular fund for this work, and so we have. Two generous hearted persons have sent ten dollars each without solicitation, and it was upon the receipt of this money that we fully decided to open the fund. We have seen fit to call this the *Worthy Aid Fund* and if any one desires to contribute to it the same will be very much appreciated and used as wisdom and prayerful consideration may help. It may be that a dollar added to your renewal to be credited to this Fund would be the means of bringing sunshine and comfort to some fireside and help to strengthen the bonds of the Church.

A SELF EXPLANATORY LETTER

Elon College, N. C., April 17, 1918.

Mr. B. M. Bennett, Secretary,
Berea Christian Church,
Altamahaw, N. C.

Dear Brother Bennett:

Your pastor, Rev. P. T. Klapp, has just called my attention to the omission of Berea from the list of churches represented by delegates at the session of the North Carolina and Virginia Christian Conference held at Haw River, November 20-22, 1917.

I am very much pained to note this omission, and apologize most sincerely to the church because of it. It was an error in proof reading because the original type-written copy of the minutes in the permanent record kept by the Secretary shows that the Berea church was represented at the Conference by Mr. W. T. Warren and Miss Mary Reavis.

I am sending a copy of this letter to the Editor of THE CHRISTIAN SUN and requesting him to print it, and next year I will request special permission of the Conference to have note taken that this year the church was inadvertently omitted from the roll of those represented by delegates.

I trust that rich blessings shall rest upon you and upon the church.

Very sincerely,
W. A. HARPER, *Secretary.*

———:o:———

ROUTING YOURSELF TO THE CONVENTION

—o—

Persons going to the Southern Christian Convention from and around Greensboro will leave Greens boro at 8:20 A. M., on No. 144, arriving at Raleigh at 11:30, and leaving at 12:30 via Seaboard Air Line on train No. 12. This train reaches Franklin, Virginia at 5:25 P. M. Persons coming from and around Sanford, N. C., will take Seaboard train No. 12 at 10:08 A. M., reaching Franklin on the same train at 5:25. Delegates coming from Norfolk can take Seaboard train No. 11 at Portsmouth at 9:05, reaching Franklin at 10:23.

We are unable to give the exact routing from other sections of North Carolina and Virginia, but below is the list of trains and the hour of their arrival in Franklin, Virginia:

S. A. L. Ry., North bound, 7:35 A. M., and 5:25 P. M.
S. A. L. Ry., South bound, 10:23 A. M., and 9:48 P. M.
Southern Ry., North bound, 6:15 A. M., and 2:30 P. M.
Southern Ry., South bound, 9:53 A. M., and 9:53 P. M.

———:o:———

To turn the wilderness into springs of water and the desert into a flowing stream is nothing compared with turning the dead, cold, dry heart of man into a mighty wellspring of love springing up unto eternal life.—*Spurgeon.*

———:o:———

For first experience tells in every soil
That those who think must govern those who toil.
—*Goldsmith.*

DEMANDS OF THE HOUR

(Rev. J. O. Atkinson, D. D.)

—o—

Our Forward Movement seems to me most timely. It is also most urgent. The King's business demands haste. The Christian Church is in the King's business, or it has no business. There is only one excuse and one object for the existence of a Church, and that is to be missionary. Unless the Christian Church is missionary or is to become so, it has no right to be. There is no church in Heaven. There is not any need for a Church there. The Church is for the light and the regeneration of the world and unless it lets its light shine to the uttermost parts of the earth and undertakes to do its work for the redemption of mankind, it is unworthy of its name.

God has given our church a place in the world. It has a policy; it has principles. If this policy, if these principles are wrong, they should be changed. If right, they should be propagated. No Church has a right to a religion that is wrong. No Church should be allowed a religion that it is not anxious to spread and to share with others throughout the world.

The Christian Church formed in this country while the Methodist Church was being founded, and some twenty years before the Baptist Church began to have a history, is smaller in influence, power and numbers than either of these great Churches; not from any lack of large conception, foundation of fundamentals, but because the Christian Church has been through the years non-missionary. The Forward Movement proposes a challenge to our need, to our efforts and to our endeavor. The challenge comes at a supreme hour, and to it we must of necessity give heed if we are to live and go forward.

A wave of benevolent activity sweeps over our country; and the American heart is being appealed to and touched as never before. And there is need. The suffering of the battlefield is appalling. The distress of the widows and orphans beggars description; Armenia and Syria have sufferings that cannot be described. By battle and carnage and death homes are made desolate, children are orphaned and multiplied hospitals are filled with the wounded and suffering who must be cared for by increased benevolence. The suffering, sorrow and the distress of battle-scarred Europe need and must have our help and challenge us to do our best for the relief of our brother man in distress. But, as intense as this suffering is, and as stupendous as is this need, and as pitiable as are these conditions in France and Belgium and Poland and Servia, they hardly compare with the distress and the need of the non-Christian lands in normal times. We are told on good authority: "If every married soldier under arms today were to be killed, all the widows that would be left in the world would not suffer a tithe of what India's 26,000,000 widows are suffering now." More than 100,000 of these widows are under ten years of age and over one thousand are not yet one year old. Our hearts go out in righteous pity and profound sorrow for the unfortunate women who have been made widows by this war. How about India's 26,000,000 widows who provoke no pity but are doomed to drudgery and disgrace all their natural lives? Shall we not pity these also? Deaths from preventable causes in India are said to total 5,000,000 a year, a total larger than the number of soldiers who were killed in action or died from wounds or disease in the first two years of the war.

"More people are said to die as a result of witchcraft in Africa every year than were killed in all the armies in the first year of the war. If the war should end within a year, the number of lives lost as its direct result will be much smaller than the number of deaths from preventable causes in non-Christian lands in any year. Add to these the unpreventable deaths and we have a total of 33,000,000 who die each year without Christ." (The Call of a World Task—Murray). In brief, no figures than can be employed, no language that can be used, can possibly exaggerate the pitiable plight, the unspeakable tragedy, the unthinkable suffering in non-Christian lands. Is it not time that the Christian heart of America, like the great heart of Lord Christ, be also moved with compassion for the multitude, with pity for the numberless flocks who wander and starve and die without a shepherd?

If this Forward Movement may help in some slight degree to bring home to the American heart this need for Christian benevolence and the opportunity for Christian service, then indeed will it prove that it is a movement worth while.

And is not this wave of benevolent activity to prove itself America's salvation? We had come to be the most wasteful and prodigal people on earth. We were throwing away energy, effort, brain and millions of money on non-essentials and on trifles that were worse than useless. Veritably we were spending our money for that which was not bread and wasting our strength for that which was neither life nor character nor salvation. If we of the Christian Church will not now awaken to this opportunity and fling ourselves into the breach for courageous service and activity, we are not worth a name among the peoples who are seeking to serve, and, certainly, have no right to be ranked among the Churches that are giving themselves to advance the Kingdom of our Christ for the salvation of mankind. The Forward Movement is a clarion call of us Christians to arms. Will we volunteer like brave men and women, volunteer in the most needful and most righteous battle that will ever likely challenge us again in this generation? May the God of our fathers help us now, and give us brave hearts for this stupendous task.

Elon College, N. C.

———:o:———

THAT NEEDED FORWARD MOVEMENT

(Rev. M. T. Morrill, D. D.)

—o—

Blessed is the man, or the enterprise, or the movement that can turn the general attention of our churches and ministers from their local tasks to a great collective

enterprise. Not that the former shall be neglected, but that the latter shall be promoted successfully. Without doubt the most of us are too closely confined to our own local work. That is likely to produce shortened vision and near-sightedness. A Forward Movement fully engaging our people, east, west, north and south, should result in a greatly enlarged vision.

A second advantage, supposing that such a movement accomplishes its first aim, it would be the unifying of our activity and effort. In the early days of our denomination, there was a common standard, a common aim, and a general desire to achieve at least one definite thing, namely, the downfall of sectarianism. A Forward Movement which will engage our hundred thousand people in a worthy enterprise would bring us all together again as we have not been unified for several decades. We are so busied with our local churches and local tasks, and by organization, we are so independent, that it is difficult for us really to stand shoulder to shoulder throughout the brotherhood, and push for the accomplishment of a supreme purpose.

In the third place, a Forward Movement would be a tremendous benefit by demonstrating our ability to do things. Our visible and available resources have not been at all taxed, and there are still unknown and undeveloped resources which would enable us to do surprising things. Again and again our brethren have expressed the sentiment that members of the Christian denomination are no more penurious or illiberal than other people; but simply because they have not received information and inspiration they have not become interested, and hence our failure to take a place beside other brotherhoods in great benevolent enterprises. Our past history is a suggestion of what we may do again, in real evangelistic lines.

In the fourth place, if a Forward Movement can give us a definite and worthy goal to work toward, it will do us a lasting favor. One task big enough for the whole denomination, one task that will command the respect of everybody, would be blessing to our whole brotherhood, and probably to many others.

And then in the fifth place, a Forward Movement that can bring into our treasuries more money and develop latent talent might be expected to equip us for up-to-date service. As a single illustration: some of our churches, even in the country, are erecting new buildings with modern Sunday school appointments. The old-fashioned church with a single room and very little Sunday school material is considered entirely adequate in this day. A general awakening among us which call attention to such matters as these and many others, would of course result in equipment for up-to-date service, and then too, our general offices might be similarly equipped and give us much more efficient denominational service.

In the last place, our brotherhood needs a Forward Movement such as is proposed to make us more truly and really a vital feature in the work of the Kingdom of God. Not disparaging what we are doing at the present time, let it be said that we are capable of filling a much larger place than we are filling, and that our Heavenly Father Himself, seems to be calling us to develop our resources and our men and women to the point where we can fill that larger place. It would be a calamity for a hundred thousand Christians to achieve only small things when they have a divine summons and opportunity to achieve large things. It is devoutly to be hoped that our whole denomination will enlist most heartily in a Forward Movement which shall really be the salvation of the denomination as individuals, as churches, as a factor for building up the Kingdom.

Dayton ,Ohio.

———:o:———

TO DANVILLE AND RICHMOND, VIRGINIA

—o—

I reached Danville Friday evening before the fifth Sunday at 8:00 p. m., and preached to a crowded house. The service, I believe, was a profitable one and I enjoyed the visit among the brethren very much. This little band is still pushing the work and anxious to get the debt off the church. If any brother or sister feels that he or she should render them any financial assistance I desire to say that your money will be well spent and at the same time will be highly appreciated. Send such offering to Mr. Matthew Liles, Washington Street, Danville, Va. May God bless this church and its pastor.

The next day, Saturday, I left for Richmond, reaching there at 1:30 p. m. I was met at the station by Mrs. C. O. Robbins and daughter-in-law, Mrs. H. L. Klapp. On Sunday I worshipped with Dr. Atkinson and his congregation. While here I visited Camp Lee and went into the trenches with my son, Henry, and caught an idea of the use of the trenches in the war zone. While passing through Petersburg, Va., my mind was turned back fifteen or twenty years since Rev. J. W. Harrell and I held a ten days' meeting there. I wondered why our people had not established a church in this old town and the same thought came into my mind as I traveled over the beautiful city of Richmond. I felt ashamed that we have no church there, and especially did I feel so since we have so many members there that are seeking homes in other branches of the church we have no home for them. I think that our good brethren of Eastern Virginia are too local with their love and bounty. They have a cluster of churches in Suffolk and right around in their immediate communities and I think they ought to look at the white fields of Petersburg and Richmond.

While in Richmond I visited the old historic church, Saint Johns, and for a few moments stood where Patrick Henry stood when he made his great speech and said, "Give me Liberty or give me Death." I hope that it may be my happy lot to visit Richmond in the years to come and that I may worship with our own dear people in their own church building. Thank God for the privilege of this visit.

P. T. KLAPP.

Elon College, N. C.

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It would be better that our flag should not float at all than not in honor—*Governor McCall of Massachusetts.*

FINALLY, BRETHREN!

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This is the last line the Field Secretary will be able to lay before SUN readers before our Convention meets next week.

If we just could see, and talk face to face with a few more of the dear and loyal ones of the churches before that time! How he wishes that his strength and endurance had been sufficient to have seen enough of the brethren and sisters who really care before the Convention meets.

This whole sum of $100,000.00 would have been given or subscribed. Are there not those who, seeing this, will want to help swell the total by the time the Convention meets, and will write us at once saying what they will pledge to pay for missions, one-half for home and one-half for foreign, within the next five years, in five annual installments, the first annual payment to be made some time during the present year? We will forward such an one the pledge blank for amount and signature. A good brother whom we have not seen sent us word the other day, "Send me a blank. I want to give $100.00 for missions, $20.00 a year for five year." The blank went to him properly filled out for his signature. What a thrilling message that was. That brother's heart was in the work and he wanted to have a part in this great task. Our total pledges signed to date are about $72,000.00, more than one-ninth of which has already been paid in cash. Would it not be great if we could make it $80,000.00 by Convention, and then the other $20,000.00 by early summer?

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A BEGINNING

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The Secretary realizes that raising this $100,000 for missions in our Convention is not the end, but only a small beginning of what our people can and will do. He has no thought of stopping at $100,000. The people would not allow it, for the need is far greater than that amount could supply and the opportunity of service will increase with the year. This is no spasmodic or hysterical effort or task. It is a revelation of what we can do and will do. Shall we not bear in mind that in giving for the kingdom we are not made poorer but richer, and that all giving in the right spirit is educational and inspirational? Those who have given will give and give again; and those who have not will come to help, for benevolence is contagious and infectious.

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UNDERTAKING THE LARGER TASK

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A good brother subscribed $200.00 for this great missionary task of ours the other day before he had thought over the matter much, or considered properly what it meant. When he was led to see what we were trying to do, he tore up the $200.00 pledge, gave a check for that much cash and pledged to pay an equal amount for the four years to come, a total of $1,000.00. And then best of all he said he had some more money for this cause if the amount now being raise was properly spent, and our Convention would right itself and try to do something worth while.

As I see the matter here is the very crown and glory of this whole movement. Through it the people of the Church who are giving want to see the Church do something worth while. We have somehow convinced ourselves in the past that we are small, and must be contented with small things. We are small only when, and as long as we persuade ourselves that we are; and we will do things in a meager and pinched and penurious manner only so long as we feel that we must. When we decide that we can and must do things that are worth while, then we will, by our Heavenly Father's good help, do things worth while. Is it not high time that we, of the Christian Church, were saying with Paul: "We can do all things through Christ Who strengthenths us."

A person increases his usefulness as he increases his self-respect. The same is true of a number of perons, or of a church. As the Church increases itself respect it increases its usefulness and its influence for good and for God. What our dear Christian Church needs is an increase of its own self respect. The one who thinks we are little and must ever remain little should have no part or parcel with us.

We are not little and we can do great things when, and if we will. Our tragedy has been that of undertaking things on too small a scale. We have not been willing to try by our faith nor test our strength. We have thought that a few hundred dollars for missions, less than $2,000 a year for Home or Foreign, was about all we were big enough to do. Was it? Let these figures tell:

In our Southern Convention are 219 local churches with an aggregate membership of 24,587. Of this number the Field Secretary has visited since September 1, last, 33 churches whose aggregate membership is 6,706. He has not taken a single offering in any church or begged anybody for any money. He has sought to present the thought of money and missions in their relation to the Kingdom and then as many individuals as he could conveniently see the opportunity of giving or pledging some of their money to missions for the Kingdom. Individuals in the 33 churches visited have subscribed to be paid within five years $72,000, and more than one-ninth of that sum has already been paid in cash. These 33 churches visited represent an aggregate of about 25 per cent of our total church membership; and not 5 per cent of the membership of any church have been interviewed, or solicited in any way.

These figures are given to convince any who are yet dispose to doubt, that our people are not a small, nor a poor, nor a stingy people. Shall we not learn to undertake the larger task for our Master? Expect great things of God and undertake great things for God. This dear Christian Church of our needs to adopt that slogan and so increase itself respect and its usefulness and power in the world.

J. O. ATKINSON.

(This article received too late for classification).

FROM OVER THE SEAS

BRITISH CHECK GERMANS

(Daily Press Reports).

Paris, April 21.—Fighting between France-American troops and German forces in the vicinity of Seicheprey, northwest of Toul, where the Germans yesterday launched a strong attack against the French and Americans, continued throughout the night. The war office statement issued this afternoon says the French recovered nearly all the ground overrun by the Germans. American troops fighting in this sector, the announcement adds, repulsed the Teuton assaults on their lines. The text of the statement reads:

"Artillery activity continued on the left bank of the Avre river and also between Montdidier and Noyon.

"A German raid north of Rheims was repulsed.

"The struggle continued throughout the night in the region of Seicheprey, French troops regained nearly all the terrain which had been lost to the Germans.

"American troops fighting in this region also repulsed a determined German attack in the same sector.

"Several raids were made by French troops on the German positions in Lorraine and in the Vosges."

The French Re-Establish Lines

Paris, April 21.—The French lines north of Seicheprey, where the Germans inaugurated a heavy attack against the French and Americans yesterday, have been completely re-established, according to the war office announcement tonight. The text of the statement reads:

"There was no infantry action, but both artilleries were active at various points on the Somme, the Avre and the Oise, as well as on the right bank of the Meuse.

"North of Seicheprey our line has been entirely re-established.

"The enemy bombarded Rheims, where several fires broke out.

"Eastern theater, April 20.—On the left bank of the Struma the enemy violently bombarded villages which the British and Greek troops had occupied. There were artillery actions in the Doiran sector and on the Vardar. Near Sborsko several Serbian detachments, in driving back enemy advanced posts, caused a movement of Bugarian reinforcements, which, caught under the fire of our artillery, suffered appreciable losses."

German Troops Stopped by British Fire

London, April 21.—German troops last night made an attempt to push their way through the British lines northeast of Ypres, on the northern battlefront. The advancing troops were stopped by the fire of the British artillery, says today's war office statement. On the remainder of the British front there were minor operations. The text of the announcement follows:

"A hostile attack during the night on one of our posts south of the Scarpe river was repulsed after some fighting.

"An attempt by the enemy to advance northeast of Ypres was stopped by our artillery. We carried out a successful local operation last night in the neighborhood of Robecq (on the southern side of the Flanders alient), in which a number of the enemy was killed and a few prisoners and several machine guns were captured.

"Hostile artillery was active yesterday afternoon and last night in the neighborhood of La Bassee canal."

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FACTS ABOUT CHINA

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China has enough people to populate four countries like the United States. Day wages average from nine cents to twenty-five cents a day.

Three-fourths of the babies in China die in infancy because mothers don't know how to care for them.

Not one girl or woman in a thousand in China can read or write.

There are more than fifteen hundred great walled cities in China which have never had a Christian missionary.

Within a radius of fifty miles of the United Brethren mission station in Canton there live 11,000,000 people, and we owe it to them to give them Christ, their only Savior.

Because of her undeveloped resources, China is one of the poorest countries in the world. Millions never know what it is to have their hunger satisfied.

The great wall of China was built two hundred and twenty years before Christ was born. This wall contains enough material to build a wall five or six feet high around the whole world.

China has the richest coal and iron fields in the world. The coal in the province of Shansi alone could supply the whole world for several thousand years.

When Moses led the children of Israel out of Egypt, China had literature and laws that were unequaled in the world. While our ancestors were savages and dressed in war paint, Chinese wore fine silks which they themselves made.

Sixty millions of boys and girls are not in school, for only two out of a hundred of the children of school age can be accmmodated in the present school. Yet no people in the world ever learn more than do the Chinese.

Robert Morrison, the first missionary to China, when deciding his life work, prayed that "God would station him in that part of the world where difficulties were the greatest, and to all human appearances the most insurmountable."

The congregations in Canton and Siu Lam, the only churches in communities of 300,000 and 400,000 people, have outgrown their buildings, and are pleading for help from Christians in America to build churches that shall meet their needs and opportunities.

CAMP BEAUREGARD

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On April the second I was commissioned first Lieutenant Chaplain and assigned to work in an extreme Southern state, Louisiana. One can hardly think what a great change it is to leave a cool typical New England state like Connecticut and come fifteen hundred miles South into a warm sultry atmosphere such as I have been trying for the last few days to become acclaimated to. Also it is a great change to be transferred from Yale University with all its modern conveniences to the university of army experiences. Instead of a room with modern equipment such as I found in Yale I find a small rugged tent or a "dog hut." But friends of my Church, I am not complaining. God forbid that I should. The things that I shall mention before I close will cause you to see that the opportunities far outweigh the few inconveniences we endure.

My assignment is to the 142nd Artillery. Originally this unit was the well-known Second Arkansas, but when war was declared it was dissolved and finally organized into the New National Guard. Most of the men are from Arkansas, every man is a volunteer, and it is estimated that fifty per cent or more are college men. You can readily see what it means to be chaplain of a parish of fifteen hundred such men.

Never have I found men so responsive to everything that is uplifting to manhood and ennobling to character. These men are the pride of Arkansas, and the spirit of loyalty and devotion to the immediate task is most admirable. To minister to the needs of such men is by no means a light task. It is an opportunity for unparalleled service and many times I wonder if I am offering the best I have and if I am leaving men to think of the fundamentals of life. Men in the army are sincere. Not all the men use "Sunday-school words," as we sometimes express it, but you can always give a Sammie credit for being exactly what he claims to be. This open mindedness and sincerity furnish abundant opportunities for personal work.

Yesterday (April 16) we held an enlisted men's conference, representing the entire Thirty-Ninth division approximating twenty thousand men. Key men were selected from every company, battery, and regiment and were asked to meet us in the First Methodist church of Alexandria for an all day conference. General Secretary Shattuck of the Y. M. C. A., made all necessary arrangements for speakers, entertainment, etc. The purpose of such a conference was to discuss the general religious conditions of the camp, get the view point of the enlisted men, and launch a campaign for Bible study throughout the division. Dr. M. E. Dood and Mr. Norman Brighton gave most impressive messages and the response of the men from the camp was very manifest. But the best speeches came from the men themselves when open discussions were permitted. I have never heard more vital talks and prayers in any conference or convention. It is usually conceded that our army is composed of the cream of the country. In this conference we had about one hundred and twenty-five of the best men. Through these men we got a broader and more reliable insight into the real situation. We expect to use these men in their respective batteries in our future religious work.

The notable thing was, these men, generally, are most anxious to serve and all they want is a program that is big enough to challenge a man with red blood and they are ready to say, "Here am I." Army men are always ready for a man's job and they relish a hard task with the keenest of delight.

But Mr. Editor, I am writing too long a letter, A few more words and I will stop. Recent orders from Washington have notified me to report in Louisville, Kentucky, by April 20, for special instruction in the Chaplain's School. In all probability I will be there four or five weeks, after which I expect to return to my regular duty here. My address will be Camp Taylor, Louisville, and I shall be very glad to hear from any of the friends of the Christian Church. I shall be glad for the prayers of all that I may be a blessing to the men in my regiment.

H. Shelton Smith.

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HELP IN TEMPTATION

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An English naval officer told a grateful story of the way he was helped and saved from dishonor in his first experience in battle. He was a midshipman, fourteen years old. The volley of the enemy's musketry so tertrified him that he almost fainted. The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way: "Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

It was thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says: "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious." Then He takes our hand, and the thrill of His sympathy and of His strength comes into our heart, dispelling all fear.—*J. R. Miller.*

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It was only when Luther could say, "Martin Luther does not live here; Jesus Christ lives here," that God could use Luther. And it was only as Paul could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," that Paul could be used of God. We cannot truly say, "Whom I serve," until we have said, "Whose I am."—*B. Fay Mills.*

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Virginia Beach, July 22-28

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A strong list of speakers and workers has been secured for this session; some of them have been with us before are on the program for the first time; there is a variety of program and various phases of church work and activity will be presented by specialists in their lines.

Rev. F. G. Coffin, D. D.,

has been secured as the Chautaqua preacher. He will close the forenoon session each day with a sermon and preach the Sunday morning sermon. He will preach six sermons on the theme "The Kingdom of God," and all who know the President of The American Christian Convention know that they will be strong messages. Every preacher who possibl ycan should plan to attend. It will be a treat to the young ministers to hear this strong preacher of our church.

Mrs. Fred Bullock

will be in charge of the Elementary Sunday school work. She is one of the main members of the Chautauqua faculty. She is an important factor on the program each year, and is at home in all lines of Sunday school work. Here is a chance for every elementary worker among us whether officer or teacher to get the very best of instruction, suggestion, help. She is on important committees and is connected with the International Sunday school work. Come with your notebooks and you will carry home a great number of suggestions and ideas that are intensely practical for your rural or your city school.

Rev. E. K. McCord, Missionary

to Japan for sixteen years and fresh from our work there, will bring us messages from the empire that we need to know. He is a fine speaker, has a great heart, is one of the leading missionaries of any denomination in Japan. It will be his first visit to the Chautauqua and we welcome hm with open arms. He will tell the message in lecture and picture. You will hear first hand from one who speaks with authority.

We're counting on you.

WARREN H. DENISON, *President.*

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MORNING IN THE HEART

Morning in the heart is a more wonderful thing than morning in the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clocklike regularity that we lose sense of the wonder of it. But morning in the heart is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call-boy to "stab our spirit wide awake." But whenever it comes God always gives it. He may use human ministrants, but He is the renewer of the morning of the heart. Thank God for whether it comes over the hills of difficulty, or in the river of doubt, or flashed to us from eyes of our friends. Morning in the heart is a There are few greater that God can give.—*Clarke Peck.*

Strengthen America

BOOZE OR BREAD?

—o—

We spend in one year:

For intoxicating liquor $2,000,000,000
For bread and clothing $2,000,000,000

We can get along without booze.

We all need bread and clothing.

But let's compare the two groups of industries in question in terms of labor, wages and raw materials required by each, the figures given having to do only with the manufacture of products.

1. Wage earners employed:

Intoxicating liquor 62,920
Bread and clothing 493,655

Consumers paid two billion dollars to each industry —but the bread and clothing interests employed almost eight times as many wage-earners as the liquor interests.

2. Wages paid:

Intoxicating liquor $45,252,000
Bread and clothing $244,196,000

Consumers paid two billion dollars to each industry —but the bread and clothing interests paid five and one-half times as much wages as the liquor interests.

3. Cost of raw materials:

Intoxicating liquor $139,199,000
Bread and clothing $744,337,000

Consumers paid two billion dollars to each industry —but the bread and clothing interests required five times as much raw materials as the liquor interests.

Do you think that the liquor industry—whose product we DON'T need—is so important as an employer of labor, a payer of wages, or a purchaser of raw materials, that it should be maintanied in preference to other industries whose output we actually DO need?

If you believe that the traffic in alcohol does more harm than good—help stop it!

STRENGTHEN AMERICA CAMPAIGN.

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NOTICE

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At the last session of the Sunday School Convention of the Eastern Virginia Conference, the selection of a place for holding the next session of this body was left in the hands of the Executive Committee. The Committee is ready to consider invitations from any school, or schools, that would like to entertain the next Convention. If you want the Convention to meet with you, please notify the undersigned at once.

G. O. LANKFORD,
General Secretary.

Berkley, Va. Route No. 3.

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

THE CASH VALUE OF BOOK-LEARNING

(By Henry Louis Smith)

—o—

My dear Boy:—If you can't "make a good living" when your school days are over and you enter the fierce competitive struggle of business life, you'll be miserable. So will your wife and children.

Yet you are urged by your teachers to spend your whole boyhood—your one period of preparation—studying textbooks which have nothing to do with business.

No wonder you are puzzled. Culture may be very nice, but poverty is not, and if all these years of book-learning are using up your youth without fitting you for business success, the sooner you quit the better.

On the other hand, if you knew for certain that a high school diploma would help you become a rich man, you'd get one, wouldn't you? And if a college A. B. were exchangeable for $20,000 in bank the day of your graduation, you'd get that diploma, too, or break a trace pulling for it.

Your biggest question, therefore, just now, on which your youth and manhood both depend, is this:

Does All This Book-Learning Pay?

Suppose we were to canvass all the thousands of business men in a given city or county, and, by promising to make no names public, find out from each one how much education he had before entering business and how much he is personally earning per year. Suppose we then classified all these thousands *according to their education*, got the average earnings *of each class*, and then tabulated the results. Then we'd *KNOW* (woudn't we?) without any guessing, or partiality, or argument.

Such expensive and elaborate investigations have been made in many sections of the United States. For lack of space I will give only a few, and will confine the exhibit to graded and high-school training. The money-making value of a college course is so startling that I will postpone an account of those investigations for a latter letter.

1. *In Brooklyn.* Ten thousand men in jobs requiring only a common-school education averaged a yearly income of $657. 1579 holding jobs in the service of the city government which required all applicants to have a high-school training were getting an average salary of $1,597.

This average difference of $940 represents the earning power of $18,800 at 5 per cent, or an average value of $26 *for every school day of the 4-year high school course!*

2. *In New York.* A thorough and widely extended investigation among thousands of business men revealed the fact that boys leaving school at 14, were, at 25 years old, after 11 years of business experience, earning $661 per year; those leaving school at 18 were, at 25, after 7 years in business, earning an average of $1,612 a year. The difference, $951 a year, represents the earning power of $19,000 at 5 per cent, or $26.85 for every school day of the added four years. In offer to every New York and Brooklyn boy, *free of charge,* a four-year high-school course, the city was really offering them on the average, counting all the dull and lazy as well as the bright and diligent, a five per cent bank-deposit of $19,000. Yet thousands doomed themselves to life-long poverty because they didn't have enough business sense it see it. How is it with you?

3. *In Minneapolis.* 3,345 boys who finished the 8th grade and went into business received an average salary of $240 their first year. 902 had sense enough to keep on and finish the regular high-school course (which so many of your "fool-kid" play-ground advisers say is "no good in business"). They received, on the average, $600 their first year. Of course, with their added intelligence, they rose in business twice as fast as their ignorant competitors; but suppose, for argument's sake, that all of them kept earning only their initial salary till they were 60. The graded-school men, with 46 years of labor, would have received, as the money-value of their life's work, $11,040 in hard cash. The high-school men, working 42 years, would have averaged $28,800. This means that, on the basis of first-year earning power, the 720 days of "unpractical" high-school study added in cash $17,760 to their future wages, an average of $24.66 *for every day's study!*

Or, take another way of looking at it. With every high-school diploma went an added earning-power of $360 per year over the graded-school graduate. This equals $7,200 invested at 5 per cent, an average increase in each boy's initial value as a money-maker of exactly $10 for each high-school day.

4. *Factory Workers in 43 Cities in Massachuetts.* Those boys who entered business at 14 with only graded-school training were at 25 earning $640 per year. Those who finished the technical and commercial courses of the city high schools, leaving school at 18, were at 25 earning an average income of $1,550. This is almost exactly the same result as in New York and Brooklyn. At 25, in the prime of life, with an equal chance for all, *except* in the added education, every high-school man, on the average, finds his training, in the matter of income alone, worth $900 per year, or $18,000 invested at 5 per cent. During his whole high-school course he was thus laying up a life-time investment in brains, out of reach of fire or thieves or business risks, at the rate of $25 a day.

REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE FOR QUARTER ENDING MARCH 30, 1918

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Woman's Societies

Bethlehem	$ 13.00
Berea, Nansemond	21.85
Franklin	20.80
Holland	31.85
Holy Neck	29.15
Isle of Wight C. H.	5.00
Liberty Spring	11.00
Mt. Carmel	15.00
Newport News	7.10
Portsmouth	22.55
Rosemont	16.25
Suffolk	185.50
Third Church	13.65
Union, Southampton	14.00
Wakefield	9.00
Waverly	15.30
Windsor	21.90
Total	$452.90

Young Peoples' Societies

Berea, Nansemond	$ 11.25
Berkley	21.25
Burton's Grove	6.65
Dendron	3.44
Franklin	1.80
Holland	52.50
New Lebanon	6.00
Portsmouth	3.00
Spring Hill	6.00
Suffolk	115.65
Union, Surry	2.00
Wakefield	1.20
Total	$230.74

Willing Workers' Societies

Berea	$ 3.00
Bethlehem	4.42
Franklin	1.00
Suffolk	9.46
Wakefield	.73
Waverly	1.50
Spring Hill	1.50
Total	$21.61

Woman's Societies

Amount send for dues	$133.80
Barrett Home in P. R.	227.85
Contingent Fund	8.10
Mrs. Rowland's trip	2.00
Mrs. Watanaba	30.40
Miss Hamaquchi	12.50
Sunday School in Japan	12.50
Support of Eulice Bradshaw	15.00
Santa Isabel blocks	10.00
Cradle Roll	.75
Total	$452.90

Young Peoples' Societies

Amount send for Pastor at Santa Isabel	$ 77.27
Santa Isabel Church Fund	75.00
Barret Home Fund	68.54
Elon Orphanage	1.33
Support of Eugenia Gray Hilliard at Elon Orphanage	5.00
Contingent Fund	3.60
Total	$230.74

Willing Workers Societies

Amounts sent Pastor at Santa Isabel	$ 19.61
Support of Mary Thompson at Elon Orphanage	2.00
Total	$21.61

Grand Total

Woman's Societies	$452.90
Young People	230.74
Willing Workers	21.61
	$705.25

We were asked to raise $500 as an offering for Barrett Home. We have raised $462.01 of this amount. Will the Societies who haven't sent their offering for this special fund please send it with their next report?

MRS. M. L. BRYANT,
Cor. Sec'y. and Treas.

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FIRST AND SECOND QUARTER FINANCIAL REPORT OF NORTH CAROLINA AND VIRGINIA CONFERENCE WOMAN'S BOARD

—o—

Elon College

Regular dues	$ 9.65
Young People's	1.05
Willing Workers	.47
Cradle Roll	81
Total	11.98

Greensboro

Regular dues	$ 9.50
Young People's	.75
Willing Workers	2.58
Special offering	8.00
St. Isabel Church	6.50
Total	$27.33

Hebron

Regular dues	$5.39

Pleasant Grove, Va.

Regular dues	$12.90
Young People's	4.00
Willing Workers	1.32
Special Offering	21.73
Total	$39.95

Ingram, Va.—Regular dues, $4.00; **Durham**—Regular dues, $13.30; **Monticello**—Regular dues, $6.65; **Reidsville**—Regular dues, $1.15; **Total**—$109.75.

MRS. L. M. CLYMER, *Treasurer.*
Greensboro, N. C.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our Easter offering is still climbing up. This week carries us across the first thousand dollar mark in this offering. We asked for two thousand dollars for this offering. We have about 230 churches in the Southern Christian Convention, and out of that number, fifty-three churches and Sunday schools have reported this offering. We have 175 to report yet.

When each one reports with a nice offering I feel sure we will reach the goal. I know a number of the churches will not take this offering till the last Sunday in this month and it will be in May before we can get all offerings in. I am not discouraged at all but am in a very happy mood as to the outcome of this undertaking. I have faith in the Church to believe it will see that we reach the goal and I am not worrying.

I want to say to the pastors whose churches have not made this offering that I am counting on you to be one of the faithful ones and am counting on you to make a good talk in behalf of the little orphan children.

To my Brother Superintendents of the Sunday schools, whose schools have not taken this offering, I want to ask if you have spoken to your Sunday school about this offering or are you just waiting for the opportune time to take the offering?

Talk to your school about this offering and get your people interested and raise as large offering as you can and be on the list of the faithful.

I want to have the pleasure of giving each school in the Southern Christian Convention credit for an offering to help reach the goal of two thousand dollars for our Easter offering. Help push us up to the goal and we will be glad. Our Easter offerings to date amount to $1,080.80.

REPORT FOR APRIL 24, 1918

Amount brought forward	$2,325.91

Children Offerings

Thomas David Mathews	.10

Sunday School Monthly Offerings

Eastern Virginia Conference

Wakefield	$ 1.00
Third church, Norfolk, Va.	10.90
Washington St. Sunday school, Portsmouth, Va	3.00
Suffolk, Va.	25.00
East End Church school, Newport News	5.79
Berea, (Nansemond) Va.	10.00
Windsor, Va.	7.77

North Carolina and Virginia Conference

Mt. Bethel	1.00
New Lebanon	1.00
New Lebanon, Baraca Class	2.00
Berea	1.76
Shallow Ford	2.00

Eastern North Carolina Conference

New Elam	2.57
Wentworth	6.63
Lebanon	1.60

Alabama Conference

Beulah	5.98
	86.00

Special Offerings

3rd Christian Church Norfolk, Birthday Bank	6.27
3rd. Christian Church, Norfolk, Birthday Bank	7.52
	13.79

Easter Offerings

Zion Christian church	3.60
Howard Chapel church	5.75
Rev. L. L. Wyrick	1.00
Two Friends, Kittrell, N. C.	2.00
Four Friends, 25 cts each, Kittrell, N.C.	1.00
Antioch Sunday school (Va. Valley)	18.28
Mrs. Fannie Hatch	2.00
Third Christian Church, Norfolk, Va.	15.55
Mrs. Minnie Andrews	2.00
Shallow Ford church	11.67
New Providence Sunday school	2.50
Mr. and Mrs. W. O. Bulla, Hillsboro, N. C.	7.50
Beulah Sunday school, Phoenix, Ala.	1.73
East End Sunday school, Newport News, Va.	49.28
Palm Street Sunday school, Greensboro, N. C.	9.50
Mr. and Mrs. O. D. Lawrence	2.00
Mrs. Elizabeth Holt	5.50
Mt. Zion Church	5.71
Rev. J. F. Apple	1.00
Pleasant Ridge Sunday school	2.60
Mt. Carmel Sunday school, Va.	25.00
Damascus Sunday school	2.90
New Lebanon Sunday school	6.03
Mr. and Mrs. W. G. Sharpe	2.00
Mebane Sunday school	3.00
Sanford Sunday school	9.03
Windsor Sunday school	17.21
Mrs. Mamie Cambell, Luray, Va.	2.00
Mrs. W. A. Pierce, Apex, N. C.	1.00
Seagrove church	5.26
	$223.60

Total for the wek	$317.22
Grand total	$2,643.13

—:o:—

LETTERS

—o—

Dear Uncle Charley:—Here is my dime for April. Hope the little cousins had a nice Easter.

THOMAS D. MATTEWS, *Chukatuck, Va.*

Our little folks had a splendid time Easter and all were happy.

"UNCLE CHARLEY."

CUNNING

—o—

I'd rather lose than play the cheat.
I'd rather fail than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame,
And all unseen my hand could do
The cunning little deeds of shame?
The stolen prize would not be sweet;
In pride I could not ever show it.
Men might not know me for a cheat,
But I should ever after know it.

There is no joy in tricky ways.
Who does not justly earn his goal
The price for such a victory pays,
For shame shall torture long his soul.
What if I could, by cunning, claim
The victor's share of fame or pelf
And hide from all the world my shame?
I could not hide it from myself.

I'd rather fail in every test
Than win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat
I'd rather never win men's praise
Nor share the victor's sum of laughter,
Than trade my self-respect for bays
And hate myself forever after.

—Edgar Guest, in the Amerian Boy

———:o:———

HOW THE ROBIN'S BREAST BECAME RED

—o—

North American Indians have many curious and beautiful legends, which are told around the wigwam fires by th eIndian mothers from generation to generation, and the little red folks never tire of hearing them. A favorite is the one which tells how the robin's breast became red; for, so the story goes, it was the courage and friendliness of the robin that saved the great Northland to the Indian.

"Long, long ago," the mother tells the children, "the Northland was very cold and dreary, for in all that great country there was ony one fire. And this," she says, "is how it happened:

"In those days there was a great struggle between the white bear and the people who lived there for the possession of the land. The white bear wanted it all for himself, so he went around and tramped out the people's fires with his big snowy feet until at last there was only one fire left. He now felt that he must surely win.

"Of course the Indians were greatly alarmed and feared that the bear would find a way to put this fire out also, so they asked a famous hunter and his son to watch the fire night and day and to keep it always brightly burning. They knew that if the big white bear were to put this fire out all the people in the great Northland would have to leave the country or perish.

"For many days the hunter and his son watched the fire by night and by day and kept it brightly burning. But at length the hunter fell ill, and the boy had to do all the work himself. Of course the poor lad had a hard time of it. He tried his best, but at least he grew so weary that he fell asleep.

"This was just what the white bear was waiting for. So when he was quite sure that the boy was fast asleep, he rushed in and tramped out this fire also. When at last he thought that the last spark had been put out, he laughed over his victory and ran back to his cave, where he curled up and went to sleep. For, you see, he thought the whole Northland now belonged to him.

"But th white bear was greatly mistaken, for a little gray robin had been watching everything he did. Now the robin, who has always loved human beings, was just as sorry as sorry could be at what the bear had done. So as soon as she were sure that the white bear had gone, she hopped down into the ashes and searched with her big bright eyes and her little brown feet until she found one small live ember which the bear had failed to put out.

"Then she hurred and hurried and gathered little sticks and placed them on the tiny coal she had found. Then she fanned it with her little gray wings until a bright flame sprang up. Then the boy awoke and took care of the fire again.

"But the robin had got so close to the flames that her pretty gray breast was burning red. When she thought of all the people in that great cold Northland without any fire, she felt so sorry for them that she flew and flew until she had reached every Indian tepee in the country. For wherever her little red bread touched, a bright flame sprang up. Soon a thousand fires were burning in the great Northland where before there had been only one. And the people were happy once more."

And this is why the Indians love dear litle Robin Redbreast.—*Retold by Kate Walker Grove, in Epworth Herald.*

———:o:———

Lo where the stage, the poor degraded stage,
Hold its warped mirror to a gaping age! —*Sprague.*

———:o:———

I have often regretted my speech, never my silence. —*Publius Syrus.*

SUNDAY SCHOOL LESSON—MAY 5

(By G. O. Lankford).

—o—

Jesus Sets New Standards of Living. Mark 10:1-31.

Golden Text: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

New standards of living are brought to the attention of men through the things that Jesus taught, but the highest standard was that of His own life. The standards of life and conduct taught by Jesus were first exemplified in His life and conduct. Jesus fixed no standards of living higher than He Himself lived. In fact, Jesus was bigger than His teaching. For this reason His teaching abides. But the truth He taught and the standards He fixed are bigger than man, yet attainable by those who "follow on to know the Lord."

1. A Sacred Relationship. (Verse 1-12. The most sacred relationship of earth, aside from that of the disciple and his Lord, is that of husband and wife. The relationship of brother to brother, or of parent to child is very sacred indeed, but not so sacred as that of husband and wife. In the Word children are enjoined to honor their parents and parents to train and nurture their children, but in no case does it say "one flesh" except in reference to man and wife. "For this cause shall a man leave his father and mother, and cleave to his wife." "They twain shall be one flesh." "What therefore God hath joined together, let not man put asunder." The holy institution of marriage is too often in our day made unholy by the wicked work of men. Marriage is too sacred to be entered into lightly or thrown off because it is convenient.

2. A Simple Life. (Verse 13-16). Jesus thought it no dishonor to receive little children. He honored and exalted childhood. Since Jesus came the child has had a better chance. And through the life and example of the child, Jesus teaches the man an important lesson as to his chance. The Master led a simple life and the simple, unencumbered life of childhood appealed to Him. He took the children into His arms that the grown-ups might also be brought into His arms. "Of such is the kingdom," said Christ. The kingdom of God is the kingdom of the child-like. Those who would become citizens of this kingdom must receive it as a little child. The follower of Christ is a person simple in life; he is not to be childish, but child-like. As the child is unselfish, loving, trustful, and unstained in character, so must be all who would enter into Christ's kingdom.

3. A Solemn Truth. (Verse 17-27). Among the soul-dangers that men encounter is money, a necessity, yet fraught with many dangers. Knowing the danger of riches, Jesus utters a pungent truth in the hope of turning the feet of the money-lovers toward the path of life. Money in itself does not condemn, but trust in it. A man is not lost because of his riches, neither is he saved because of his poverty; it is character that saves or destroys. Manhood in Christ is the thing that counts. The rich young man of the lesson had much in his favor, but he suffered his riches to turn him from the road to life. It is not impossible for a rich man to be saved; but, if saved, he is saved through surrender of himself and his money. Money is to be used and not ursurped; the user (if the use be righteous) goes up with the treasures he lays up in heaven and the insurper is dragged down to eternal death by his trust in money rather than the Master.

4. A Sure Reward. (Verse 28-31). Man frequently loses in dealing with man; with Christ, never. When man forsakes all for Christ, Christ provides "an hundredfold" for him. In business many uncertainties arise; in the blood of Christ there is no risk to take. One always gets more in Christ than he gives up for Christ. "In the world to come life eternal" is the sure reward that awaits the true citizen of the Kingdom.

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Renew your subscription now.

CHRISTIAN ENDEAVOR LESSON—MAY 5

(By H. S. Hardcastle)

—o—

Christian Duty and Privilege; Conduct in The Home and School, (Consecration Meeting), Eph. 6:1-9; Mark 5:9.

Conduct is the expression of character; the outward manifestation of an inner life. We know what a man is by what he does. Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Hence we see the need for strong and pure character.

But character and conduct are reactionary forces. The one is reflected in the other, for while it is true that conduct is the expression of character, it is also true that we form character by conduct. We become by doing, and our character is but the sum total of our conduct. Hence we also see the need for rules for right conduct. Paul gives them to us in this lesson under four comprehensive heads: (1). Conduct of children; (2). Conduct of parents; (3). Conduct of servants; (4). Conduct of masters. Let us briefly consider these topics.

Conduct of Children. Paul says, "Children, obey your parents in the Lord," and Honor thy father and mother." He puts this first for he recognizes that obedience is the fundamental basis for all family, social, political, and religious life, and moreover, he knows that the time to learn this fundamental law is while children are young; the place it is to be learned is the home. The happiness of the home, the safety of the community, the welfare of the child, and the laws of God demand that the parents should teach the child the lesson of obedience, and woe is that parent who allows his child to grow up wihout due recognition of proper authority, for not only will the child bring woe upon the parent's head, but the child himself will lack that element in his life which makes for strong character. Family government is designed to be an imitation of the government of God, and it goes without saying that the child who will not obey his parents will not obey his God. Moreover it is a general rule that no disobedient child is virtuous, prosperous, or happy. Young men and women, if you want to live long and enjoy life, if you would lay the basis of strong character, obey your parents. But only so far as their commands are in harmony with the laws of God. Paul says, "in the Lord." Let not even parents come between you and your God.

2. Conduct of Parents. If children are to obey their parents, then it is incumbent upon parents to recognize the sacred obligation that rests upon them by virtue of the authority invesed in them. They should take care to live such lives that their children would see incarnated in them the rules of proper conduct. They should command only those things that are right; they should punish only in the spirit of helpfulness and because of a desire to impress the right, and not because of anger; and they should train the child in religious thinking and action. And they should do all these things "in the nurture and admonition of the Lord."

3. Conduct of Servants. Servants are to obey their masters. Paul does not uphold slavery. Like every true Christian, he deplores it, but as long as it lasts, slaves who are Christians should obey their masters, but only according to the flesh. Even though servants in the body, they were free in spirit and they should serve God. Moreover they were to render unselfish service and to work whole heartedly, ever keeping in mind that God would reward them whether they were bond or free.

4. Conduct of Masters. Masters of servants were not to forget that they received their authority from God, and hat He would hold them responsible for the way in which they exercised that authority. They were to treat their servants kindly, and to preserve a friendly attitude toward them, ever remembering that God was no respector of persons, and that he would avenge a wrong done to His children, regardless of color or condition of servitude.

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The Christian Sun

Official Organ of the SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

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OBITUARIES

SUTTON

Sallie Sutton died April 5, 1918, and was buried at Bethlehem church on Sunday, April 7. She was in her 74th year. She leaves two living sons. There being two burials at this church the same day a large congregation had assembled, more than could get in the house. Services were conducted by the writer.

A. F. ISELEY.

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MADREN

Sister A. D. Madren died April 6, 1918, and was buried at Bethlehem church, Alamance county, North Carolina, on Sunday, April 7. Sister Madren was in her 74th year. She had been a member of Bethlehem church for about 60 years. She leaves three sons and one daughter. In absence of her pastor the burial service was conducted by the writer.

A. F. ISELEY.

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REYNARD

Sister Rebecca Jane Reynard was born December 15, 1833, and died March 14, 1918, at the age of 84 years and 3 months. Deceased was a member of the church at Palmyra, having united with the church there a number of years ago. Friends and relatives gathered at Palmyra March 15 for the funeral service. Aunt Rebecca had been a life-long resident of the community and will be greatly missed.

A. W. ANDES.

——:0:——

BRANCH

Deacon N. A. Branch of Mt. Hermon Christian church died at the Soldier's Home in Raleigh, N. C., aged 83 years. He was a faithful Christian worker, a brave soldier of the 9th North Carolina Regiment. There was so much snow and ice on the ground when he died, January 21, that his services were put off until the fifth Sunday in March when they were held by the writer at Mt. Hermon Christian church, where he was for quite a number of years Sunday school superintendent. His second wife, three sons and one daughter survive him. May God bless them.

W. G. CLEMENTS.

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LAWRENCE

Guy Fowler Lawrence, son of Rufus J. and Lena Lawrence, was born February 7, 1914, died April 11, 1918, age 4 years, 2 months and 4 days. He left his father, mother, three sisters, Mary Alice, Eva and Jewel. Also two brothers, Ralph and Clifford.

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LAWRENCE

Mary Alice, the oldest daughter of Rufus J., and Lena Lawrence, was born May 10, 1909, died April 13, 1918, age 8 years, 11 months, and 3 days. She leaves a devoted father and mother, two sisters, Eva and Jewel, two brothers, Ralph and Clifford, besides a host of relatives and friends. Her youngest brother, Guy Fowler, preceded her two days to the Eternal Realm.

These burial services were held respectively on Friday and Sunday in the presence of many sympathizing friends. Interments at Why Not. The floral offering was abundant, especially on Sunday.

May He, who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God," comfort the bereaved.

T. J. GREEN.

——:0:——

LIFE

W. Frank Life was born September 7, 1854, and died March 24, 1918, making his age, therefore, 63 years, 6 months and 17 days. His widow, three sons and one daughter survive him. Brother Life was a member of the Methodist church, though his family are members of the Christian Church at Mt. Olive (R.), near which church he lived and died. During my ministry at Mt. Olive (R.), he and his family were regular attendants at the services and his home was frequently my home. He stood high in the estimation of the people of the community, and will be greatly missed by them. A kind husband and father has gone to his reward. Funeral services were held at the home March 27, by the writer, assisted my Rev. W. C. Hook, and interment was made in the cemetery at McGarleysville.

A. W. ANDES.

——:0:——

WELLONS

John Wellons was born March 17, 1839, and died March 18, 1918. His life from a small boy to manhood was spent on the farm with Jeremiah Chappel, a Quaker of the old school who treated him as his own son and who, no doubt, impressed in his mind many of those fine qualities shown in later life.

He was married about 1865 to Miss Ann Turner who died in 1880 and although no children were born to them their home was always open to the young people of the community and many of the young people of that day still remember the many happy hours spent under their roof. In 1882 he was married to Mrs. M. J. A. Whitehead, widow of William Whitehead, who still survives him, although an invalid for three years from paralysis. To them were born four sons, three of whom survive; Levi T., J. Pressley and James Clyde Wellons; one daughter, Mrs. J. E. Butler all of Sedley, who will greatly miss his counsel, and help in their future life and work.

He was a man of deep religious convictions and a most consistent member of Johnson's Grove Christian church for forty years, and a deacon since 1903. His family has lost a devoted husband and father, his church one of its most loved and earnest members, the community one of its very best citizens. In the absence of his pastor, funeral services were conducted by Rev. Byron L. Osborne of the Friends church, and his body laid away in Rosewood cemetery at Sedley, there to await the coming of our Lord. The bereaved family has the

sympathy of the entire community who also feels keenly the loss of so valuable a friend.

JETHRO BUTLER.

——:0:——

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father in His great wisdom to call from labor unto reward our beloved friend and member, Mrs. F. L. Jones, who has been a faithful worker in this Society since its organization.

Therefore be it resolved:

First, that we bow in humble submission to the Divine well knowing that He doeth all things well, and that our loss is her gain.

Second, that we try to follow her example by always giving our best service to this work which she loved.

Third, that we offer our heartfelt sympathy and prayers to her loved ones, and bid them look to Him from whom cometh our help.

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy spread on the minutes of our Society, and one sent to The Christian Sun for publication.—Woman's Missionary Society of Berea Christian church.

MRS. W. J. LEE,
MRS. R. B. ODOM,
MRS. E. L. EVERETT,
Committe.

——:0:——

WELLONS

Whereas, our Heavenly Father has seen fit in His wise providence to remove from his work among us to his reward above our beloved and faithful member, and deacon, John Wellons, and while we will miss his presence, and counsel and above all his example of straight forward, concentious, Christian life among us, yet we realize that our earthly loss is his eternal gain, therefore, be it resolved:

First, that we, his fellow workers, in the church at Johnson Grove realize that in the death of Brother Wellons, the Church has lost one of its most beloved, and useful members whose personal influence will be sadly missed in our work, and service for the Master, yet we bow in humble submission to the will of Him who knoweth best, and who hath said, all things work together for good to them that love Him.

Second, that a copy of these resolutions be sent the family of our deceased Brother and same be spread upon our church record and a copy sent to The Christian Sun for publication.

H. R. JOYNER,
W. H. JOYNER,
ALEX BRADSHAW,
Committee.

——:0:——

ALDRIDGE

Mr. Levi H. Aldridge died at his home April 12, 1918. For several months he had suffered from heart trouble, but his friends had hoped for his restoration to health. He is survived by his widow, who was the eldest daughter of Dr. J. H. Graham, six daughters and one son, two brothers, John and Charles, and one sister, the wife of Rev. J. W. Harrell, D. D. Brother Aldridge was fifty years old, and extensively engaged in business, farming and merchandising, but at the same time a most devout Christian gentleman sharing the love and confidence of all who knew him. Devoted to his church and family and to the education of his children.

I saw something at his funeral that I had never witnessed before. His books had been brought from his store, and in them were prayers written at intervals running back for years. In these petitions he gave thanks for divine favors, prayed for wife, children, friends, servants, enemies, church, etc., and asking for grace and wisdom that he might glorify God and serve all depending upon him. These petitions were unknown to all until after his death. I felt as I spoke at his funeral that we were at the side of one who had gone to be with the Lord.

Rev. W. L. Wells, the pastor, was assisted in the funeral by Brothers Wellons, D. A. Long and the writer. Brothers Harrell, Rowland, Harper, Lawrence, Wicker and a large number of relatives and friends were present. We placed his body in the cemetery of Union church of which he was a member. I have known this dear man from infancy. His parents were excellent people. I have officiated at the funerals and marriages of this family and have thus mingled with them in their joys and their sorrows, and it is the sincere prayer that God in His infinite love and mercy may sustain and comfort the family and friends of our dear departed brother.

W. S. LONG.

1918 APRIL 1918						
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Above the Storm

By Anna Temple

I could not see the stars last night
For angry clouds and tempests wild:
I heard the dashing of the rain,
The crying of a child,—

But yet I knew the stars were there
Above the warring element;
Too long mine eyes had seen their light
To fear that it were spent.

And shall I doubt the love of God
Because of war and cruelty,
When through the years my faith hath known
The cross of Calvary?

Volume LXX WEDNESDAY, MAY 1, 1918 Number 18

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

REPORT OF EDITOR AND PUBLISHING AGENT

—o—

(The following is the Editor and Publishing Agent's Report to the Southern Christian Convention in session at Franklin, Virginia, this week.)

By decision and under the direction of your Convention, I took editorial charge of THE CHRISTIAN SUN May 5, 1916. On June 1, 1916 the financial end of the publication was turned over to me. I found my time well employed during this time and record my sincere thanks and appreciation to this body for giving me such an unending task.

THE CHRISTIAN SUN has been published weekly during the biennium. I began my work with a circulation of 1,650. The circulation now is 2,052—a gain of 402 for my term of office. Had I not been compelled to eliminate a great many from the list the circulation would have been 2,500 at this time.

I have made several changes in the publication, which changes I trust, have been for the good of the cause. The circulation being so small, making it almost impossible to demand a reasonable advertising rate, I found it, by experiment, more profitable to the paper to eliminate practically all the advertising and use the space for reading matter. I feel that this is more in accordance with the mission of the paper and certainly should be exercised when the problem of handling advertising has proven detrimental, rather than helpful, to the financial side of our church paper. As a result from this decision I have been able to give the Christian Orphanage a more dignified page in THE SUN and at the same time have given room for a greater prominence for the Sunday school lesson and Christian Endeavor topic. I have added a department of Christian Education, which is under the direction of President Harper. A page has also been set aside for missions and this is under the direction of our Field Secretary.

On June 1, 1917 THE SUN advanced to $2.00 a year. This step seemed necessary and the wisdom of it has fully justified the change. For several months following, the indications were that it was greatly against THE SUN'S usefulness and financial interest. But I am happy to state that the paper has passed through this danger zone without being submarined and those who fought the change have become reconciled and are now aiding me in building up the waste places caused by this financial storm. The change in price was the breaking of a long set custom, and, as in other things, it had to suffer until the change was forgotten.

The income on THE CHRISTIAN SUN during the biennium has been $6,791.66. The total expense has been $6,089.66, leaving a balance for the Editor's salary of $702.00, an average of $351.00 per year. This gain was all in the first year, and so I have done the work during the last year without compensation. The income for the first year amounted to $4,066.00 and the income for the second year $2,725.66, a difference of $1,340.34. This great difference is explained in this way: When I became Editor of the paper several hundred dollars came in immediately, though it was considered a dull season of the year. The explanation I have for this is that a great many who had allowed their subscriptions to get in arrears did not know but that the new Editor would rule with an iron hand and that their day of grace had expired. At least the money was received whether this is the explanation or not. Also at four different times during the year I wrote several hundred persons who had also allowed their accounts to lapse, and by the time this campaign ended, I had about shaped up the list. Several donations were received which amounted to $134.00. Militating against this income for the first year I had the reverse of meeting the opposition of two or three hundred subscribers by the increase of the price, and also the advance in postage rates. Circumstances seem to work favorably for the income of the first year and most unfavorable in the second year. For the last four months things have been adjusting themselves to a normal positions and the financial barometer is working as if moved by a more even temperature.

On April 1, 1918, the place of the publication of THE SUN was moved from Elon College to Burlington, N. C. The paper is well situated in its new quarters, occupies a modern and up-to-date office in the principal business section, and one block from the Christian church. The mechanical work, as before, is under the personal supervision of the Editor, each issue being made up and laid in form by the Editor himself. This has been the Editor's practice from the beginning of his work. The responsibility of the mechanical work is in care of one of the most up-to-date and modern printing houses in central North Carolina and the facilities for handling the publication have never been better.

For some time I have been making some investigations which, I trust, will prove profitable to this body in connection with this work. I secured recently a list of representative church papers from all parts of the United States and wrote them asking if their publications met expenses, and if not, in what way did they meet the deficit. From all the replies received from these questionaires not a single publication reported that it was meeting expenses. The smallest annual deficit reported by any one of the papers amounted to $1,000.00 and the largest annual deficit amounted to $5,000.00. I could not help from reoicing that our own CHRISTIAN SUN had a little more than met all its expenses when other publications were not even meeting expenses.

For the consideration of this body I have made out a budget of the expenses of THE SUN for the coming biennium, the same to have little variation unless something abnormal should develop in the cost of material and in the price of labor. From the best information that I can gather the cost of publishing and maintaining THE CHRISTIAN SUN for the coming year will be $3,600.00 or $7,200.00 for the biennium. With due allowance for accounts that cannot be collected, I feel sure that the income can be brought up to $3,600.00 annually. Should the subscription list be greatly increased, the increased expense would be almost in proportion, and so you cannot count anything above actual running expenses. In this estimate nothing has been allowed for the salary of your Editor. I am convinced that, with careful management and close economy, THE SUN can be made *self-supporting,* but it will not suport a *self.*

During the biennium I have issued two volumes of the *Christian* annual at the regular price of twenty cents each. The price of this book has been twenty cents for a number of years. This was the price when the labor and paper were cheap and also the book contained a little more than one hundred pages. The Annual has grown to two hundred pages, paper has advanced and production greatly increased. Twenty-five cents the copy will only about cover the cost of the book. It seems to me that the Convention ought to make a new price and provide for its continued publication. Owing to the increased price of printing materials and labor I have done the work gratis, but I am glad of this opportunity to serve. I have also furnished various local churches with many books, Bibles, church supplies and have endeavored to enlarge the work of the Publishing Agent as best I could with my own capital.

Before this body meets again the present supply of Government and principles will be exhausted. I am already unable to fill orders for the morocco binding. I entertain the hope that you will make provision for the publication of a new edition as soon as the demand is in sight.

To the members of this Convention and to the unnumbered host of friends throughout the Church who have helped me in my work I am deeply indebted and profoundly grateful. Their untiring efforts and words of helpfulness, together with their prayers, have been the means that have aided me in what I have done.

Respectfully submitted,
C. B. RIDDLE,
Editor and Publishing Agent.

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GRADUATES IN CHRISTIAN ENDEAVOR EXPERT COURSE

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The following students at Elon College have taken the Christian Endeavor Expert Course given by President Harper, and passed at the grades indicated with their names:

Mr. H. L. Scott, Fremont, N. C.	90
Miss Lois I. Atkinson, Jireh, Wyo.	100
Miss Lucile Johnston, Graham, N. C.	100
Miss Ruth Penny, Wendell, N. C.	100
Mr. J. F. Minnis, Hillsboro, N. C.	100
Miss Maggie S. Taylor, Nebo, N. C.	90
Miss Ruby Hughes, Randleman, N. C.	100
Miss Vada McMurry, Columbus, N. C.	100
Miss Maude Foust, Snow Camp, N. C.	95
Mr. L. R. Cather, Albin, Va.	100
Mr. E. V. Harrelson, Tabor, S. C.	80
Miss Annie Floyd, Abanda, Ala.	100
Miss Marcia Foust, Snow Camp, N. C.	100
Miss Bessie Holmes, Saxapahaw, N. C.	100
Miss Berta James, Swepsonville, N. C.	90
Mr. Ben W. Everett, Newsom, Va.	100
Miss Elizabeth May Parsons, Randleman, N. C.	100
Miss Essie Mae Truitt, Summerfield, N. C.	95
Mr. G. G. Whitehurst, Gloucester, N. C.	80
Miss Fanny Pearle Dawson, Elon College, N. C.	100
Mr. J. E. Massey, Altamahaw, N. C.	80
Mr. P. E. Lindley, Saxapahaw, N. C.	90
Mr. E. A. Bingham, Fallston, N. C.	100
Mr. R. E. Jones, High Point, N. C.	80
Mr. L. C. Way, Sanford, N. C.	95

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THINGS AND HAPPENINGS IN WHICH YOU MAY BE INTERESTED

Rev. Geo. D. Eastes is in the midst of a most successful meeting at Burlington, N. C., this week.

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We are publishing an interesting list of names from the Elon College News Bulletin. See pages 15 and 16.

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THE CHRISTIAN SUN is mailed on Tuesday—one day before the date— and if you fail to get your copy on time charge it to Uncle Sam and his Mr. Burleson.

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Look for the "Suffolk Letter" again after the Convention is over.

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The opposition in Ireland to the conscription bill is growing, and trouble is greatly feared.

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Austria is getting tired of the war and internal troubles have set in.

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THE CONVENTION IN SESSION THIS WEEK

The Southern Christian Convention is in session this week at Franklin, Va. THE SUN'S Editor is in attendance. Look for a full report next week.

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Some people cannot sing, "Brighten the corner where you are," but they can bring up the chorus on, "Darken the corner where you are."

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CHAUNCEY M. DEPEW

Chauncey M. Depew, veteran orator, celebrated his 84th birthday April 23, at his home in New York. Mr. Depew insists that he feels younger every year he lives. "What's 84?" he said. "Better wait and see me when I'm a hundred. I'm sure to keep getting younger all the time. It gets to be a habit after a while."

FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

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The Forward Movement of the Christian Church is to help us to see that we have a great work to do for the Lord and to help us to undertake to do it. It is an intensive campaign to develop the devotional and spiritual life of the whole Church; it is an extensive campaign to make Jesus Christ known among men; it is an intelligent campaign for we want to learn how we may the better serve; it is world-wide for it is missionary; it is a practical campaign that our resources may make our vision real. The program covers a denomination wide campaign for five distinct features: Devotion, Evangelism, Religious Education, Missions, Benevolence. These are fundamentals of Christian and church life. We ask all those who have to do with planning programs for conventions, conferences, institutes, to make place for the Forward Movement work and give it emphasis through approved speakers. The first point is that of devotion, the deepening and intensifying of the spiritual life of the whole Church. I hope that you have read and re-read with care all that has been said concerning the Forward Movement. Prayer is the very first thing that we need to emphasize. I expect to offer to THE SUN a series of articles on the great points of the movement and the first will be on the various phases of prayer by strong writers. The first article is by Rev. F. H. Peters, D. D., New Bedford, Mass., on "Prayer and a Vision of Service." Kindly read this and the following articles with care.

WARREN H. DENISON, *Supt.*

Norfolk, Va.

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PRAYER AND A VISION OF SERVICE

(Rev. Frank H. Peters, D. D.)

—o—

A Christian who does not pray is both unthinkable and impossible. "Prayer is the Christian's vital breath," and where there is no prayer there can be no spiritual life. Not only is prayer the measure of our Christian life, but our life in turn, is the measure of our praying. By the one the other is manifest. The outstanding events in the life of Jesus point with index finger to the seasons of prayer which preceded them in which he made sure of the will of God and found courage and strength to do that will. The same is true of us. Only by prayer can we discover the mission on which our Father has sent us and receive grace and strength to fulfill it.

Probably it is true that in the last analysis our every failure as followers of Christ is a prayer failure. This is the cause of our narrow, self-centered conceptions and applications; it is the secret of our meager programmes and of our more meager responses; it explains our blinded eyes, our deaf ears, our cold unresponsive hearts, our weak hands, our childish gifts, our disobedience, our barren harvests. We need to retire to the mount of petition and stay there until God opens our understanding to see the field of service as it really is and endues us with power to make our efforts effective.

Whatever may have been true in the past, we cannot now do our work within ourselves. Albeit the discerning mind perceives much there to be done. Nor can we be content with past conceptions and aims. In this day when nations, great and small, are pledging their resources and making staggering sacrifices for mankind, it ill becomes the church of Christ to hesitate or lag behind. It should heartily respond to the world call of its Master and lay on the altar of service its last talent that the "good things of great joy may be to all people."

Christ told His disciples that He had come not to be ministered unto, but to minister and to give His life a ransom for many. In this He outlines the ultimate aim and method of His church in the world, and the basis on which His disciples in every age could be assured of His presence and leadership.

And such will be the character of our service, once we get the vision. And only in communion with God can the vision come. As we pray we shall see Jesus Christ in His true perspective as Son of God and Savior of the world; we shall see how unlike Him, and how unworthy, our efforts to save ourselves have been; we shall see that the objective of His gospel, and the only one quite worth our while, is broad as mankind; and we shall estimate our responsibility, not by the meager things we have done in the past, but by the promise of our talents dedicated without reserve to the Kingdom of Christ.

As individuals and as a people, we of the Christian Church need many, many things. But no need of ours is deeper or more constant than is our need to pray. Only in the prayer atmosphere can the true vision of service be born.

New Bedford, Mass.

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A CHAPLAIN'S DIARY ON A TRIP TO BOSTON

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I have just finished a post graduate course at Harvard University, Cambridge, Mass., and am now sitting down in the quarters of a friend, a student at Andover Divinity School.

If you could have seen me a moment ago you would have laughed. Well, I was in the hands of a newly made friend, a Chaplain in the Navy, now attached to Commonwealth Pier at this station. He has three years at the University, so I took advantage of him to be shown around. He did so kindly and graciously. Incidentally he looked up a Mr. Hivale who, in my mind, was somebody next in rank and degree to President Lowell. I braced up and my eyes all stuck out like a bowl. On reaching a certain door I was told to wait a minute. I did so while he entered. Upon being invited in I was introduced to Mr. Hivale, and what did I see? Had I been introduced to the janitor of the dormitory? Was I to be humiliated by fellowship with a negro? I cannot imagine how I looked. If my face betrayed my impulses I was an open object of suspicion.

But quite as quickly as observation permits to a keen mind I understood I was in the presence of a Hindoo minister whose guest I was to be for the evening.

This gentleman is a product of the Congregational Mission in India and is preparing himself at Andover Divinity School here for missionary work at home. We dined together and out of my fourteen years experience as a pastor, and one year in the Navy, and out of his experience in his native country and his interests here, we both found ourselves mutually interested in each other. After dinner we sat in the common reception hall of the building with his pal, a Mr. Ram, a young Hindoo, now finishing his M. A. degree, and profession of law, and talked agreeably for a long while.

These men are keen of mind and fluent of speech, men who will "make their mark," and be useful to humanity. The minister, Mr. Hivale, is pastor, at the present time, of an American congregation in New Hampshire and is a very fine fellow.

It is interesting to walk around these grounds and read the tablets in memory of men who first settled this country, pioneers of settlement, pioneers of national life, pioneers of city formation. I was impelled to lift my hat when I stood as near the spot as the fence permits where George Washington stood when he took command of the first army of the Revolution. The old tree beneath which he stood is still living. It is scarred by time's cruel hand and the marks which have been made by the botanical surgeon are many and large, but the old tree still lives and stands a living monument to the man whose noble purpose and accomplishments were to bring democracy to America. I have actually been through Harvard today, but only in the sense of in one door and out the other.

But what am I doing in Cambridge? That is a story which I am perfectly willing to tell but I fear the consequences of the editor's censorship.

At my own request, I have been detailed to temporary duty at the Boston Navy Yard under Chaplain Stone studying a Chaplain's job. Chaplain Stone has such a great field here the work requires a corps of forty-five helpers, and I am here to learn everything possible of the religious, moral and recreational propaganda he may be directing. So with my office at Portsmouth left in charge of my secretary, I proceeded this morning to my special duties.

Spring time is on now. The grass is growing all around, the sky is clear and the sun is shining warm,—a welcomed condition by us Southerners in New England. Never was a day more auspicious, and beautiful for ones study of the common and the uncommon will of men. So from divine services of the district to all the various phases of community work, moral propaganda and recreational activities, I am travelling; and believe that the new things I shall learn here will greatly assist me in my work.

The Yard has three thousand men or more. The Receiving Ship has from three to five thousand. The radio station at Harvard University has about five thousand, a great part of the University being turned over to the government radio station now. The areo station has about five thousand,—this is the Massachusetts School of Technology. All these with the Prison at Paris Island, the Naval Hospital (Chelsea) and the ships at the Yard, afford the Chaplain some real work to do. It is worth any one's time to look it over and see what is being done for the men.

Boston, Mass., April 16, 1918 H. E. Rountree.

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MEMORIAL CHRISTIAN TEMPLE, NORFOLK, VA.

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We have just closed a series of evangelistic services at the Temple with Rev. A. C. Youmans, Freehold, N. J., as helper. He is a fine pastor-evangelist, a gospel preacher, a splendid leader of song, and a congenial man with whom to work. Work is very hard here now with the war conditions in our seaport city, but eleven were received into the church, making twenty-two since February 1, and 320 in the 307 Sundays of the present pastorate. If any of our brethren want a good helper in evangelistic meetings they will find him in Brother Youmans.

Miss Olive G. Williams, Missionary to Porto Rico, is with us for a visit. It is a great pleasure for we were her pastor for eleven years at Troy, Ohio. Rev. P. S. Sailer, Lynn, Mass., is visiting here for two weeks and it is a pleasure to have him here for he was pastor of the Temple for four years.

There have been several deaths in the church in recent weeks—Mr. and Mrs. Samuel S. Salyer, Leroy J. Salyer, Mrs. Ethel Adams, Mrs. Will J. Stevens, Mrs. Frank K. Thrift. We have conducted twenty-one funerals since October 1, and married twenty-seven couples.

May 26 will close our work, a work that has been a pleasure, and that these six years have been busy ones no one need doubt. We have tried to do what we could.

Warren H. Denison.

April 23, 1918.

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NOTICE

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At the last session of the Sunday School Convention of the Eastern Virginia Conference, the selection of a place for holding the next session of this body was left in the hands of the Executive Committee. The Committee is ready to consider invitations from any school, or schools, that would like to entertain the next Convention. If you want the Convention to meet with you, please notify the undersigned at once.

G. O. Lankford,
General Secretary.

Berkley, Va. Route No. 3.

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"Who findeth a wife findeth a good thing and obtaineth favor of the Lord. Unfortunately many find, not a wife, but a woman. Some women have a man but no husband."

What Others Say

REMEMBER THIS

—o—

God loves each one of us with an intensity infinitely beyond what the most fervid human spirit ever felt toward another, and with a concentration as if he had none else to think of! And his love has brought us into being, just that we might be taught to enter into full sympathy with him, receiving his—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us; sure and certain, for "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—*Thomas Erskine.*

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THE POWER OF LOVE

—o—

It is this desire of the happiness of those whom we love which gives to the emotion of love itself its principle delight, by affording to us constant means of gratification. He who truly wishes the happiness of anyone, cannot be long without discovering some mode of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affections, which see means of happiness, and of important happiness, where reason scarcely could think that any happiness was to be found; and have already, by many kind offices, produced the happiness hours before reason could have suspected that means so slight could have given even a moment's pleasure.—*Thomas Brown.*

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IN YOUR PLACE

—o—

It is a great mistake into which we fall, so many of us, that of supposing that in order to have dignity and value as a man we must pursue this calling rather than that; that if we do not, we are clean gone forever; that we are no more valuable or valued; and that all significance is eliminated from life. Many a youth is crowded full with the thought that if he can only leave his father's farm and stand behind a city counter he is made; that a leap from the farm behind the counter elevates him from henceforth; that buckram and broadcloth will put the dignity and value into him as well as on him. Poor simpleton that he is, and, for the matter, that we all are, for the young man is only following out the ideas which he has learned from us. Why will we not all learn that it is standing in our lot and place and working for the glory of God there which gives true value and dignity of life! Viewed from the heights of yonder heaven, a man has no dignity and no true value who does not live for the glory of God.—*James Drummond.*

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Renew your subscription now.

SPIRITUAL EXPERIENCES RETOLD

The Love of Raymond Lull

—o—

Lull sailed once more for Africa in 1314, in the seventy-eighth year of his age and spent a year in Bugia in seclusion, working quietly, strengthening the little band of converts, gathered as a result of his previous visit to the city. To these and to all who would come, he preached love in love; the love of his own heart pleading with men the love of the heart of God. This was the supreme power of his own faith, a noble realization of the love of God in Christ. "I have sought thee on the crucifix," he writes, "and my bodily eyes could not find thee there. I have sought thee with the eyes of my soul, and as soon as I found thee, my heart grew warmer with the glow of thy love, and my eyes began to shed tears, and my mouth to praise thee." And this was his supreme argument with Moslems. "If Moslems," he urged, "according to their law, affirm that God loved man because he created him, endowed him with noble faculties, and pours his benefits upon him, then the Christians according to their law affirm the same. But inasmuch as the Christians believe more than this and affirm that God so loved man that he was willing to become man, to endure poverty, ignominy, torture, and death for his sake, which the Jews and Saracens do not teach concerning him; therefore is the religion of the Christian which thus reveals a love beyond all other love superior to that of those which reveals it only in an inferior degree."

For a time, Lull was able to content himself with the private preaching of Christ as the divine love and the evidence of the love of God; but after a while he wearied of the seclusion and the woe of St. Paul, which had filled his soul for half a century, grew too burdensome. So he came forth from his retirement and openly proclaimed Christ to the people in the public market. As he called upon the people to renounce Mohammed and to follow Christ, he received the crown for which he had longed. The infuriated crowd stoned him to death on June 30, 1315, and he fell asleep.—*Robert E. Speer.*

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THE HEART HAS WON ITS PLACE

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It has been noted by Professor Lecky in his work on the "History of European Morals," that one great change has come over the moral temper of Europe. That change may be summed up in a word by saying that the emotions and the affections—in a word the heart—have won a recognition for themselves in modern life, which they never gained in the life of the old world. We all have some idea of what a Stoic was: we know how jealously he repressed all emotion; and though perhaps we are apt to overdraw the picture (for the human heart is always too big and strong to be effectively fettered by any iron creed), yet the fact remains that in the old pagan world the burning of the heart was not distinctive. It was not the virtues of the heart that were applauded; it was the virtues of the judgment

and the will. Today as the very crown of all the virtues there stands love; but in the old world love was not a grace—it was an appetite. Today to be tender-hearted is a noble thing; but then to be tender was to be reckoned weak. Today it is a mark of the highest manhood to be pitiful; but in the eyes of the Stoic, pity was a vice.—*G. H. Morrison.*

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GOD SERVING IN LOVE

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There is no other Servant like God. There is no other Being that labors with so much assiduity, and that so humbles himself, and so bows down under weakness, and so lifts up with his strength, and so wastes the unwasteable existence of the infinite, as God, in the plenary service of love.

Not only is this that which constitutes divinity, but it is the life and the joy of God-doing good, not easily, not pleasing, not reciprocally, but to the just and to the unjust, to the good and to the bad alike. And it is the nature of love to serve.—*Henry Ward Beecher.*

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SUNDAYGRAMS

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"I would rather be perfect in the sight of God than have all that the world can give of wealth, of pleasure, or of honor.

* * *

"The Bible does not say that Job was perfect in the sight of man—he was perfect in the sight of God.

* * *

"If I thought I had to please everybody or miss heaven, I'd simply have to throw up the sponge; it would be impossible. If Job had to be perfect in the sight of his neighbors he would never wear a crown.

* * *

"The humblest can please God if they are earnest and do their best. It's a thousand times easier to please God than our neighbors. The reason is God knows everything about it, wile our intimate friends know very little.

* * *

"The army of God is never made up of drafted men and women. All service that weighs an ounce in the sight of God is that which is prompted by love.

* * *

"No child will ever do its best if it is kept half scared to death for fear it will be licked if it doesn't.

* * *

"Did you ever thank God for your eye-sight? Did you ever thank God for the blessing of hearing or taste?

* * *

"O, God has a warfare on hand! It is right against wrong, heaven against hell, Christ against the devil, virtue against vice, sobriety against drunkenness. God has a warfare on hand, the same as our nation has a warfare on hand, and both God nd country are calling for volunteers. God doesn't want to draft you if you are unwilling to come."

THE NEW CHURCH FOR THE NEW TIME

(A Book by President Harper).

"This book is a clarion call to the Christian hosts to gird themselves for the new day in which we live. It is at once a challenge and a sign-post along the highway of Christian progress. No suggestion of pessimism obsesses it. Optimism genuine, optimism that faces the spectacle of a world on fire with elemental change, and yet smiles serenly in the confident hope of triumph for the Church,—this is its out-shining characteristic. In these days of incertainty and heart-searching, this vigorous volume will prove a whole armory of faith. Its sympathetic, open attitude toward the critics of the Church will win new friends for the Christian cause, and its triumphant and practical notes are needed by the earnest workers in Christ's unfolding Kingdom in these stirring times of confusion and suffering. It is a layman who speaks, a representative of a growing class foreboding a new advance for the Kingdom."

This will appear on the outside wrapper, the publishers write.

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RAILWAY EMPLOYEES AND LIBERTY BONDS

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That Southern Railway employees will go "over the top" in supporting the Tihrd Liberty Loan is indicated by reports received by Vice-President H. W. Miller. One employee, Bridge Foreman C. R. Adams, has made a cash subscription of ten thousand dollars, representing all the money which he has saved or made on conservative, successful investments. Twenty-two dining car waiters in Atlanta each have taken $50 bonds to be paid for on the installment plan. These are but two illustrations of the interest which is being manifested by the Southern's employees in all departments in buying bonds.

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A FREE GOSPEL

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There is always a crowd of fellows going around talking about a free gospel, going "without purse," etc. These are the ones who seem to appropriate the least Gospel. They are the ones who want the highest wages for their labor, and the top of the market for what they have to sell. They have misunderstood the simple word "free" and placed their lives in bandage trying to preach the doctrine of freedom. The scales have not fallen from their eyes; they see through a glass that is dark. They are living the life of *get* and dwarfing their souls by not giving.

———:o:———

"If Job could please God and become perfect in his sight, why cannot you? I hope to do it. To know that it is possible for one man to please God is to know any one who lives may do the same thing.

WORSHIP AND MEDITATION

A POEM OF HELP AND POWER

Via Crucis

—o—

The darkened way, the steep hill road,
The shoulders bent beneath the load,
With fainting strength, with blinded eyes
Tear-wet, that see no beckoning prize,
We tread the selfsame path that he,
The Master, went, through Galilee,
And up Judea's heights of palm,
But have no heart for lifted psalm.
Our via crucis looms so dread,
So droops in woe our thought—so fled
Are those bright hours when far away
Seemed lonely house and cloudy day.

For joy that shone before him, he,
The Master, went to Calvary.
Dark o'er him gloomed the firmament,
His failing limbs were weak and spent,
The cross on which his form should hang
In utter grief and bitter pang
He could not carry o'er that steep;
Another bore it. Deep on deep
Of anguish shook the Saviour's form,
He bowed him to the hurtling storm,
But, in the joy before him, he
Through all the woe sought Calvary.

Our roughest path that scars the feet,
Yet leads us home; our dark hours fleet,
And somewhere, ere we reach the last,
We'll know the pain and peril past.
No anguish but must pale and fade
In Calvary's of midnight shade.
No loneliness of ours can be,
Like His, in dim Gethsemane,
And never cup our lips can press
Like His—He drank our lives to bless.
Our via crucis we must tread
With blinded eyes, yet lifted head,
For by that way, since God is true,
We reach the light; we win safe through
All stress and tempest till we come
To Christ and our dear loved at home.

—*Margaret E. Sangster, in Sunday School Times.*

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ALL IS LOVE AT CALVARY

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Everything about the scene on Calvary fills me with amazement. I cannot understand it; it is all—all so unlike man. The gift of such a Saviour; the patience of the sufferer; the forbearance of God; the fact that no thunder rolls, and no lightnings flash, to strike the crucifiers of his Son in death; the fact that no angelic legion appears to seize and bear him away from the Cross; the fact that in that unnatural night no angel of death goes as through the hosts of Sennacherib to smite the murderers; the fact that he lingers on, and lingers on—while the blood flows drop by drop, and stains the tree, and his body, and the ground, until life wears away—and he dies! O, it is wonderful. I stand alone; and I desire to stand alone—to close the eye on all other scenes of love and suffering, and look there till my heart is full, and I learn the height, and depth, and length, and breadth of the love of God. And there, too, I desire to tell my fellow sinners that this is love—the love which God had for this world. It is not in the glorious sun that rides in the heavens, or the silent and solemn march of the stars at night, that I most see his love; it is not in the running stream, and the landscape, and the songs in the groves; it is not in bird, beast, or day morn, or grateful evening mild; it is on Calvary, and in the sufferings there. There all is love—love unknown, unthought of elsewhere; love that fills my eyes with tears, and my heart with overflowing gratitude, and my soul with peace.

"O, for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

"Yes, we will praise thee, dearest Lord,
Our souls are all on flame;
Hosanna 'round the spacious earth,
To thine adored name.

"Angels, assist our mighty joys,
Strike all your harps of gold;
But when your raise your highest notes,
His love can ne'er be told."

—*Albert Barnes.*

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FAITH IN GOD

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"Have faith in God." (Mark xi. 22.) What do they think God is who speak of the "good old times" or long for past hours when they better knew and enjoyed the blessing and fellowship of Christ? What kind of a God do they think we have? Does he not always keep the best things for the last? Is his love stronger than his strength, that we had the best things yesterday and the day before and are not having yet better things today nor to have better things tomorrow? A true theology insists that this month is the best month of our lives. Every day is the best day, and the next day will be better.—*Robert E. Speer.*

FROM OVER THE SEAS

THREE NEW GRAVES IN FRANCE

(By Daniel A. Poling).

—o—

Out of a blue and sea-cooled sky the sun looked down upon an ancient city of France. Great ships fantastically camouflaged lay in the harbor; darting to and fro were smaller vessels; the streets of the city were crowded with curious soldiers in khaki stretching their cramped limbs after two weeks in the restricted quarters of a transport.

From a military hospital three army hearses accompanied by their formal escorts and preceded by officers slowly climbed a central hill toward a cemetery. Three American flags were draped about the caskets, and several bouquets of flowers supplied by friends of the dead men were carried by the drivers. As the quiet group moved through the streets civilians and the military stood uncovered; a platoon of marching French soldiers brought its guns to attention, and even the small children removed their head-coverings; the populace had long since become accustomed to military funerals, but the heart of France never wearies of honoring the hero dead.

Through the long rows of cross-marked graves the little procession wended its way—by the tri-color of France, the Union Jack, and the crescent marking the graves of Algerian soldiers who gave their lives for a cause that had not raised its banner in their own land, but for which they were glad to die by the side of their brothers who spoke a tongue that they did not even understand.

When the three open graves were reached the caskets were placed upon the supports ready for lowering, and the brief burial service was begun. Quietly surrounding the graves were first the soldiers and then the simple peasants of Brittany, who had come to mourn their own dead and who now remained to honor the memory of those who had journeyed from the great nation beyond the sea to help fight the battles of democracy, of civilization, and of their beloved France.

The chaplain of the occasion read the names of the dead soldiers, and then said: "These men were denied the privilege of dying at the front; with fine ardor they enlisted, and with bounding enthusiasm they stood upon the deck when the ship took the path to the open sea. They were black men, sons of fathers or their grandsons liberated by the emancipation of 1863. In the quest of a larger freedom than was ever won for a single race they turned their faces toward the richly watered fields where white and black and yellow mix themselves to blend the colors of a just and lasting peace. They fell beneath the hand of disease that might have stricken them at home. It is the irony of fate that no shells ever moaned above their heads, that no hoarse-voiced command ever sent them charging into the enemy's lines, that no portion of their dream of conflict and triumph ever came true. But they have not fallen short, and their coming has not been in vain. In their own hearts they were soldiers; by their own decision they gave their lives to their country, and in the sum of the contribution America makes to this unparalleled endeavor their gift will not be lost. God measures us by what we are; deeds are but the outward manifestation of character; we fail or we succeed first in our own souls. Into the body of the same earth out of which they came in a far distant land, which holds those who loved them and who had great pride in their setting forth, we lower their bodies. We commit their spirits to Him who was called the Prince of Peace, who is the rewarder of all righteous action, and who gives the keys of everlasting life to all who have kept the faith."

A prayer followed, and then an ebony-skinned bugler stood at the head of one of the graves. He turned the bell of his instrument into the sunset, and out toward sea beyond the land-locked harbor the clear notes rang. There is no firing-squad in a French cemetery. Back from the grave-crowded God's half-acre the platoons marched, and then dispersed. The day was drawing to a close; the graves were filled; the earthly record of three humble colored men who died for their country was closed.—*C. E. World.*

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THE TRIBUTE OF OUR LOVE TO GOD

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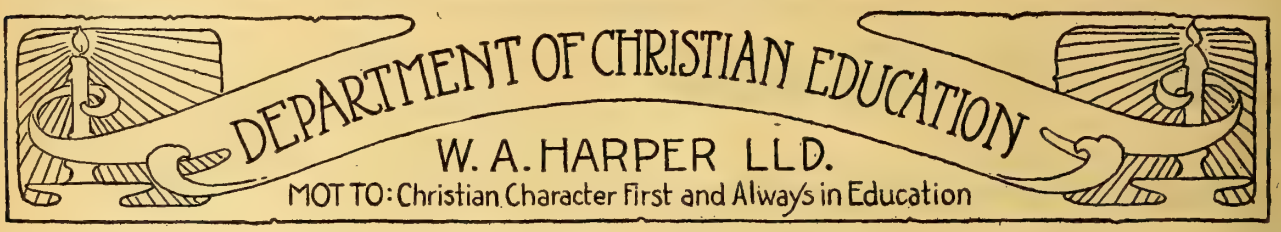
I came upon the legend of an Arab, who, perishing in the desert, found a spring gushing from the sand. He drank and praised God. "There never was such water," he cried. "I will fill my leathern bottle and carry it to the king." He came at length, dusty and weary, to the royal city, presented himself in the audience room, rose from his knees and held out the water bottle. The king drank and thanked him in most gracious terms. The courtiers crowded about and begged for a draught, but in vain. When the Arab was gone, the king said, "The water was warm and insipid; but I knew the love in the traveler's heart and I saw the affectionate glow in his eyes and was grateful for it." So, good friends, there is nothing in the universe so grateful to our Father as the tribute of our poor love. Kings may lay their crowns before him, angels surround him with their anthems; but there is nothing more pleasing to him than the libations of our hearts. Love is the sublimest thing on earth, the divinest thing in heaven. Love is the highest attainment of human nature, the nearest approach to divinity; for God himself is love, and love is the fulfilling of the law—*D. J. Burrell.*



THE STATE AND THE DENOMINATIONAL COLLEGE*

(By C. Chilton Pearson, Ph. D.)

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At present the several State governments render the denominational college services that are invaluable. They give it corporate existence, they exempt it from taxation, and (usually) they accredit its work. On the other hand, the State government usually creates other institutions which it endows and controls and whose favor, since they are "State" institutions, it uniformly discriminates.

Now, to confer privileges upon the college on the one hand and discriminate against it on the other is illogical and for the best interests of neither the State nor the college. That we do so is due mainly to our fixed idea that Church and State must be kept separate. This idea is fundamentally sound; but it is time that we reconsider our application of it.

Permit me to give here the conclusions of my study of the matter. They are: (1) The State ought to conceive of denominational colleges as an integral and necessary part of its machinery for social betterment, and, with this idea in mind, avoid discrimination against them as far as possible. (2) As a practical device the State might well create State scholarships good in any standard college within the State's borders.

The ground upon which I base these conclusions is this: It is the business of the State to take care that ample facilities for higher education are furnished (provided such education is nonsectarian); the methods used—the instrumentalities—are a matter of indifference to the State provided they are the ones most likely to attain the end sought. This, I believe, is the substance of the most expert opinion of today. It seems to represent the golden mean between our earliest idea that higher education is the business of the church and the clergy (which first gave rise to our denominational colleges) and the later idea that the field of education cannot properly be shared with non-State agencies.

May I interpolate here my conception of the State—an idea that explains my acceptance of the above view and that gives color to my entire argument? I think we must conceive of the State as being fundamentally society, politically organized indeed, but none the less society. It is quite time that we cease to call up before our minds when "State" is mentioned some legal or philosophical abstraction or a picture of noise, demagogy, and tobacco smoke dully called to order and organized. It is time to get into our minds a vision of our people, full of weaknesses and petty ambitions, indeed, but on the whole like-minded in their craving for better things, represented by men somewhat above the average in character and ability as responsive to the popular will as our defective political organization permits.

Now, the State's present plans for meeting its educational duty will not suffice when once this social conception is fully grasped. For the so-called "State" institutions are inadequate and unsatisfactory by themselves and operate to the detriment of other institutions.

In proof of the inadequacy of the State's system, recall the situation in your individual states. Is there one institution that does not demand greater and greater accommodations for ever-increasing numbers? True, these institutions are quite young. But the high schools are even younger. Soon these schools will be graduating thousands annually. Can the State institutions be expanded advantageously to meet their demands? The university can be enlarged by a process of addition. But this involves very great dangers for the undergraduate— the dangers of the horde without opportunity for proper discipline. Or the State may build new institutions. Now be it far from me to undervalue the stimulus of starting with a clean slate. But what students prize most in their college career, and what discriminating parents prize most is the spirit of the school. And this spirit cannot be created by act of the legislature or by well-phrased presidential addresses. It comes as an accumulation of experiences sifted and boiled down to what we call tradition. It is rooted in the conditions that gave rise to the school and determine its patronage. The newly created institution cannot have a spirit; it is invariably artificial, and so inferior. For a natural expansion adequate to future needs the State will have to look elsewhere.

Upon what grounds do I say that the State system, of itself and by itself, is unsatisfactory? Mainly upon these two:

It unduly emphasizes the practical in education. Character, culture, and technical equipment, the experts tell us, are the matters to be considered in educational curricula. For the development of character, religious instruction, direct or indirect, is necessary. Sociologists admit this in their theories and practical school men have recently given it emphasis in their "Gary plan" and other experiments. But "out of 7,545 faculty members of 47 State colleges . . . 4,073 (only) are members of or attendants at local churches." Of fifty State institutions twelve give no courses in Bible or religion, and four more offer only New Testament Greek.

*Paper read before the Association of Southern Baptist Schools and Colleges, Nashville, January 25, 1918, reprinted in part from the Wake Forest Bulletin.

ADDITIONAL REPORT

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Please add to close of my report that the following amounts were received too late:

Memorial Temple Woman's Society	$ 41.10
Memorial Temple Young People	3.52
Memorial Temple Glad Gleaners	7.60
Dendron Woman's Society	9.15
Total	$61.37

Amount to be used for

Dues	21.20
Barrett Home	28.00
Santa Isabel blocks	7.00
Santa Isabel pastor	4.12
Building Fund	.55
Contingent Fund	.50
Total	$61.37

MRS. M. L. BRYANT,
Secretary.

NOTE: (The above received too late to be added to report last week.—Editor Sun).

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NEW MISSIONARY SOCIETIES IN THE NORTH CAROLINA AND VIRGINIA CONFERENCE

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Since the session of our Annual Conference in November, we have organized 17 new societies in the North Carolina and Virginia Conference. Fifteen have been Women's Societies, one Young People's, and one Willing Workers. By the end of the year we hope to report an organization in every church.

We have so far reported eight of these societies in THE SUN. The other eight are as follows:

Bethlehem—President, Mrs. R. A. Thompson, Altamahaw, N. C.; Vice-President, Mrs. L. D. Rippy, Altamahaw, N. C.; Secretary and Treasurer, Miss Annie Rippy, Altamahaw, N. C.

Concord—President, Miss Hattie Herndon, Altamahaw, N. C., R. F. D.; Vice-President, Miss Ida Anderson, Altamahaw, N. C., R. F. D.; Secretary and Treasurer, Miss Minnie Miles, Altamahaw, N. C., R. F. D.

Howard's Chapel—President, Mrs. J. W. Carter, Wentworth, N. C., R. F. D.; Vice-President, Mrs. Sallie Madison, Wentworth, N. C., R. F. D.; Secretary and Treasurer, Miss Sula May Carter, Wentworth, N. C., R. F. D.

Mt. Zion—President, Mrs. Lizzie Holt, Mebane, N. C., Route 3; Vice-President, Miss Katie Carden, Watson, N. C.; Secretary and Treasurer, Mrs. Hettie Lynch, Efland, N. C., Route 1.

Mt. Bethel—President, Miss Ethel Friddle, Stokesdale, N. C., Route 2; Secretary and Treasurer, Miss Claudia Cummings, Summerfield, N. C., Route 1.

New Lebanon—President, Miss Carrie Sharpe, Summerfield, N. C., Route 1; Vice-President, Miss Ollie McCollum, Wentworth, N. C., R. F. D.; Secretary and Treasurer, Miss Laura Sharpe, Wentworth, N. C., R. F. D.

Liberty—(Reported by Rev. C. E. Newman, no officers given).

Lebanon—(Reported by Rev. C. E. Newman, no officers given).

Greensboro, First Church—Young People's Society, Mrs. F. M. Clements, Superintendent.

Durham—Willing Workers' Society, reported by Mrs. R. J. Kernodle.

We now lack organizations in the following churches only: Goshen Chapel, Kallam Grove, Bethel, Shallow Ford, Pleasant Ridge, Salem Chapel, Belew Creek, Long's Chapel, Happy Home, Hine's Chapel, and New Hope. We shall soon have them, we trust.

I wish to thank Revs. C. E. Newman, L. I. Cox, L. L. Wyrick and J. F. Apple for their loyal and earnest assistance in organizing these societies, as also Mrs. Clements and Mrs. Kernodle.

MRS. W. A. HARPER,
Chairman on Organization.

Elon College, N. C.

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CHRISTIAN ENDEAVOR WAR WORK

Twenty-one societies in Essex County, N. J., have sent ninety-one members to the colors.

One society in San Diego, Cal., maintains nicely furnished club rooms in the basement of the church, where soldiers are served with food on Sundays.

Mr. Poling writes from France that he is meeting Endeavorers everywhere among the soldiers. Every other Y. M. C. A., secretary seems to be a former Endeavorer.

The young American aviator who recently won a spectacular victory in an air battle above Saarburg is a Missouri Endeavorer, from West Plains. He has been in the work since he joined the Junior society, not so very many years ago.

The Baltimore, Md., chapter of the Red Cross offered the Endeavorers of the city fifty per cent in merchandise for every new member of the Red Cross they enrolled at $1 each. The Endeavorers enrolled 816 members and got material worth $408, which will keep them knitting for some time.

A majority of the eighty-seven young men who have joined the colors from the Central Christian Church, Des Moines, Io., are members of the Christian Endeavor society. The Endeavorers recently presented to the church a service flag with eighty-seven stars. A Christian Endeavor war department keeps in touch with the boys.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our Easter offerings are still coming in nicely and we go up to $1,277.28 in this report. Two more churches got on the banner list this week. Burlington comes in with a check for $26.10 which makes the Easter offering for Burlington church and Sunday school $109.09. Our Burlington people like to give. They are building a beautiful church and feel so proud of the sacrifice made that they want to add to their joy by lending a helping hand to the little orphans.

Then Holy Neck church and Sunday school mailed us a check for $100. Brother B. D. Jones is the superintendent of the Sunday school and he is a great lover of the Orphanage, and has gotten his church and Sunday school very much interested in the work here. I visited his church about a year ago and found the people splendid friends of the Orphanage.

I had hoped to reach the fifteen hundred dollar mark in the Easter offering in this report but did not quite reach it. Neither did we like very much passing our $3,000.00 mile post in the offerings for this year. It would have made us very happy to have passed this mark in this report.

We just lack $722.72 reaching the goal of two thousand dollars for the Easter offerings. We have heard from 57 churches in the Southern Christian Convention.

We are very much in need of several bolts of A A white sheeting to make under garments for the children this summer. If you cannot send us a bolt you can mail to us by parcel post five or ten yards and if enough will do that it will supply our needs in this line. The short lengths will be all right.

REPORT FOR MAY 1, 1918

Amount brought forward		$2,643.13
Sunday School Monthly Offerings		
Eastern North Carolina Conference		
Piney Plains	$ 7.96	
Good Hope	1.44	
Mt. Auburn	6.20	
North Carolina and Virginia Conference		
Union	4.58	
Pleasant Grove	4.00	
Western North Carolina Conference		
Burlington	1.22	
Eastern Virginia Conference		
Dendron, Va.	2.17	
		41.57
Special Offerings		
L. I. Fields, on support of children	20.00	
Little Girls Class, Berea church, Norfolk, Va.	2.00	
Woman's Home and Foreign Mission Board	5.00	
		27.00
Miscellaneous		
Cash for rent	3.00	
Cash for potatoes	4.33	
		7.33
Easter Offerings		
Cypress Chapel, Va., Sunday school	36.29	
Holy Neck church and Sunday school	100.00	
Kite Sunday school, Kite, Ga.	4.54	
Ingram, Va., Christian church	10.00	
Burlington Christian church	26.10	
Fairview Christian church, Adair Co., and The Ladies' Working Band	18.55	
		195.48
Total for the week		$271.38
Grand total		$2,914.51

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Dear Uncle Charley:—Here is my dime for April. I hope the cousins are enjoying good health. I have eighteen pretty biddies five days old. Good-bye with love to the cousins.—*Mills Wellons Staylor, Edenton, N. C.*

I trust your biddies will all live and grow fast. It is interesting to raise little biddies.—*"Uncle Charley."*

—o—

Dear Uncle Charley:—Here is my dime for April. How are all the cousins? I have a garden and have radishes, cabbage, beets, tomatoes, onions, lettuce and have planted some seed today.—*Willie A. Staylor, Edenton, N. C.*

If you tell me of many more good things you have to eat I will be wanting to pay you a visit real soon. I trust you will have great success.—*"Uncle Charley."*

—o—

Dear Uncle Charley:—I will write you to let you know that I have two little sisters in the Orphanage. I am interested in the band of cousins. My sisters' names are Evie and Allie Pierce.—*Pearl Pierce, Suffolk, Va.*

Yes, you can join the band of cousins. Will be glad to have you.—*"Uncle Charley."*

—o—

Dear Uncle Charley:—I am sorry I could not get my letter and dollar in by last Monday but hope it will be in time to do some good. I do hope that every member of the Christian Church will send a dollar each. Enclosed find $2.00, one for myself and one for my husband.—*Mr. and Mrs. W. N. Gunter, Atlanta, Ga., R. 3.*

Your contribution comes in all right any time. We can always find a place to use it. Thank you.

"UNCLE CHARLEY."

AMBULANCE SERVICE

(Janet Allan Bryan)

—o—

Hurry, children, there comes your car," cried Mrs. Benson, tucking the bananas in the picnic basket with one hand and putting Nannie's hat on with the other.

"Whoop! I'll stop her!" shouted Ned, tearing out to the curbstone and signalling the Dellwood car, which came by only once in every thirty minutes. Helter-skelter the six Bensons and three next-door Andersons piled on the car bound for the Dellwood meadow and an all-day frolic. Ellen, the Benson's "big sister," was in charge, and waved a smiling good-by to her mother as they moved off.

My! what a noise they made—and nine of them—as they jolted and slid out to the surburbs. "Ellie, may we climb the trees?" "Ellie, may we paddle in the water?" "Ellie, when can we eat lunch?" and a thousand other questions were fired at "sister." When they got off the car there was quite a distance to walk, and Ned and Willie Anderson took turns carrying the big basket, but when the meadow was reached Ellen turned them loose to play as they liked, while she fixed the lunch.

"No, thank you," she laughed in answer to offers of help, "helpers are tasters, and there wouldn't be any left!"

While she was making the lemonade, an hour later, a sudden scream made her heart leap. "What is it?" she called.

"It's Jack—Jack Anderson," screamed the children from the banks of the little "Del," where they were paddling; "he's cut his foot."

Ellen ran to see, and sure enough, Jack was holding up one foot with the blood streaming from a cut under the big toe.

"I stepped on a sharp something," he quavered, trying hard to cry. Ellen, who knew little about wounds, examined the foot and looked helplessly around. "I'll bind it up with a piece of old napkin," she said, "but I'm afraid you'll have to go home, Jack boy," as the blood continued to spurt out pretty steadily.

A heavy silence fell, then Ned spoke up. "I'll take him, Sis," he said. "I'll put him on the car, at any rate, and he can get out at his own door."

Ellen looked at the group of troubled children, and it did seem a pity to spoil their whole day by taking the party back, and of course she couldn't leave them there, to go home herself with Jack.

"All right, Ned, here's the car fare. Take him to the corner—and here are some sandwiches to eat on the way," thrusting them into the boys' hands, and with an anxious look at the spreading red on Jack's bandaged foot, she sent them off.

Jack had to limp, of course, and progress was slow. Ned finally put his arm under the little boy's shoulders and helped him along, but Jack looked pale and exhausted when they reached the corner, and the blood was beginning to drip through the scrap of linen. They sat down to wait for the Dellwood car, and Ned tried to amuse "the kid" and keep him from being scared about his foot; but as minute after minute went by, even the elder boy's courage began to ooze out.

Finally after half an hour had passed, and still no car, Jack laid his head down on Ned's knee and complained of feeling "queer and shaky." Afraid to go back for Ellen, lest they miss the car, and getting momentarily more unhappy about his little charge, Ned could have shouted with relief when he heard the hum and vibration of the approaching trolley.

"Sit up, Jack," he said cheerfully, "here she comes a buzzing!"

Alas! it proved to be only a long rough "trouble car," sent out by the electric company to mend the break-down on the line. Ned's heart sank—then suddenly he sprang up, and, rushing out into the road, he waved both arms frantically over his head and yelled, "Danger—stop!"

The motorman came to a grinding halt. "See here!" he called angrily, "get away from this track!"

But one of the crew had caught sight of Jack, drooping on the curb, and had jumped off. "What's this?"

"Why, it's Jack Anderson," gasped Ned; "he's hurt pretty bad, and you must take him to 108 Park Street as quick as you can."

"This ain't no ambulance," grumbled the motorman, but in two minutes Jack was lifted on the truck. "You goin,' boy?" demanded the man who had helped him. Ned had hoped he might get back to the lemonade and apple pies under the trees, but one look at Jack's forlorn little face decided him. "Sure," he said heartily, and hopped up beside him.

He was so busy, "jollying" Jack on that queer car ride home that he did not have time to think of all the fun he was missing, and somehow when he got the little boy safely to Mrs. Anderson's he found himself looked on in a new light. The doctor was sent for, and after the foot was safely cleansed and bandaged, he said crisply, "Where's the boy that brought him home?"

"Here, sir," said Ned, hovering on the outskirts of the group.

"Well, young man, you did a good job," said the doctor, putting up his little rolls of cotton and gauze. "How'd you get him in?"

"Trouble car, sir," answered Ned, grinning. "It came along, and nothing else seemed to be running—so I just flagged her down!"

"Hump!" said the doctor, "we'll have to send you to the battle front, young man; they need just such chaps as you, who are not daunted by difficulties and willing to' do their bit' for wounded comrades!"—*Junior Life.*

SUNDAY SCHOOL LESSON—MAY 12

(By G. O. Lankford).

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Jesus Faces The Cross. Mark 10:32-45

Golden Text: "He humbled himself and became obedient unto death, even the death of the Cross." Phil. 2:8.

1. **Great Courage.** "They were in the way going up to Jerusalem." (Verse 32). "Behold we go up to Jerusalem." (Verse 33). The going up of Jesus to the City of Jerusalem involved His being delivered into the hands of His enemy who would mock Him, scourge Him, spit upon Him, and kill Him. And Jesus knew that all of this awaited Him, but He had steadfastly set His face in that direction and would not turn back. He was a courageous Christ. No hardship, no inconvenience, no suffering, no wicked mob could turn Him from His course. He courageously faced and endured the cross; to Him it meant suffering and death; to the world, salvation and life eternal.

2. **Great Selfishness.** "Master, we would that thou shouldest do for us whatsoever we shall desire." (Verse 35). "Grant unto us that we may sit, one on thy right hand and the other on thy left hand." (Verse 37). While Jesus was thinking of the cross and of the salvation of the world, two of the disciples were thinking of themselves and were hoping for a high seat in the Kingdom. They were thinking of physical rather than spiritual nearness to Jesus. In Matt. 20:20, we learn that the mother of these disciples was a party to this selfish request, perhaps the instigator of it. These disciples, like many others at the present day, had not died to themselves. They had not learned the truth of "Whosoever saves his life shall lose it; and whosoever loses his life for my sake shall find it." The more fully Christ is permitted to come into the life, the more completely does selfishness go out of the life.

3. **A Searching Question.** "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? Notice the answer: "We can." These disciples had become so intoxicated with their desire for place and position in the Kingdom that they answered without hesitation and without considering what they said, "We can." Jesus was thinking of His cup of sorrow and baptism of death, and of the necessity on man's part of drinking with Him and of entering into His baptism in order to be a real disciple. The answer given was an outspoken evidence of an improper estimate of their ability. They needed to learn that without Christ they could do nothing. This they did learn, and with Jesus as their strength they bore the cup and baptism of Christ. Of the two who heard the searching question of Jesus, one learned through martyrdom and the other through suffering and exile the meaning of their Master's words, and in their hour trial found that His grace did not fail.

4. **The Way to Greatness.** "Whosoever will be great among you shall be your minister; and whosoever of you will be chiefest, shall be servant of all." (Verse 43-44). It has been said that some are born great, some achieve greatness, and others have greatness thrust upon them. Those who are born great and have greatness thrust upon them would form no considerable number of the great, if any at all. The truly great are such because they have learned to achieve. According to Jesus' plan of life, greatness is born of service. With Him a high seat counts for little; high service counts for much. Having a servant is not so important as being a servant. And the kind or character of one's service is not to be overlooked. Not merely service, but service born of love for God and humanity. "Even the Son of man came not to be ministered unto, but to minister, and to give His life a rasom for many." (Verse 45). Jesus served through sacrifice. He never lost sight of the cross. Let every Christian go forth in service under the light that falls from Calvary upon the way. Only in this manner can true greatness in the Kingdom be achieved.

CHRISTIAN ENDEAVOR TOPIC—MAY 12

(By H. S. Hardcastle).

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Christian Endeavor Fellowship. 1 John 1:1-7.

Although we do not know for certain just when John wrote this wonderful epistle, it is generally agreed among Biblical scholars that he wrote it after he wrote his gospel, and when he was an old man. Hence his words should have additional weight, for they represent the thought of a mature mind, and the expression of a rich spiritual life. It might be added that no other man was better qualified to write on Christian fellowship than was John, for it was he, who, more than all the other disciples, seemed to respond more to the spirit of the Master and to enter into that intimate fellowship with Christ which is so essential to Christian growth.

John wrote in a time when there was much doubt as to the reality of the Incarnation. There was a sect which affirmed that the Incarnation was not a reality, but merely an appearance and seemingly. But John had a "know so" religion. He had not only seen and heard Christ, but he had actually touched an handled Him, and there was no doubt in his mind that Christ was the Son of God. And he was ready to bear witness to that fact. And it is thus with every true Christian. He can know Jesus Christ—not by physical contact as did John—by the actual indwelling of Christ in his heart, and like John, he should be willing to bear witness to that fact.

Now John was a little different from the average Christian of today. He had a rich secret. He knew Christ. And he wanted others to share that wonderful secret with him, that they too might have the joy of fellowship with Christ, and to this end he wrote this epistle to his friends. He wanted them to have fellowship with him, but they could not enjoy this fellowship to the fullest until they knew this secret. And it should be so with every true Christian. He carries in his heart the wonderful secret of Jesus and his redeeming love. Can he afford to keep it locked up in his heart, while others are hungering for the message that will transform their lives? Shall he not, like John, share this secret with others?

John said, "and truly our fellowship is with the Father, and with His Son Jesus Christ." It is a wonderful experience to have fellowship with God and Jesus Christ. To have fellowship means to have anything in common with others, to partake off, to share with, and John makes a bold statement when he asserts that he has something in common with God, that he shares with God certain things. But John was right. The Christian does have something in common with God; he loves the same truth; he desires the same things; he engages in the same work; and he partakes, in some respects, of the feelings, the views, the aims, and the joys, which God has. And the fellowship which John had with Jesus is the birthright of every human being. God has so ordained it that by reading His Word, by meditation, by prayer, and especially by service, we too can have that unspeakable fellowship with Him that cleanses our lives, renews our minds, and inspires our souls. Empty indeed is that life which is so absorbed with the affairs of this present world, that it does not take time to cultivate this fellowship with God.

The God which John knew was a God of light. In him was no darkness, no ignorance, no sin, and the man who said that he had fellowship with this kind of a God, and yet walked in ways of darkness was living a life, and was not acting in accordance with the truth. Religion is life, peace, purity, joy, and power, and unless we know from personal experience what it is to walk habitually in the light, to have the comforts of religion, and to experience in our own souls the influences which make the heart pure, we can have no true religion. "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness.

—:o:—

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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OBITUARIES

LADD

Mr. L. C. Ladd died at his home on Eva street, April 2, 1918, and the writer conducted the funeral services from the home the following day. The interment was made in the city cemetery. May God abundantly bless the loved ones.

R. F. BROWN.

—:o:—

NIFANG

Paul Edwin Nifang was born July 30, 1917, and died April 22, 1918. The writer conducted the funeral services from the home. We committed his little body to the ground in the city cemetery in the sure and certain hope of a glorious resurrection unto eternal life. In this hope we would ask the heavy hearts to live.

R. F. BROWN.

—:o:—

DOWDY

Mrs. Mary Dowdy was called from labor to reward April 18, 1918. She lived to the ripe old age of 87. For seventeen years she was a member of the Christian Church. The writer conducted the funeral services from the home of her daughter with whom she lived on Markham street. The interment was made in the family burying ground in the country. May God bless the loved ones in their loss.

R. F. BROWN.

—:o:—

WHITESELL

W. W. Whitesell died at the home of his nephew, Walter Moser, near Burlington, N. C., April 19, 1918 in the eighty-sixth year of his age. He was a veteran of the Civil War. He volunteered April 20, 1861 in Co. H. 5th N. C. Infantry of volunteers. John R. Stockard, Captain, left Graham station May 3 and went through the whole war except when wounded at South Mountain, Pa., taken a prisoner afterwards patroled, came home and recovered and remained in service until the surrender at Appamattox. He was a faithful soldier and has been a true and loyal citizen to the end of his life. Two brothers and one sister survive him. He was a member of New Providence Christian church where his funeral and interment took place, conducted by the writer. He died trusting in Jesus.

J. W. HOLT.

—:o:—

WELCH

Little John Wesley, son of Mr. and Mrs. Perry Welch of Seagrove, N. C., was born January 24, 1916, died April 1, 1918, aged 2 years, 2 months and 7 days. He was the only child of the home, having been preceded by his little brother by about six months. May the Lord comfort their parents and friends. Burial at Pisgah by the writer.

T. J. GREEN.

ELON HONOR ROLL

We print herewith the names of the men and women, who were former students of Elon and are now with the Colors. If any reader knows any name that should be added to this list, please report it at once, or if any name is included in error, kindly notify us of that fact too. The College is proud thus to give of its sons and daughters on behalf of the world's freedom and safety.

The glorious roll, 351 in number, here follows:

J. L. Abbott	J. R. Adams
J. T. Allen	W. G. Allen
F. H. Anderson	W. L. Anderson
H. E. Atkinson	S. M. Atkinson
A. W. Bailey	J. M. Bain
M. R. Bain	J. S. Ball
Andrew Ballance	F. D. Ballard
E. C. Banks	K. M. Banks
J. T. Banks	C. B. Barksdale
O. M. Barnes	J. Willis Barney
F. H. Battle	Claud Beal
E. C. Beale	H. W. Beale
W. E. Beale	W. F. Beale
W. L. Beale, Jr.	W. H. Beard
Lawrence Berrier, Jr.	C. W. Beasley
A. B. Bissett	C. E. Black
N. W. Black	T. L. Bobbitt
T. V. Bobbitt	J. C. Bolton
W. G. Boone	J. H. R. Boothe
J. W. Boring, Jr.	L. B. Borneman
Miss Alma L. Bowden	J. W. Bracken
C. H. Bradford	R. T. Bradford
R. T. Brett	J. O. Brinkley
W. A. Brinkley	W. Vasco Brown
P. E. Bruce	S. B. Burrus
George Byrd	L. P. Byrd
Lloyd Cagle	J. R. Callum
R. A. Campbell	Amos J. Carr
T. E. Carr	L. R. Cates
J. F. Cheek	T. S. Cheek
H. P. Cline, Jr.	R. P. Coble
S. G. Coble	D. S. Coletrane
V. H. Coletrane	C. C. Cook
E. M. Cook	G. J. Costen
E. F. Cotten	R. D. Coulter
Newman Cox	P. B. Crabtree
W. H. Darden	J. Miller Davidson
J. H. Davis	Merrill Dillon
Zeno Dixon	F. S. Drake
F. M. Dunaphant	F. C. Duncan
W. G. Dunn	O. V. Eason
W. W. Elder	A. R. Eley
J. F. Eley	F. P. Eley
W. T. Elliott	L. B. Eure
W. J. Evans	L. B. Falls
G. G. Farmer	J. P. Farmer
G. W. Faucette	Foster D. Finch
G. L. Fitzpatrick	J. Holt Fleming
H. T. Floyd	D. R. Fonville
Fred W. Ford	R. T. Franks
W. B. Fuller	L. L. Gardner
W. H. Garrison	R. H. Gillespie
B. W. Godwin	W. H. Godwin
W. H. Godwin, Jr.	J. L. Graham
W. H. Gray	J. A. Greene
W. H. Griffin	S. H. Grimes
Jas. L. Hales	Arnold C. Hall
E. L. Hall, Jr.	R. H. Hancock
W. L. Hardister	E. M. Harrell
S. C. Harrell	Basil Harris
H. H. Harris	C. A. Harrison
G. H. Harrison	T. P. Harwood
E. B. Hatch	David E. Hawkins
V. P. Heatwole	J. T. Hill
S. H. Hobbs, Jr.	C. E. Holland
C. Elbert Holland	L. E. Holland
L. P. Holand	W. L. Holleman
R. M. Homewood	C. E. Hornaday
J. H. Horne	H. O. Horne
W. M. Horner	W. F. Howell
W. N. Huff	J. H. Hurdle
D. A. Hurley	V. S. Hurley
E. T. Hutchins	L. C. Hutchison
J. J. Ingle	Mark Ingle
H. T. Ireland	L. A. Ireland
S. O. Ireland	G. A. Iseley

L. G. Johnson
Wilbur Jolls
T. Ralph Jones
Y. L. Jorgenson
Jennings Kellum
H. E. Kennedy
R. A. Kennedy
H. L. Klapp
C. C. Koontz
A. C. Lambeth
J. E. Latham, Jr.
James C. Lee
Miss Blanche Leonard
A. Lucuis Lincoln
R. E. Lincoln
J. S. Love
W. D. Loy
H. C. Maness
B. D. Mann, Jr.
J. E. March
D. B. Marks
H. B. Marley
M. B. Massey
R. S. Maynard
A. B. McArtan
Duncan McCormick
W. K. McLean
J. C. Miller
A. D. Milteer, Jr.
E. Lee Moffitt
W. L. Monroe
E. R. Moore
D. M. Morrison
Eugene Morrison, Jr.
R. J. Morton
F. F. Wyrick
G. T. Nelms
J. L. Horfleet
H. S. Nottingham
W. E. Osborne
John C. Paisley
C. H. Palmer
D. F. Parsons
G. A. Patterson
W. E. Patton
E. N. Pearce
W. R. Pearce
Hugh Pinnix
W. H. Pitman
A. A. Prestwood
C. B. Pritchette
V. C. Pritchette
W. C. Purcell
R. S. Rainey
J. F. Raper
Eugene Rector
M. S. Revell
R. W. Richards
F. C. Richardson
A. A. Riddle
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R. L. Rudd
J. J. Savage
E. Q. Seawell
E. E. Sechriest

L. R. Johnson
L. B. Jones
A. M. Jorgenson
G. W. Joyner
E. D. Kendrick
J. T. Kennedy
W. C. King
James Klapp
J. E. Kratzer
J. M. Lasley
James C. Law
R. E. Lee
A. Liggett Lincon
J. S. Lincoln
K. W. Loftin
J. W. Love
C. L. Malone
A. N. Mann
G. C. Mann
L. C. March
W. C. Marks
A. L. Marshbourne
T. M. Maxwell
C. B. McAdams
Z. V. McClure
Warren McCulloch
D. D. Miles
R. N. Miller
E. T. Milteer
H. A. Moffitt
M. R. Montague
Franklin Morrette
F. S. Morrison
L. W. Morton
B. A. Murray
W. C. Nance
J. A. Newman
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W. F. Odom
Kilby Page
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T. B. Parks, Jr.
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S. M. Patton
B. W. Peake
Marvin Peace
J. E. Pearson
K. L. Pinnix
J. R. Pointer
W. G. Pritchard
G. C. Pritchette
E. G. Purcell
E. H. Rainey
C. E. Rankin
B. F. Rascoe
H. M. Redding
B. J. Rhyne
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Luis E. Rivera
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L. H. Rountree
J. W. Saunders
G. G. Sawyer
W. B. Seawell
C. B. Sessoms

R. B. Shands
L. W. Simmons
W. V. Simpson
H. S. Smith
J. Paul Smith
W. M. Smith
E. L. Speight
W. E. Starnes
J. B. Stephenson, Jr.
M. O. Stone
W. P. Strader
J. F. Stutts
R. L. Swain
L. R. Sykes
W. M. Tally
Willie Terrell
P. D. Tillett
W. E. Thomas
Elvin Tuck
L. D. Underwood
J. A. Vaughan
L. W. Vaughan, Jr.
J. A. Vincent
E. J. Walker
G. T. Warren
S. L. Watts
R. M. White
I. B. Whittemore
W. B. Wicker
R. W. Wiggins
J. S. Williams
J. W. Wilson
J. B. Winckler
H. E. Wood
E. C. York
Z. V. Young.

(Added after list made up):

R. Lee Boring
Cornie Iseley
Franklin Morrette

E. A. Shoffner
C. A. Simpson
H. A. Smith
J. P. Smith
R. L. Smith
Henry Southard
W. C. Spruill
J. W. Stephens
L. W. Stiteler
W. A. Strader
J. C. Stuart
J. P. Swain
J. C. Sykes
N. E. Sykes
E. T. Taylor
O. J. Tillett
H. L. Thomas
A. P. Truitt
J. A. Tucker
Holler W. Vaughan
J. E. Vaughan
A. H. Veasey
B. H. Wade
C. L. Warren
J. M. Watson
C. N. White
W. P. Whitted
P. J. Whittemore
W. S. Wicker
W. I. Wilkins
Chapell Wilson
L. L. Wilson
O. P. Winstead
J. A. Woods
J. G. York

Mark Ingle
Geo. A. Iseley
H. W. Walker

A WORD FROM ONE OF THEM

An officer "over there" writes back as follows: "I can conscientiously say that none of us are sorry to be here, for we feel that we are serving a great and righteous cause. We are not downhearted, but feel sure of a great victory in the end, which we believe can't be very far away."

AND THIS WORD FROM SECRETARY McADOO

"We must support our gallant sailors and soldiers. We must make them swift victors in their fight with the Kaiser. We can do it, if we at home do our duty with the same quality of patriotism that animates our men in the trenches. The least duty we can perform—and we should be eager and happy to perform it—is to lend our money, every available dollar we have and can save, to our Government in order that our gallant sons may be supplied with all they need to save America. No true patriot will fail to buy United States Liberty Bonds."

—Elon College News Bulletin.

1918		MAY				1918
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19	20	21	22	23	24	25
26	27	28	29	30	31	

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GOD GUARD YOU

O little head, which used to rest
So snug and warm upon my breast!
To-night you are, by war's stern chance,
Pillowed afar—somewhere in France.

O little boy, who used to be
By night and day so close to me!
Those tiny feet for me adance,
Are marching now—somewhere in France.

There's nothing left me but the prayer,
So often whispered in your ear;
I breathe it now, and hope perchance
'Twill answered be—somewhere in France.

Janie S. Heyward, in Munsey's Magazine.

Volume LXX WEDNESDAY, MAY 8, 1918 Number 19

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

MEETING OF THE SOUTHERN CHRISTIAN CONVENTION

—o—

First Session—Tuesday Night

The twenty-third biennial session of the Southern Christian Convention met in the Christian church, Franklin, Virginia, Tuesday night, April 30. Rev. P. H. Fleming, D. D., pastor the First Christian church, Greensboro, North Carolina, conducted the devotional part of the initial session. Rev. Chas. H. Rowland, D. D., pastor of Franklin, Virginia, Christian Church, made the address that gave delegates, visitors and friends a welcome to the Convention and to the city of Franklin. Rev. J. O. Atkinson, Field Secretary for Missions, responded on behalf of the Convention. These two addresses rang with genuine fellowship, a fellowship typical of that which prevailed throughout the session.

Rev. W. W. Staley, D. D., pastor of the Suffolk Christian church and president of the Convention, delivered the annual address. "The Claims of the Kingdom," was the topic chosen. The address is printed in full in this issue of THE SUN and we need not make comment. Read it—you will find it worth while.

Second Session—Wednesday Morning

Dr. W. C. Wicker, Convention Treasurer, made his report. The Executive Committee also reported. Dr. W. P. Lawrence presented the report for the Board of Education.

The report was a lengthy one and provoked prolonged discussion. It provided for a campaign for $125,000 for Elon College and for the immediate addition of an extra teacher of theology in that institution of the Church.

Speaking of the cause of Christian education as such, the report said:

"Never has Christian education had such justification, not to say vindication, as in these crucial days. The folly, nay the stupidity, of education without spirituality is the plain teaching of the world war. The Imperial German government fostered education. Its universities were the common resort of the scholars of mankind, but it was an education without conscience which they imparted, and today we behold the tragic spectacle of a world in grief and desolation because the Christian life of a great and talented people did not keep pace with intellectual progress.

"In spite of the handicaps of the war, by the loyal co-operation of our people and particularly of our ministry and of her alumni and students Elon has during 1917-18 been able to maintain the maximum enrollment of 400 students, a maximum adopted by her board of trustees four years ago. But obviously the attendance has not been so regular as in former years. Almost every week during the year one or more young men unable longer to delay answered the call of the nation.

Deficit in the General Fund

"For the first time in many years the college finds itself face to face with a deficit in its current expenses, or general funds account. Elon is not exceptional in this matter. All institutions are facing deficits, even the strongest in numbers and endowment. Yale, for instance, with $30,000,000 endowment and 5,000 students, announces a deficit for the calendar year 1917 of $259,000 and says, "expenses have been cut to the bone" to hold it even so low. At Elon the loss of tuition income, the increased cost of every item of living in the boarding department and of maintenance, the very greatly increased price of coal for the power plant, all due to the war, entailed a deficit for 1916-17 of $4,360.77. The figures for 1917-18 are not available as yet, but they can hardly reveal a less deficit than that of last year. We have only one source of relief from this condition, and that is the generosity of our people. The Convention is asked to urge our people to come to the rescue of the college in this time of dire need."

Pending the discussion of the report, a powerful address was delivered on "Christian Education," by Dr. N. G. Newman, college pastor at Elon College.

President Harper, of Elon College, discussed the "Problem of Kingdom Leadership." He showed that these leaders, both laymen and ministers can be had in no places so well as the Church colleges.

President Harper brought a message from the recent Christian-Disciples meeting in Norfolk, Va. Dr. Geo. A. Miller, Washington, D. D., who was to bring a message from the Disciples, was detained in Norfolk, having missed connections, and owing to an engagement at home for the next day, had to abandon the further journey of his trip.

Rev. W. H. Denison, D. D., Superintendent of the Forward Movement of the Church, outlined the work undertaken. He enters fully upon the work June 1.

Third Session—Wednesday Afternoon

Two reports on Publications were presented at the beginning of the session Wednesday afternoon. THE SUN'S Editor presented his report as Editor and Publishing Agent. Rev. A. W. Andes, Harrisonburg, Va., read the report of the Board of Publication. The report presented by the Editor and Publishing Agent showed an increase in the subscriptions to THE CHRISTIAN SUN and reviewed the work done during the biennium. The report presented by the Board recommended that the long and continued custom of paying THE SUN'S Editor as a salary what he could make out of the office, be discontinued and that he receive for his ser-

vices 25 per cent of the gross income on THE SUN and 25 per cent of the net income on his earnings as Publishing Agent. The report was adopted. If the remaining 75 per cent does not meet the expense of issuing THE SUN, the Christian Annual, and maintain the office, the Convention will meet the deficit. THE SUN'S Editor was re-elected for another term.

Fourth Session—Wednesday Night

Rev. E. K. McCord, Sendai, Japan, preached to great acceptance Wednesday night. At the close of the sermon the Lord's Supper was administered.

Fifth Session—Thursday Morning

The Home and Foreign Mission Boards reported Thursday morning. These two Boards are to be merged and in the future to be known as the "Mission Board of the Southern Christian Convention." The Board will do the same work as before, but instead of having two Boards, one Board will do the work. The new Board, however, will have ten members instead of five, and in the meantime will keep the work and funds of the Home and Foreign work separated.

The Field Secretary reported that $76,350.00 of the one hundred thousand dollar fund had been raised. He also reported about five thousand dollars additional that had come in since his report was made out.

Able addresses were delivered by members of the Convention concerning the work of the Church in mission fields.

Sixth Session—Thursday Afternoon

Thursday afternoon several miscellaneous matters had attention. Rev. E. K. McCord, missionary to Japan, spoke on "Jesus Recreating Japan." Miss Olive Williams, missionary to Porto Rico, spoke on "Our Duty to Porto Rico." Mrs. C. H. Rowland, President of the Woman's Board of the Convention, made her report which showed great progress in the work done by the Woman's Board and all its auxiliaries.

Seventh Session—Thursday Night

Dr. W. C. Wicker presented the report from the Young People's Board. The report recommended that the Young People's General Convention be discontinued and that a Board of Religious Education be formed to take its place. The new Board will classify its work and have under its control the Sunday school, work of the Christian Endeavor Societies and such other auxiliary work of the Church as the Board may deem best and necessary.

Superintendent Chas. D. Johnston, of the Christian Orphanage, presented the claims of that institution and needs of its inmates. His address was well taken and received with confidence and co-operative interest. At the close of Brother Johnston's address, Hon. E. Frank Story, a leading attorney in the city of Franklin, was introduced because of his abiding interest in the life of the orphan child. Brother Story was once a member of the State Orphanage Board of his church (Methodist). He spoke with feeling and tenderness. He and Brother L. R. Jones, a member of the Franklin church, challenged the Convention for a free-will offering by starting it at $100.00. The offering amounted to $1,200.00. This generous thing so nobly done by friends and members of the Convention, brings the Orphanage debt down to about one thousand dollars. The whole denomination should rejoice—and it does.

Friday's Session

We were not able to be present the last day and can not write definitely as to what took place. Delegates to the American Christian Convention were elected, special committees reported, the Chautauqua was discussed, officers installed and miscellaneous transacted.

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SPECIAL NOTE

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We feel that the foregoing is only a brief of what took place at the Convention. We were unable to be present during all the discussions, and even if we could have been, no one can picture with the pen the greatness, the fellowship and forward spirit that prevailed. Where we have failed to report it has been due to the lack of knowledge of what happened or an oversight.

———:o:———

CONVENTION NOTES

—o—

The Entertainment Committee left nothing undone. Fine, fine!

o——o

Dr. J. P. Barrett, Dr. M. T. Morrill, Rev. O. S. Thomas, Rev. C. C. Ryan, Rev. P. S. Sailer, Mr. Netum Rathbun, and perhaps others of the American Christian Convention, were there.

o——o

Rev. H. W. Elder, Rev. P. L. Duke, Brother J. F. Hill, Brother T. J. Holland, and Brother E. E. Hill, Jr., and wife were representatives from the work in the far South.

o——o

We did not hear Mr. Bullock's address, but heard favorable comment on it.

o——o

The ladies held their meetings separate from the regular Convention. Some one will report the proceedings of their work.

o——o

Secretary Johnson is always on hand. He knows his job.

o——o

Dr. W. D. Harward made a fine address on tithing. Dr. Harper brought a plain and practical message on church finance.

o——o

Rev. J. E. Samuels, representing the Afro-Christian Convention, brought fraternal greeting from that body.

o——o

Of course, "Uncle" Wellons was there, and in fine spirits too. He addressed the Convention.

o——o

This is all the space that we have. Let others write of the Convention. THE SUN shall welcome such.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

—o—

What It Is

(Rev. O. W. Powers)

The Federal Council of the Churches of Christ in America is an organization representing their Protestant denominations, united for fellowship and Christian service. It consists of about four hundred members, chosen by the denominations as their official representatives. It is thus more than a voluntary fellowship, or interdenominational organization, for these members are authorized to voice the sentiments of the bodies they represent on matters of common interest, and to make plans for carrying forward co-operative measures for the advancement of the Kingdom.

The Council, however, has no power to formulate a common creed, or a form of government or order of worship. And no decision or utterance of the Council is binding upon the constituent bodies until by specific action they have made such decision or utterance their own. Thus the autonomy and independence of each denomination is carefully preserved. It does not attempt to do the work of the denominations, or to create new agencies for denominational tasks; but its functions are limited to providing means for accomplishing tasks that must be undertaken in common, if done at all.

The plan of union was adopted at the conference on Interchurch Federation, which met in New York City, in 1905. The Council was formally organized in Philadelphia, in 1908. It meets every four years, holding its session of 1912 in Chicago, and of 1916, in St. Louis. It held a special session in Washington, in May, 1917. An Executive Committee of ninety members cares for the interests of the Council between quadrennial sessions, meeting annually or oftener as required, while a smaller "Administrative Committee," meeting monthly, is available for counsel and for direction of the executive officers.

The Council maintains offices at 105 East 22nd Street, New York, under the direction of its General Secretary, Rev. Charles S. Macfarland, Ph. D. It has a branch office in Washington, D. C. There a number of Associate and Assistant Secretaries and a large office staff, commissions, and standing committees, some of them with salaried directors, and all of them commanding the services of a large number of voluntary workers, look after special interests, among which are The Promotion of State and Local Federations, Christian Education, Evangelism, Social Service, Temperance, Rural Life, International Justice and Good Will, Oriental Relations, Foreign Missions, Home Missions, and Family Life. A special "War Work Committee" has been constituted to meet the emergencies arising from our entrance into the world war. The flexibility of the organization of the Council makes it possible to respond to new demands as they develop.

The influence of the Council is constantly widening, and its importance as an exponent of the highest ideals and purposes of the churches united through it, increase year by year.

The Reason For It

(Rev. Martyn Summerbell)

The Federal Council of the Churches has grown out of the necessities of our modern life. When this continent was in process of settlement, individualism was natural and common in all phases of our life.

But as the social organism became more complex we have found it imperative to work more together, if we would secure results that compare with the effort employed. To go forward alone is to waste both energy and resources. All business is finding the truth of this statement, and everywhere we see combination and organization. If we are to win the war, even the railroads must come under a single management and all resources be unified for the single end.

In our religious life there has been too much overlapping of effort and too much loss by reason of cross purposes. Much of this the Federal Council can correct, not by harming our existing denominational agencies, but by bringing them into single line with a united drive upon the forces of supersitition and sin.

It is in union that we find strength. This has been our doctrine always. Now that the Council opens the way of union of effort, our people owe it to themselves and to the cause they cherish to stand with the Council with all their strength.

* * *

Its Field of Service

(Rev. W. W. Staley)

1. It serves the denominations through commissions that make more thorough investigation of Kingdom problems than any one denomination could, because all denominations are open to such investigations and co-operate in the work.

2. It serves the denominations as a clearing house for all doctrines, institutions, methods of work, with their relations to the great world-demand for evangelization and missions.

3. It lowers the walls of separation between denominations and realizes unity in a new light for practical community and national welfare work.

4. It extends help to armies, navies, foreign countries, war-work, and creates a new sense of world obligation, and a new literature of Christian value for Protestantism. "The field is the world."

5. Its sphere of operation is no less than united Protestantism, and its power for service combines all real Christian agencies. A series of streams may be turned into one channel and the force of all of them operate through one factory. The Great Lakes, though separate and distinct water, bearing the burden of great ships, unite in one grand power through the Niagara River. There is their greatest beauty and greatest power; so Protestantism is composed of many denominations, great and small, but they produce their greatest fraternity and power through the Federal Council. This is the Niagara of their outlet, the one body where all creeds and forms mingle in one simple, grand exhibition of Christian efficiency. This unit is the concrete presentation of the unity of Protestantism, and the one-

ness for which Jesus prayed. No denomination is more in harmony with this organization by its history and traditions, than the Christian Church, and it should be counted a privilege by our people to co-operate with this movement by financial and sympathetic support. Every Christian minister should see that his congregation contributes to this great organization; and every congregation will contribute when the pastor makes an appeal.

* * *

Its Spirit And Its Purpose

(Rev. G. A. Conibear)

The spirit of the Council is Christian and its purpose is to do the work that our own Church set out to do. It is the spirit that puts Christ first. The Council recognizes that back of all the denominational devotion of the various churches there is fundamentally this loyalty to Christ and it assumes that all who love Him would be glad to learn how they may best serve Him in bringing in the Kingdom of God. Perhaps the primary purpose of the Council was for the sake of acquaintance and fellowship. And along with this there was the desire to confess and express to a questioning world the unity of Christian faith and Christian believers.

But practically and ultimately the purpose of the Council is to develop ways of service in which the churches may work together for the glory of their common Lord and the good of humanity.

It is not so much to thwart denominational aspirations as it is to express opportunities where all may co-operate in achieving results tht will gratify and gladden all. Not uniformity of pattern but co-operation in service. Not monopoly of power, but co-ordination of effort. Not authority and lordship, but brotherhood.

Thus the work of the Council particularly appeals to us as a people. The breadth of fellowship, the parity of believers, the unity of spirit, the loyalty to Christ, the emphasis on character and service, and the large vision and magnificent endeavor, these are the things for which we have hoped and prayer and toiled.

* * *

Co-Operating In The Kingdom of God

(Rev. John MacCalman)

This topic might as well read, "Why all included in the Council of the Churches of Christ in America are working together." The name, "The Churches of Christ," contains the reason for the co-operation. The other part, "The Federal Council," implies, in part at least, a diversity of purpose, and takes for granted that each separate body represented in "The Council" is doing something for God which would otherwise be left undone.

As Jesus is Lord of all the churches, the work of each Church is for Him, and is satisfactory to Him only as it fulfills the purpose for which He has called it. It is therefore the privilege of each and every Church to work together with Jesus Christ. As He is working in each of the other churches, by the working together of all, each is assured that its own work for Christ cannot fail, as each of the others is doing the part assigned to it.

For the fulfilling of His will toward all men, He has given in His churches great diversity of views, so that the whole sweep of His thought for the world shall be included. For the carrying out of these views He has given a great variety of gifts. The working out of these diversities, each necessary, is possible only by conference and comparison of plans, so that there shall be no reduplicating, and no shortage of any one necessary part in His work. Thus one perfect whole can be provided for His work.

As His Spirit fills all, and guides all the churches, each shall delight in supplying anything lacking in others, as well as in receiving from others that which itself lacks, as all is for the Lord, and each only a part which, without the co-operation of the whole, may be needless or superfluous.

* * *

The Ultimate Union of All The Followers of Christ

(Rev. H. Peters)

The present movement toward unity is one of the most hopeful features of our modern Christian world. After centuries of bickerings and division over things which never could be of first importance, we are beginning to sense the matters of real value, those on which the moral and spiritual destinies of making depend.

Whatever may be true of the past, the world now wants Christ in living form—the actual Son of God brought into touch with actual human life, that He may save it from its sins. Too long have we held this in theory while we nursed our favorite dogma and looked askance at any proposal for union which seemed to menace our denominational prestige. Now it is being borne in on the Church of Christ with terrible reality that it cannot answer the cry of the bleeding world with a factional sectarian voice; that one must be master, even Christ, and all the rest, of whatever name or order, brethren. Nor will it do to say that since we can't all think alike, rival sects are necessary. This sounds well, but it is not true. Every interdenominational convention disproves it. A divided Church is as impotent as a divided army. If with such an instrument God could not save the world from the present war, much less will it avail to save it from spiritual death.

Jesus pled with divine solicitude that His disciples might be one in purpose and action, that the world might believe that God had sent Him. This is His will now. The great world, with opportunities that no man can measure or number, is asking for a Church with united heart, and treasury, and service. The voice with which it speaks is not its own, it is the voice of God. Ultimately, when Christians learn to live closer to their Master, the folly of division will give place to the wisdom of union.

We of the "Christians" should rejoice in the present signs that the day of union is approaching, and give our hearty sympathy and co-operation to every agency which seeks to help forward this glorious consummation.

Why Should The Christian Church Co-Operate With It

(Rev. F. G. Coffin)

One of the fundamental principles woven through the convictions of the Christian Church is the union of the followers of Christ. We have flung this declaration to the world and contended for its universal application upon a basis broad enough for the admission of all Christian believers into a common fellowship. We have often indulged, spoken, and printed laments at the tardiness of churches in arriving at this ideal. It would now be consistent, if not positively hypocritical, for us to withhold co-operation from any organizatin whose spirit and tendency is toward the goal of our history-long declarations. There is no organization today placing such effective and extended emphasis upon the practice of Christian unity as the Federal Council of the Churches of Christ in America. One cannot sit in a gathering of the Council without realizing that new and needed impulses are stirring the Church of Christ. Unity is now arriving at more than a paper propaganda. What has always been theorized and more recently vitualized is now through this organization being realized.

The Council stresses the vital things of a common Christianity, abridging the liberties of none in matters of theological opinion. The evil of the past has not been that men held differing religious opinions, personal honesty and self-loyalty made this divergence necessary. They sinned in that they magnified their small differences and ignored their great unities. The return movement has set in and the Federal Council is its greatest exponent.

We may often find ourselves wanting in the fullest sympathy because movements which we are solicited to endorse do not come fully and immediately to the ideal which we have set for them. Institutions *grow* into the outlines of ideals, there is no other safe way of coming to them. Growth processes cannot be forced; their naturalness must be respected. If we can be certain that the development is in the right direction, Christian courtesy should make us exercise great patience with slow processes.

The spirit and ideal of the Federal Council of Churches is in perfect comport with the declarations of the Christian Church. With its vast force of 140,000 churches, numbering 18,000,000 members, it becomes the most effective agency today for doing what the Christian Church has always longed to see done. At the same time it recognizes the rights and privileges of the smaller, as well as the larger, in its constituent bodies. Among all of its communicant organizations it is doubtful if any one of them has as many logical reasons for loyalty and co-operation as the Christian Church. Our unities with the Council are many and our differences are few. If we have a conviction that our mission to our time has aught to do with effecting the unity of the people of God, we can more properly function in bringing this about through the channels of the Federal Council than by any denominationally originated processes which we may launch.

An Illustration of Its Constructive Work

(Prof. W. A. Harper)

The Federal Council of Churches has justified itself by its splendid handling of the chaplaincy situation during the war.

It was before the present holocaust broke on us a matter of common knowledge, as also of common regret, that the Roman Catholics had the advantage of the Protestants in securing chaplaincies. They could act as a unit: we were seemingly hopelessly divided. The Federal Council secured from the Navy and War Departments the right to speak for the Protestants and a percentage for future appointments was agreed on tentatively, the Catholics being allowed about one-third. A careful study is now on which may reduce even this total for them.

But this is but the beginning. The law provided a chaplain for a regiment of 1,200 men. The regiment has been increased to 3,600 and the War Department planned to have just one chaplain for each regiment. The Federal Council went to work and now the law provides one chaplain for every 1,200 men.

Further, a School for Chaplains has been provided at Fortress Monroe, where new appointees are given a month of intensive training especially designed to fit them for their work.

Still further, the Federal Council intends to see to it that religion is given equal recognition with medicine, dentistry, and horse-doctoring. This is to say, the fight is on to open the way for chaplains to rank as Colonel, while now Major is the highest rank open to them. The Church of Christ is thus to come into her own, and all because a united Protestantism had a voice of authority in its Federal Council.

And our place in all this? We are expected to furnish one per cent of all chaplains, Army and Navy, as a minimum and as many more as we have men of real ability who are willing to offer themselves in freedom's cause. And remember, the Christians had not a single chaplain in either Army or Navy till the Federal Council claimed for us our birthright. We now have two in each, and are requested to furnish one more for the Navy and five more for the Army. Let those interested address Rev. J. F. Burnett, Rev. Omer S. Thomas, or W. A. Harper, the Chaplain Committee of The American Christian Convention, with whom the Federal Council treats.

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"The Pastor's Duty And Responsibility"

(Rev. C. G. Nelson)

Every good method and holy teaching concerning the "Kingdom of God," that has been given to men and women when they have met together in conference, convention, or Federal Council, finally came back to the pastor and his church for practical use. The pastor is the logical channel through which the blessing must pass to reach the membership and make them rejoice. If the pastor then is indifferent and does not inform his people, how sad is the situation! Yes, it is a special duty of the nearly one thousand pastors of the Christ-

ian denomination to read this "Pamphlet" and such other literature as they may have, that they may be properly informed concerning the work of "The Federal Council of the Churches of Christ." It is the duty of every pastor who has been called according to God's Word to be a leader and a teacher. The people do and have a right to look to their pastor as a preacher of righteousness and the one who is endeavoring to lead them in the very best way of doing the Master's work.

We, as pastors, are largely responsible for the work being done or left undone. There is no organization that can do much in the Master's Vineyard unless the pastors are responsive to its urgent calls. It seems that God would not deal lightly with a man whom He has honored as pastor, when he carelessly turns aside information which his people need. Then, let us not permit the Lord's work to stop and die at our door. The American Christian Convention believes we need the fellowship and association of the Federal Council. Therefore, every pastor in the Christian Church is responsible for his people being informed of the splendid work of the Council, and raising one dollar per year to retain our membership. It is true, the congregation may refuse to work, but that places the responsibility on them. When people see that their pastor is consciously shouldering a responsibility and endeavoring to do his duty, it will cause them to think with him. God will reveal in due time to a zealous pastor and church what ought to be done.

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The Christian Churches Obligation And Privilege

(Rev. W. H. Denison)

It is a great privilege and a real obligation for each Christian and church to make their Christianity count for the most possible. Through the Federal Council of Churches you and your church have a multiplied power that you can never have done, "when five of you shall chase an hundred," but "an hundred of you shall put ten thousand to flight."

The Christian Church has stood for Christian Unity from the first and in the Federal Council we have the privilege of expressing that unity in a larger degree than ever. We should enter into this co-operation whole-heartedly, both with spirit and with finances.

The next ten or fifteen years will see the greatest demand for unity, cooperation, comity, and we need to make a definite contribution to this imperative demand to meet the spiritual and moral issues of the new world order resulting from the war.

It is our privilege to help answer the prayer of our Lord "that they all may be one;" it is also our chance to make our Church a definite factor in state, national, and international affairs, before Congresses, Legislatures, Parliaments, and Throne rooms.

The privilege is ours and responsibility comes with the privilege.

Compiled by J. F. Burnett, Dayton, Ohio, Secretary American Christian Convention, to whom you should send for copies for free distribution in your congregation.

THE CLAIMS OF THE KINGDOM

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(Address delivered at the Southern Christian Convention by Rev. W. W. Staley, D. D., L. D.)

We are learning in new ways the claims of worldly kingdoms upon the resources of mankind. The cost of war has increased with the progress of civilization. There is no escape from the universal principle that intelligence increases expenditures. God garnished the heavens for the world as man's habitation. His lavish provision for man is one mark of his omniscience. Poverty is no part of the divine purpose. All of His provisions are super-abundant.

Great Britain's national debt at the end of four years, as estimated by Andrew Bonar Law, Chancellor of the Exchequer, will be *forty billions of dollars*. Nations now give billions to meet the needs of warring kingdoms. The largest kingdom of all is the kingdom of God; and it will, finally, embrace all other kingdoms. Its claims, therefore, are the largest of all claims upon mankind.

The war-claims upon the resources of the world are penalties for the neglect of the claims of the Kingdom of God. The criminal burdens of the world are greater than all the benevolences of the world. Ignorance and crime are the greatest burdens on society. "My people are destroyed for lack of knowledge. Sin is a reproach to any people." Sin is the most expensive thing in the world. It cost the life of the Son of God; and it has cost the life of many millions since the tragedy of Calvary. Blood runs in rivers to pay the penalty for sin and the evils among nations. The present war is not only hemispheric in its penalty, but cosmopolitan in its toll upon natural and human resources.

The claims of the Kingdom of God are just as binding upon man as the claims of any human government; and, in saying this, I may name five of these claims for the consideration of this Convention:

1. The Claim on Men

All men. The claims of the Kingdom are not confined to members of the church; otherwise obligation would be self-imposed; but volunteers and drafted men are under the same obligation to government. That old fallacy and excuse that "I am not a member of the church" must be banished from human society, and men must recognize their obligation to God. Among the Israelites all paid tithes, all went to worship, and all went to war. God commandeth all men everywhere to repent. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. God loved and does love the world. God has claims upon all men by creation, preservation, and redemption. More than this, the Kingdom has claims upon all men who have identified themselves by choice with His church. Every little stream helps to pour the great river into the ocean, and every faithful Christian helps to send the gospel to the ends of the earth. Leaders are supported and made effective by the unnamed men who pray and labor in the vineyard, as every little child who buys a Thrift Stamp helps to fire the

big gun in Flanders, so every Christian who contributes to the Kingdom helps to save the world. Man-power is the first requisite in the Kingdom. That was the first step Jesus took in founding His Kingdom. He chose twelve men; and Paul exhorted the Corinthians to quit themselves like men. The manhood of the world is the Kingdom's first claim.

2. The Claim on Time

Not on all time, but on one-seventh of time. All time is God's gift, but He reserves only one-seventh for Himself. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord they God." "Remember the Sabbath day to keep it holy." Keep the *day* holy—not simply yourself. Keep the day holy as you keep the city sanitary or the State dry. It takes all men to keep the State dry. Society has a right to compel all men to keep the Sabbath holy. That is God's time, and the Kingdom claims it as essential to its continuance. That time must be employed in the interest of God's Kingdom and the spiritual welfare of mankind. There is hardly any trust so much abused as the Lord's day. The alotted years of man's life give ten years of Sundays; and some people waste most of those years. This is a great loss to the Kingdom and a gross injustice to God and humanity.

3. The Claim on Money

Money is the concrete representative of exchange values. It is the product of man and God in co-operation, and a part of it is His; and He requires a part of it for His Kingdom. One-tenth is considered the minimum claim for the Kingdom. All money is based upon human labor on natural resources. God and man work together in making money and God is entitled to His share; not only from Christians, but from all men. Government has a claim upon all money, not simply upon the money of the best citizens. Tax is a just claim of the State and is exacted from all men; the Kingdom of God is entitled to a part of all money, and the man who withholds it is robbing God. Men often complain at the dishonesty of church members; the man outside is under obligation to pay his part to the Kingdom. The man who cultivates God's land, cuts His trees, catches His fish, or mines His coal, owes Him rent. If he uses the property of another man, he pays rent or interest; and he cannot withhold from God and remain honest; and a church member even more, because he has consented to the obligations.

4. The Claim on Affection

Nothing comes to its best without love. Love fulfills law. Love is of God. "Thou shalt love the Lord thy God with all thy heart." "Give me thy heart." "Love not the world nor the things that are in the world." The Kingdom claims human affection. The Kingdom rests on love. Lay up treasure in heaven, for where your treasure is there will your heart be also. In this was manifested the love of God that while we were yet sinners, Christ died for us. Sin is God's worst enemy, yet God loves sinners. Hence He exhorts us to love our enemies. But it is easier to love God because He first loved us. Love is the test of character, the proof of allegiance, the badge of Christianity, the soul of religion. The Kingdom has a right to affection and claims that as an essential contribution from men; and man cannot meet his spiritual obligation without giving his heart to God. Patriotism is essential to citizenship. The parades, the assemblages, the rallies, the platform eloquence, the band of music, in these times of war, are employed to stir up patriotism where it exists, and to develop it where it has not been awakened. And in our day patriotism has extended its meaning to the whole world. Love for the Kingdom embraces more than our own church—it embraces Missions and that means the whole world. Love never fails. All failures of the Kingdom proves the absence of love. Learning fails; power fails; organization fails; but love never fails. The Kingdom needs heart. Love is the one thing that makes us like God, for God is love. Love binds the heart to God, the family together, neighbors to each other, and it is the only bond of national good will. Treaties fail, international law is powerless, but love will some day repair all the blight of war.

5. The Claim on Service

This is not what we call religious service or worship, but real work for the Kingdom; and it includes more; it includes all work done in harmony with the Kingdom's interests. From the divine side all things work together for good to them that love God, to them who are the called according to His purpose. On our part we should make all things work together for God and His Kingdom. To serve self and business by wrongdoing and then go out to do service for the King is to make a mock of the Kingdom. Business should be conducted on ethical principles, social life on lines of purity, education on principles of righteousness, recreation and amusements in fields of innocense, making all things serve the Kingdom. Labor, lodges, corporations; printing presses, summer and winter resorts, clubs and functions, are all under obligation to serve the Kingdom; and if all worked together for God as God makes things work together for man, the harmonies of the spheres would be matched by the peace of nations. We have made social service, welfare service, and charity, too much the chief thing in serving God and humanity. The larger service is to make all occupations as well as men serve the Kingdom of God.

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UNSELFISHNESS

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Unselfishness is the only salt that preserves our soundless; unselfishness is the only fire that purifies and refines and betters and makes perfect. We shall be enabled to do so much if only we love. We live by loving; and the more we love, the more we live. And therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master, look at his face, listen to his words, and love will waken, and you will do all things through Christ who strengtheneth you.—*Henry Scott Holland.*

AMELIA

This church was named for Sister Amelia Austin, the wife of the Lamented James Austin, who was Senior Deacon at the time of his death. Brother and Sister Austin were, I believe, charter members and they have been faithful to the church. Even since the death of her husband Sister Austin, though feeble in health, is a regular and most interested attendant at church.

It was at Amelia in November 1914 that the writer filled his first appointment in his first charge. The church is located in a splendid farming section. Unfortunately, however, much of the land is owned by larger owners and rented, making it more difficult for the church than where the citizens own their farms.

The thriving town of Clayton, less than three miles away, figures against the congregation. It is quite an attraction on Saturday and with its strong churches and splendid preaching every Sunday makes it hard for the near by country church with preaching monthly.

Rev. W. G. Clements and Rev. A. T. Banks, former pastors, will agree with me, I am sure, that this is not an easy nor always encouraging place to work, but now it is very encouraging to know that their labor was not in vain. Seed sown by them are now bearing fruit. And these brethren, together with the memory of Rev. J. A. Jones, are held in high esteem.

Since I came here the Saturday congregations have more than doubled. The church has been recovered and painted, inside and out, with many other minor improvements.

A healthy and substantial growth in membership has been made. Workers, public and personal, have been secured and are always ready to do their bit; weekly prayer meeting throughout the year is maintained at church and many family altars have been erected in the homes. An ever-green and ever-growing Sunday school meets promptly on the minute. The Christian Orphanage is regularly and faithfully contributed to. Arthur Smith and Coy Hill have been ordained as deacons. These brethren are good and useful men and will add much strength to the board of deacons. The other members are Edd Smith, Victor Barnes, and Lonie Card. With these five to lead, the church ought to go forward.

Reader, please pray that by the power and for the glory of God we may make this once weak place strong.

J. E. FRANKS.

Cary, N. C.

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SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

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Virginia Beach, July 22-28

Did you read in the Herald of April 18 that Dr. Coffin, Mrs. Bullock, and Missionary McCord would all be at the Chautauqua with their special messages? Here are some more to add to that splendid list:

Rev. George C. Enders, A. M., D. B., D. D.

is the Dean of the Christian Divinity School of Defiance College. He is one of our strong men and we are delighted to have him on the Chautauqua faculty. He will speak each day. He is one of the new ones on the program this year. Dr. Enders is known far and wide among us and his daily Bible message will be worth your attendance at the Chautauqua. He wants to meet the young men who are preparing for the ministry, too. This will be a great opportunity for our ministers.

Mrs. C. H. Rowland

is the President of the Woman's Mission Board of the Southern Christian and of the Eastern Virginia Conference. She will come direct from one of the great summer conferences with a fund of information about all the mission study books for the new year. Here is the chance for all the women workers in the churches and in the conferences to get just the help in a most interesting way that you will need for the work in their missionary societies. It is a rare opportunity and our women should come from every section to hear this mission spirit filled woman.

Rev. O. W. Powers, D. D.

is a specialist on the rural church problems. His service as Home Mission Secretary for years, his work in community surveys, his intimate knowledge of our own rural churches in all sections, his practical experience in rural church work will make him one of the valuable lecturers for this year's session of the Chautauqua. He has been at Chautauqua one year before and gave a course of lectures on Evangelism that has been published in book form and had a wide circulation. Are you a member, worker, officer in a rural church; then here is your chance to get help.

WARREN H. DENISON,

Norfolk, Va. *President*

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We bow to the government of God, but we turn against the despot. No man likes to share in the shipwreck of a vessel in which he has been embarked by violence, and which has been steered contrary to his wish and opinion. And yet such is perpetually the case in life. In the affairs of government we all of us pay for the faults of the few.—*Amiel.*

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"My brother bought a motor here last week," said an angry man to the salesman who stepped up to greet him, "and he said if anything broke, you would supply him with new parts."

"Certainly," said the salesman. "What does he want?"

"He wants two deltoid muscles, a couple of kneecaps, one elbow, and about half a yard of cuticle," said the man, "and he wants them at once."

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To turn the wilderness into springs of water and the desert into a flowing stream is nothing compared with turning the dead, cold, dry heart of man into a mighty wellspring of love springing up unto eternal life.—*Spurgeon.*

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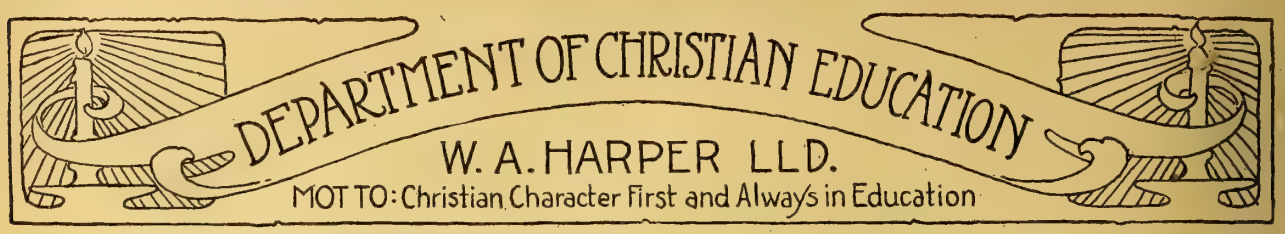
Faith is the golden key that unlocks the doors of heaven.—*D. L. Moody.*



HOLLAND LETTER

The Pressing Needs of Our Elon College—The Needs of The Campus

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A college campus should be beautiful in every respect. Elon campus has the acreage which is covered with trees that are profitable as well as ornamental. Bushels of nuts are picked up by the students yearly and many are the feasts enjoyed in leisure moments. Besides the nut trees there are oaks, maples and shrubbery that adorn parts of the campus. Winding walks and drive ways add much to the natural beauty of the campus. The class of 1916 has under consideration the erection of a memorial arch for the front entrance, heading from the railroad to the Administration building. Blue prints are in the hands of the College for the systematic improvement and beautification of the grounds. These plans were made by an expert landscape gardener, after a careful study of Elon campus. This is the first real step in twenty-six years to make Elon campus what it should be. The College is indebted to Mr. John King, Suffolk, Va., for these prints.

From the above some will think that Elon campus is quite beautiful and all that any one could wish. Not so. The touch of the artist is needed, and money is needed to make possible the ideal of the artist. I doubt if the blue print calls for sand or cinder walk ways. These are all right in dry weather, or at the time you attend the opening in September or the commencement in May but impossible in rain and snow in many places on th campus. Some shrubbery has been planted where the "Planteo" thought it would show up well.

The boundary line is marked by the "To Florida from New York" highway on the North, railroad and public highway on the South, public road on the West and a town street on the East. A trail of cinders marks the entrance to the campus from these roads and street. The drive ways on the campus should be made of gravel. The walk ways should be made of granolithic. Pillars of stone should mark the entrance of the driveways to the campus. Arches of brick or stone should mark the entrance of the walkways. Summer houses of substantial nature should dot the campus in keeping with the blue print. All these and more would give the campus a more attractive and pleasant appearance.

The environment of our College, where 400 students come and will continue to come yearly, should be the kind to inspire. Books alone cannot impart the noblest ideals. The student should have before him examples of beautiy, not only of art and literature but of nature as well. "Nature is the art of God." The student should be lead into friendly communication with nature. Book truths are not sufficient since his heart should be made to throb in sympathy with the beautiful and the good that permeate all life.

The great industries of our country realize the value and real worth and influences brought about by trees, shrubbery, flowers and fountans planted near them. The civic pride of Denver, Colorado has inspired the people to put two million dollars in a picturesque theatre in the heart of its city. This open air civic center needed an ornamental gateway which Mr. J. H. P. Voorhier understood and $113,000 was given by him in the purchase of this gateway.

Beloved reader, does this article, though a feeble attempt, appeal to you? If so, send in your check. Help Elon College to become a greater factor in the development of mind and character.

B. F. Black.

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TEN THINGS FOR YOUR LIFE

—o—

There are ten things for which no one has ever yet been sorry. There are: For doing good to all, for speaking evil of none, for hearing before judging, for thinking before speaking, for holding an angry tongue, for being kind to the distressed, for asking pardons for all wrongs, for being patient towards everybody, for stopping the ears of a tale-bearer, for disbelieving most of the ill reports.—*Exchange.*

———:o:———

REVERENCE FOR THE LAW

(By Abraham Lincoln).

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Speaking on "the Perpetuation of Our Political Institutions," Mr. Lincoln referred to what he called "the growing disposition to substitute the wild and furious passions in lieu of the sober judgment of courts, and the worse than savage mobs for the executive ministers of justice," and then gave voice to the following lofty sentiment:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

THE WAR AND MISSIONARY GIVING

—o—

Many are wondering if we had better not wait till the war is over before pushing our missionary giving. To all interested ones we invite a careful reading of the following from the April *Missionary Review*:

"In connection with the present financial strain and the appeals for money to continue home and foreign missions without retrenchment, it is interesting to study the effect of the Civil War on the giving of American churches. The Presbyterian Church North reported in the five years before the Civil War (1856-1860) 401,000 members, including Old School and New School churches. Their gifts for home missions during that time averaged $1.10 per member and for foreign missions .94 per member; the total average gift per year for home missions was $24,900 and for foreign missions $188,000.

Now notice: during the war years (1861-1865) the membership in these same churches slightly decreased, being 396,800, but at the same time the average gifts per member increased to $1.20 for home missions and $1.18 for foreign missions. The average total gifts were per year $209,000 for home missions and $219,000 for foreign missions.

In the five years following the war (1866-1870) the membership again increased to 420,000, and the average gifts per member also took a decided jump. For home missions they were $1.41 and for foreign missions $1.39 per member. The total gifts averaged $292,600 for home missions and $295,000 for foreign missions.

How is it today, after nearly fifty years of peace? Last year the membership of these Presbyterian churches was 1,604,045, but the average gift per member for home missions had decreased to $1.37 and for foreign missions $1.25 per member. The total gifts last year for home missions were $2,194,000 and for foreign missions $2,055,313. Evidently the members of the Presbyterian churches are not yet giving up to the limit of even their Civil-War ability. Their average incomes have greatly increased in the last fifty years and the call from the mission fields is also louder.

In Canada the churches are showing their consecration and are seeking to entrench and advance rather than to retrench in the missionary campaign. The Missionary Societies reported that in spite of the many calls for contributions to Red Cross, Y. M. C. A., and various relief movements, heavy taxes and the departure of 400,000 wage-earners to the battle front the receipts have been very encouraging.

The Presbyterian Church in Canada reports: "We closed our last year (1916-17) with a better showing than in any previous year. Our receipts, up to the present, are as good as last year."

The Church of England in Canada reports: "The claims of the war, far from causing people to neglect their church responsibilities, have had a reverse result. While enthusiastically and self-sacrificingly supporting worthy special objects in connection with the war, they have maintained their spirit of devotion, service and generosity to all worthy objects connected with the churches."

The receipts for Canadian Methodist missions showed last year an encouraging increase of $32,000 from purely voluntary sources. Take one city as a sample of the spirit of giving. Toronto, a city of 500,000 people raised over $900,000 in a four days' campaign for the British Red Cross. During the same week the Methodist Union launched its annual campaign for nearly $50,000 for city mission work and church extension. While money may have been diverted from missions to other philanthropic movements the Methodist churches of Toronto have contributed more to missionary work than last year. The direct gifts from Methodist churches in Canada for 1916-17 were over $35,000 more than for 1913-14. In the present war the Canadian Methodist Board has adopted the slogan "$1000,000 for Missions." Last year the sum contributed was $690,514. This is an example for other Christians to follow."

———:o:———

SO LOVED THAT HE GAVE

—o—

A story is told of a child in Luther's time who had been taught to think of God only with dread, as of a terrible judge. In her stern home the name of God had been mentioned only to terrify and frighten her. But, one day in her father's printing office she picked up a scrap of paper and found on it the first words of this verse, "God so loved the world that He gave—." The remaining words were torn off, but even in this mere fragment there was a revelation to her. It told her that God loved the world, loved it well enough to give something. What He gave she did not know, but it was a great deal for Him to give anything to it. The new thought brought great joy to her heart. It changed all her conceptions of God. She learned to think of Him as one who loved her, as her friend, ready to give her rich gifts and all goods, and this brightened and transformed her life.—*J. R. Miller, D. D.*

———:o:———

Sacrifice is as old as the human heart, but sacrifice for one's enemy is Christianity's most original contribution.—*Selected.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—The clouds have passed away and the weather looks as though we can soon be planting our crops. It has been so rainy for the past month that it has been impossible for us to do any farm work. We did succeed in getting our Irish potatoes planted and some of our garden made, but have not been able to get any corn planted.

In order to get ready to go to the Southern Christian Convention, this report had to be made out on Monday instead of Friday and not being able to get the letters that will come in this week it makes a small report, but we ought to have a good report next time. In this report we pass the third thousand dollar mile post for this year. That is doing splendidly. It is very encouraging to me. Let us see how quickly we can reach the fourth thousand dollar mile post.

We had hoped to reach the third base in our Easter offering this week and doubtless would have if we could have waited till the last of the week to make out this report. We trust the offerings will be enough next week to run us up to it. This report carries us up to $1,391,00 with quite a number of our churches to hear from yet.

We are very much in need of a piano and I have wondered if we did not have some member in our church who has a piano that they would like to give us or sell us cheap. We want to get our boys and girls interested in singing. We feel that if we had a piano that we could easily do it. If some one has one that they would like to donate or will sell cheap please write me at once.

REPORT FOR MAY 8, 1918

Sunday School Monthly Offerings

Eastern Virginia Conference

Franklin, Va.	$ 5.00
Union (Surry)	1.00
Rosemont	5.00
Isle of Wight	2.25
Antioch	2.00

North Carolina and Virginia Conference

Haw River, N. C.	1.00
Bethlehem	1.00

Virginia Valley Sunday School

Timber Ridge	3.40
	20.65

Easter Offerings

Haw River Sunday school, N. C.	19.25
Franklin Sunday school, Va.	20.00
Rev. W. B. Fuller	3.75
Miss Jessie Fulton, Winston-Salem, N. C.	1.00
Chapel Hill Sunday school	10.00
Rosemont Sunday school	5.00
Amelia Sunday school	35.75
Hartford, Ohio, Christian Church	5.25
Mrs. T. F. Pierce	1.00
Mr. Thurman Pierce	.50
	101.50

Long's Chapel Church

Mr. H. C. King	2.00
Mr. J. Walter Johnston	2.00
Mr. G. T. Hurdle	2.00
Mr. G. L. King	1.00
Mr. J. A. Dickey	1.00
Mr. Chess Roney	1.00
Mr. J. B. Rogers	1.00
Mrs. H. C. King	.25
Mrs. Fitch	.50
Mrs. G. T. Hurdle	50
Mrs. J. Walter Johnston	.50
General Offering	1.68
	13.43

Total for the week 135.58

Grand total $3,050.09

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"The average individual," said a Scotland Yard official, "'can't give a detective simple, plain, straightforward information. Questioned by a detective, he becomes as involved and difficult as the office boy."

—:o:—

A detective asked an office boy if it was Mr. Jones or his partner who reached the office first as a rule.

"'Well,' said the boy, turning very red, 'Mr. Jones at first was always last, but later he began to get earlier, till at last he was first, though before he had always been behind. He soon got later again, though of late he has been sooner, and at last he got behind as before. But I expect he'll be getting earlier soon or or later.'"

—:o:—

Sandy and John were sitting in a car when a pretty girl got in and smiled at the former. He raised his hat.

"Do you know her?" asked the Englishman.

"Oh, yes, very well," the Scot replied.

"Well, shall we go and it over beside her, and then you can introduce me?" asked his companion.

"Wait a bit," returned the canny Scot. "'She hasna paid her fare yet."

—:o:—

A son of Erin once described his first day's shooting in the following way: "The first bird I ever shot was a squirrel, and the first time I hit him I missed him altogether, and the next time I hit him in the same place. After that I took a stone and dropped him from the tree, and he fell into the water and was drowned, and that was the first bird I ever shot!"

SOLDIERS IN FRANCE

—o—

I've been very cross to my mother today;
She sent me to market, I stopped on the way,
For the soldiers were passing to music close by,
And the stripes and the stars they carried them high,
These soldiers in France.

Oh, the flags and the music! My heart gave a thump
While down in my throat there stuck a big lump.
For I longed to be stepping to music that day
And on o'er the ocean to sail on the way
With these soldiers to France.

I got back to mother, so cross and late!
I shocked her I know with my unhappy state,
And all the home errands I called such mean things,
And said that I longed for soldiery wings.
To fly to France.

And mother came to me, when I was in bed,
And each one is burned in by the words that she said,
For she spoke of my father who early and late
Had piled up his honor until he was great,
Without going to France.

And wearing worn garments his honor stuck through
And made all the old things seem comely and new.
And he fought against wrong with all of his might
And helped in his service to win for the right,
But he never saw France.

And then in rapt whisper, "The brave boys will go
Not straight on to glory, but often to woe
And battle is battle, no matter where done
And victory, victory, where'er it is won,
At home, or in France."

—By Mary R. Baldwin, in Christian Intelligencer.

———:o:———

HOW THE BEAN BROTHERS WOKE UP

—o—

"Here are five little Bean Brothers for you," said mother one morning, dropping something into Boykin's hand. "They have been in bathing all night long."

"With their clothes on, too," exclaimed Boykin; "their little white coats are all wrinkled."

"You'd better put them to bed right away," suggested mother. "Here's a flower pot on the sunny window-sill. The fresh soft earth will make a fine bed for the Bean Brothers. And if they have a good nap, who knows what will happen?"

So Boykin put them to bed in the soft brown earth and covered them up snugly. Day after day the Bean Brothers slept soundly, and showed not a single sign of waking up. Then one morning one Bean Brother poked up a tiny bit of slim green back, out from under the bed-clothes, but his head kept safe underneath.

"Come, get up, you sleepyhead," cried Boykin, and, taking hold of Brother Bean's back he pulled him straight out of bed.

"Oh, see," he called to mother. "Bean Brother has a leg, too, a long spindly one."

"Better put him back if you can, and let the others sleep a little longer. It's not time for them to be up yet," mother told him.

Next day, the other Bean Brothers had poked up their little bent backs, too; but Boykin only watched them and sprinkled their bed with fresh water. Day by day the Bean Brothers pushed up their backs higher.

"A funny way to get out of bed," declared Boykin; "they hump themselves up like green caterpillars." Then one day the strongest of the Bean Brothers ventured to pull himself away from the warm bed-clothes, but he could not stand up straight, and drooped his head sleepily.

"Oh, see, mother!" cried Boykin. "Bean Brother has grown out of his old coat and split it in two."

True enough, what Boykin had called Bean Brother's coat before he had tucked him into bed was hanging in two pieces to his side.

Pretty soon the other Bean Brothers pulled themselves out from under the bedclothes. Then little by little they all straightened up and lifted their green plumy heads. The old coats clinging to their sides shrank and shriveled and finally dropped off altogether.

Boykin picked up two of the wrinkled bits. "His coat is all worn out," he said.

"He won't need it again," mother explained. "But it was a good coat in its day, and a wonderful one, too, for it not only kept Bean Brother warm when he was a tiny baby, but it gave him food so that he could grow into this nice tall Bean plant."

"And will he always live in this flower pot?" asked Boykin.

"No," answered mother; "when he is stronger we will take him and his four brothers out of this bed and put them in a corner of our big garden, where you can watch them."—*Exchange.*

———:o:———

Men first make up their minds (and the smaller the mind the sooner made up), and then seek for the reasons; and if they chance to stumble upon a good reason, of course they do not reject it. But though they are right, they are only right by chance.—*Whately.*

———:o:———

Teacher: "Johnny, what is a cube?"

Johnny: "A cube is a solid, surrounded by six equal squares."

Teacher: "Right! Willie, what is a cone?"

Willie: "A cone? Why—a cone is—er—a funnel stuffed with ice cream."

SUNDAY SCHOOL LESSON—MAY 19

(By G. O. Lankford)

—o—

Jesus Exercising Kingly Authority. Mark 11:1-33.

Golden Text: "All power is given unto me in heaven and in earth." Matt. 28:18.

Power and authority were bestowed upon Jesus not as an end, but as a means to an end; namely, the salvation of the world. Man frequently uses the authority he possesses for his own exclusive advantage, but Jesus made use of authority only for the sake of the Kingdom. Not only a king was He but a kingly King.

1. **The Triumphal March. (Verses 1-11).** Jesus made most of His travels on foot. He made several voyages on the sea, but His travels on land were made without the conveniences of His day. He knew the meaning of fatigue from a long day's journey on foot. Once, however, He rode "a colt." The triumphal march of the Master was made in this way. As He rode triumphantly into Jerusalem, "many spread their garments in the way, and others cut down branches off the trees" and scattered them along the highway. The accompanying multitudes shouted, "Hosana in the highest"; they were ready to crown Him king. But Jesus came to bear the cross instead of wearing a crown. Consequently the wild enthusiasm of the crowd did not move Him from His course.

2. **The Tree Condemned. (Verses 12-14).** After the triumphal march into the city and a visit to the Temple, Jesus and the twelve retired to Bethany, where they spent the night. On the next day as they went out from Bethany, He came to a fig tree on the way and finding no fruit thereon, He condemned it. The purpose of the fig tree is that it bear figs; the purpose of God in the Jewish nation was that it glorify Him; the design of God in every life is that each bear fruit for righteousness. The Master's condemnation rests upon the unfruitful life as well as upon the unfruitful tree. The same is true of the church and the nation.

3. **The Temple Cleansed. (Verses 15-19).** When Jesus had returned to Jerusalem, He again went into the Temple. The day before He "looked round about upon all things" and quietly went out; this time He uses the power and authority given Him in casting out "them that sold and bought in the Temple" and in overturning "the tables of the money-chargers and the seats of them that sold doves." Jesus reverenced His Father's house and cleansed it. He desires "the house of prayer" to be clean and undefiled. Jesus would have His followers cast the world (worldliness) out of the church that He may bring the world (the unsaved) into the church.

4. **The Truth Taught. (Verses 20-26).** Jesus never lost sight of the responsibility He owed to the world as a teacher of truth. No opportunity to teach did He lose. On the next day after the fig tree was condemned, one of the twelve spoke to Jesus of the withered condition of the tree. Whereupon Jesus said, "Have faith in God." Through faith in God mountains of difficulty may be removed and the gates to the fountain of blessing opened wide. The prayer of faith, according to the teaching of Jesus here, reaches out beyond the difficulties that hinder and lays hold upon victory, and up to heart of God who unlocks the blessings of heaven and gives them to men.

5. **The Troublers Silenced. (Verses 27-33).** The chief priests, the scribes, and the elders were ever on the alert seeking to hinder the work of Jesus. They constantly sought to entangle Him; they were troublers of the good. Having seen the wonderful work performed by Christ, they inquired, "By what authority doest thou these things?" Jesus answered by asking them whether John's baptism was from heaven or of men. They would not aswer; their scheme had failed; the trap set for Jesus had fallen upon their own heads. Jesus had troubled the troublers; He had silenced them and they sought to hide themselves beneath their shame. Jesus did this not because He **could**, but because He was moved with an almighty **must**.

CHRISTIAN ENDEAVOR TOPIC—MAY 19

(By H. S. Hardcastle)

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Education: The Doorway to Service. 2 Timothy 2:15; Luke 6:40.

One of the saddest phases of the world war with its awful toll of everything that is good and noble and useful, is the disrupting of the vast educational propoganda which has made such advancement during the early years of the twentieth century. There is perhaps no other sphere of life that has been so affected as the educational. Many of the leaders of th great universities and colleges have already laid down thir lives as a sacrifice for democracy. Thousands of college men have paid the last full measure of their devotion, and many thousand more are in the trenches or the training camps. These men have given up their education for the presnt, and many of them will never have an opportunity to complete their collegiate training. Moreover many college men who are under the draft age are leaving college to go to work on farms, while still others who would go to college are forced to remain at home in order that the productive forces of the nation might work at maximum capacity. Thus we see that war has grealy depleted the ranks of trained men for the present, and at the same time has appreciably reduced the numbers available for the future. What does this mean?

It means that an added responsibility has been laid upon the men and women who are privileged to complete their education. War at the best is but destructive and there will be a new era of reconstruction immediately following this awful tragedy. Constructive forces will be set in motion and there will be an insistent call for trained men and women who can lay down and carry out extensive programs for rebuilding the industrial, political, intellectual, social, and religious life of the nation. Hence it becomes incumbent upon every young man and woman of today to reconsecrate themselves to the task of fitting themselves for larger things in the future. As President Wilson said, "I would urge particularly upon the young people who are leaving high school that as many of them as can do so, avail themselves this year of the opportunities offered by the colleges and technical schools to the end that the country may not lack an adequate supply of trained men and women."

Equally as important as getting an education is getting the **right kind** of education, for this diabolical war has proved that a certain kind of education is worse than no education at all. In fact this awful tragedy has fallen upon humanity because one of the most intellectual nations on the earth left God out of its educational system. This nation trained the head and the hands, but it did not train the heart, and as a result the world has been shocked by atrocities that even barbarians would not have perpetrated upon their bitterest enemies. There is but one right kind of education and that is **Christian Education.**

Again equally as important as getting an education is the purpose in getting it. Indeed this is as important as getting the right kind of education, for we may have Christian Education and still not have the right purpose in mind. The young person who seeks to get an education merely in order to make more money, or to achieve personal distinction does not have a true conception of the purpose of education. Jesus Christ set a new standard for the world, when He said in brief that the only justification that a person had for becoming great was that he might be of greater service to his fellowmen. And so it must be with the educated person today. He must make his education a doorway to service and he should keep ever before him the Master Teacher, who came not to be ministered to, but to minister. **Christian Character, First and Always.**

———:o:———

First Boarder—It would be rather unfortunate if anything happened to Hoover just now, wouldn't it?

Second Boarder—O, I don't know. I have an idea that our landlady could fill his place.—*Life.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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MARRIAGES

HILLIARD-WELDON

Married at the home of the bride near Norlina, N. C., April 13, 1918, Mr. John Fleming Hilliard and Miss Helen Weldon. The Rev. Mr. Taylor of Warrenton, N. C., and the writer officiated. The beautiful ring ceremony was used. May the blessings of our Heavenly Father attend their wedded pathway.

P. H. FEMING.

——:o:——

CRAVEN-STOUT

At the home o the bride's parents, Mr. and Mrs. J. E. Stout, Ramseur, N. C., Route 1, at high noon Saturday, April 27, 1918, Mr. John A. Craven and Miss Myrtle Stout were united in marriage in the presence of many well wishing riends.

The groom is a son of Mr. and Mrs. W. A. Craven, Seagrove, N. C., Route 1; all of Shiloh Christian Church. May the Lord bless them and grant them a pleasant voyage across the sea of life.

T. J. GREEN.

CAGLE-SLACK

At high noon Sunday, April 21, Miss Margaret Slack became the bride of Corporal Lloyd E. Cagle. The bride is the daughter of Mr. and Mrs. J. B. Slack, Seagrove, N. C., and the groom is the son of Mr. and Mrs. M. A. Cagle, Seagrove, N. C., and was once a student in Elon College; but now a corporal in the army service at Camp Sevier, Greenville, S. C.

The bride wore a beautiful suit of midnight blue while the groom was adorned in khaki. The ceremony was read by the writer in his home and witnessed by a few friends and the bride's sister, Mrs. R. F. Brown. Our best wishes shall follow them.

R. F. BROWN.

OBITUARIES

LASSITER

Brother W. H. Lassiter departed this life March 17, 1918, at his home near Sunbury, N. C., aged 60 years. He was a life long member of Damascus church, a good citizen, a kind husband and loving father. He leaves to mourn their loss his beloved widow, Mary Lassiter, three children, one sister, Mrs. Jobe Hoffer, two brothers and a host of friends. Funeral services were conducted by the writer and interment made in the family burying ground.

B. F. BLACK.

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HEDGEBETH

Ballie Gladys Hedgebeth departed this life at the age of 18 years and 2 months on March 13, 1918, at her home near Holland, Virginia. She leaves to mourn their loss her young and broken hearted brother, Willie Hedgebeth, a mother, three sisters, three brothers and a host of friends. There were many beautiful floral designs attesting the love and esteem of friends and relatives of the beautiful young life that went in the bloom of womanhood. Services were conducted at the Baptist church by the writer, assisted by Dr. Lawless. Interment was made in the city cemetery.

B. F. BLACK.

JONES

Sister Annie M. Jones, widow of the late Dempsey Jones of Holy Neck, departed this life April 16, 1918, aged 83 years. She was with her daughter, Mrs. S. B. Leary, at Hopewell, Va., during her last illness and at the time of her death. She is survived by one adopted son, F. H. Jones, of Suffolk; two daughters, Mrs. S. B. Leary and Mrs. E. C. Morgan, 27 grandchildren and 14 great grandchildren. Sister Jones was one of the oldest members of Holy Neck Christian church. She was a lovely and lovable Christian charcter. Kindred and friends will miss her. Funeral service were held at Holy Neck church, conducted by the writer, assisted by Dr. Lawless of Holland Baptist church. Interment was made in the church cemetery.

B. F. BLACK.

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ALDRIDGE

Levi H. Aldridge was born August 17, 1867 and died April 11, 1918. He was married November 2, 1892 to Minnie Graham, daughter of Dr. and Mrs. J. H. Graham. To this union eight children were born, all of whom are living. Mrs. Lillian H. Kimrey, of Elon College, N. C.; Ruth, Grace, Eva, Nannie, William. Henry, Minnie and Gladys. Two brothers and one sister survive him, John and Charles Aldridge, of Union Ridge, and Mrs. J. W. Harrell, of Burlington, N. C.

Brother Aldridge made a profession of faith in Christ in early life and united with Union Christian church where he remained a loyal and faithful member up until his death. He was a successful farmer and business man, square in all of his dealings with his fellowmen. He was a true and devoted husband, a kind and tender father, a friend to the poor, and his going from our midst will be missed by all who knew him.

The funeral services were conducted by the writer, assisted by Dr. W. S. Long, and Dr. J. W. Wellons in the home of the deceased at Union Ridge, N. C., April 13, in the presence of a large number of relatives and friends.

After the funeral services at the home the Masonic Order took charge of the body and buried it with Masonic rights in Union Ridge cemetery. May the God of all comfort bless and comfort the sorrowing family.

W. L. WELLS.

THE CHURCH PAPER AND THE CHURCH PEOPLE

May THE CRISTIAN SUN shine brighter than ever through this time of war so that your report may be more pleasing and you will be richly rewarded for your earnest service given our Church paper.—*Mrs. P. C. Shea, Beamon, Va.*

—o—

I enjoy reading THE CHRISTIAN SUN and think it a splendid paper. —*Mrs. T. E. Green, Raleigh, N. C.*

—o—

I do not want to miss a single copy of THE CHRISTIAN SUN.—Mrs. Fannie Hatch, Bynum, N. C.

—o—

I want THE SUN to shine in my home as long as I live and after I am gone I want it to still shine for my children.—*Mrs. H. L. Jones, Mebane, N. C.*

—o—

I don't see how any one can be a loyal member of the Church and not take THE CHRISTIAN SUN.—*Pattie Haizlip, Walnut Cove, N. C.*

—:o:—

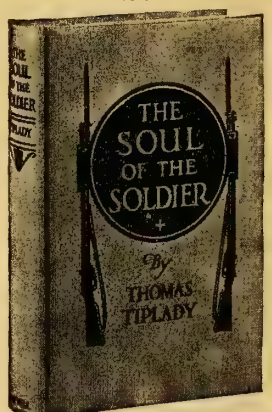
HOW MANY OF THESE VEGETABLES ARE YOU GROWING?

At a time when everybody in the South needs to be gardening it is gratifying to find that the Nestor of Southern gardeners, Prof. W. F. Massey, has just written and published from his fifty years' experience a cheap, concise and invaluable "Garden Book for the Southern States." This little book of 127 pages tells practically all the ordinary Southern gardener needs to know about what to do in the garden each month in the year, and also how to grow successfully every vegetable that flourishes here. And just now when the government is asking us to do our best in food production, we think it well to reprint the list of thirty-nine vegetables discussed by Prof. Massey in order that each reader may ask him to what extent he is realizing upon his gardening possibilities? Out of thirty-nine vegetables that anybody in the South may have in abundance and perfection, how many are we really growing? Here is the list:

Artichokes	Chard
Asparagus	Chicory
Beans	Collards
Beets	Corn
Brussels sprouts	Cucumber
Cabbage	Egg plant
Cantaloupes	Endive
Carrots	Herbs
Cauliflower	Horse-radish
Celery	Kale
Kohl-rabi	Potatoes—Irish
Leek	Radishes
Lettuce	Rhubarb
Mustard	Salsify
Okra	Ppinach
Onions	Squash
Parsnips	Tomatoes
Parsley	Turnips
Peas—garden	Watermelons
Peppers	

"Massey's Garden Book" sells for only 50 cents in paper binding, or 75 cents in cloth, and orders may be sent to The Progressive Farmer, Raleigh, N. C.

—:o:—



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Volume LXX **WEDNESDAY, MAY 15, 1918** **Number 20**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE MISSION OF THE LOCAL CHURCH

The mission of the local church cannot be defined to the satisfaction of all in any one term. The local charge is responsible to no few things and to no few individuals. The local church is a medium of education, a central point of moral good and a meeting place for the highest social uplift for the community. A Sunday school in the local church is more of a spiritual communication and the highest educational uplift of the community.

It is a mistaken idea for the local church, removed as it is from the city and oftimes from the main machinery of the denomination because of no representation, to feel that it has no function to perform beyond its immediate circle. The local church is as much a part of the denomination as any child of the family. The local church that feels under no obligation to send up its full allotment of the denomination's needs ought not to consider itself a part of the denomination. We have no reference to any one church but we do know of a number of local churches that feel themselves relieved when they have paid their pastor and met their other local obligations. They do not feel that the extension of the Kingdom is a part of their program and obligation. A church of this type will rarely ever produce a man for the denomination's good. It sends out no missionaries; it gives to the Church no ministers and in itself it is a wide-awake dwarf to its own local needs and a sleeping giant to its higher and larger purposes.

Our Forward Movement should be the means of bringing such churches in a closer touch with a larger program of a denomination and the larger need of the Kingdom's extension. And once when a local church is aroused to its great opportunities and larger responsibilities it will, under the right kind of pastoring, always remain a wide-awake and progressive church. As the church progresses a community progresses—the two go hand in hand. When you hear of a forward community you may make sure that in that community there is a forward movement local church.

o——o

"A KIND FRIEND AND GOOD NEIGHBOR"

How often these words are found in the obituaries we read. "He was a kind friend and a good neighbor," says or writes the minister who conducts the funeral service. A man can be a kind friend and a good neighbor and then not be a Christian. The fact that some men are kind at heart and neighborly proves to our satisfaction that they have in them the plans of a Christian life and they are not far from the Kingdom. But if they are not children of God they are not saved. What a privilege is ours in helping men to find and to know Christ!

NATION TO PRAY MAY THIRTIETH

Proclamation by The President

"Whereas, the Congress of the United States, on the second day of April, last, passed the following resolution:

"'Resolved, by the senate (the house of representatives concurring), that, it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States, be, and is hereby respectfully requested to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth.'

"And, whereas, as it has been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for his guidance in the affairs of their common life;

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the 30th day of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow citizens of all faiths and creeds to assemble on that day in their several places and worship there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and good will.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia this 11 day of May, in the year of our Lord nineeen hundred and eighteen and of the indedependence of the United States, the hundred and forty-second.

"WOODROW WILSON.

"By the President,

"ROBERT LANSING,

"*Secretary of State.*"

PLANT AN ORPHANAGE PATCH

Why not plant a patch of something and call it "the orphanage patch," giving to our Orphanage whatever is made from it? You can do it at odd times and be the happier by it. It may not be much, but it will represent your bit in helping to feed and clothe our orphan children. Start the campaign in your community and see how many orphanage gardens you can start. Begin now!

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EDITORIAL NOTES

Some of us have good reasons for going to sleep in church.

o——o

No wonder some sinners do not come into the church; they cannot bear the idea of how Christians get scolded at the beginning of the revival meeting.

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It always so happens that the men who never see any good in the church dislikes the idea of living in a community where there is no church.

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The minister who is heard and seen by the most people on Sunday is the one who is seen and heard the least on the street during the week.

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Some church members do so little for the Kingdom and let their light shine little that it takes a "big meeting" in the church to find out where they stand.

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Too many of our young ministers get the idea that leaving college means leaving books. The result of their mistaken idea is always disastrious.

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A very good place to remind people that they ought to attend church is from the pulpit, for by this method you never reach the man you want to reach, and hence you will always have something to say along this line.

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NOTES AND PERSONALS

We have a number of articles on hand that will appear next week. Be patient, friends.

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Rev. J. S. Carden, Durham, N. C., and Mr. M. J. W. White, Norfolk, Va., were among the callers at THE SUN during the past week.

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Write often, but let your articles be short. Plain testimony is more effective than long discourses. Telegrams get more attention than lectures.

o——o

Rev. George D. Eastes closed his meeting in Burlington last week and is now with Brother A. T. Banks at Henderson, N. C.

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Mr. Karl Lehmann, Secretary for the Christian Endeavor in the South, spoke in Burlington last week. Brother Lehmann knows and loves him work and is doing great things for his Master through Christian Endeavor.

Rev. P. H. Fleming, D. D., pastor of the First Christian church, Greensboro, N. C., has been elected Superintendent of Public Instruction of Alamance county. Dr. Fleming held this position once before, and if he accepts, the position will not be new to him.

o——o

Mrs. A. A. Terrell, Columbus, Georgia, writes: "It has just been our misfortune to bid farewell to our dear beloved members, Mr. and Mrs. E. R. Abel, and daughter, Alice. They had been with us in our work at Rose Hill church for a year. More earnest, active people we have never had. Mr. Abel was superintendent of Sunday school, deacon in the church, and active in all work pertaining to the church, while Mrs. Abel had organized the young people to doing effective work.

"We shall always feel glad to have had them with us; their influence and teachings will live with our young men and women through their lives.

"Our Sunday school is in a very thriving condition now and feel much good is being accomplished through this branch of church work.

"Rev. Henry Crampton, of Eaton, Ohio, has accepted the call as pastor for our church. It is with great pleasure and eagerness that we are now awaiting the arrival of this good man to come to lead us. He came several weeks ago and stayed a few days. Every member of the church was greatly impressed with him and feel that he is the man for us."

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LADIES' AID SOCIETY—SHALLOW WELL CHURCH

We clip the following note from *The Sanford Express*:

"A most interesting meeting of the Ladies Aid Society of Shallow Well Christian church was held at the home of Mrs. R. L. Watson Saturday afternoon at 3:00 o'clock, with the following members present: Mrs. A. J. McIver, president; Mesdames C. W. Sloan, W. H. Riddle, C. C. Thomas, C. E. Moran, L. C. Coan, B. J. McFarland, G. W. Webster, C. S. Bridges, W. A. Thomas, L. J. Sloan, J. W. Godfrey, Jesse Kelley, G. W. Watson, Misses Flossie McIver, Lizzie Thomas, Oddell Brannon.

"An order was drawn from the treasury to buy contribution plates for the church.

"The society has made a quilt for the Orphanage. There was a nice sum of money raised which will go for the benefit of the church. The society met with Mrs. A. J. McIver on the 18th and quilted the quilt with a large crowd present and a nice dinner spread. The sick were not forgotten, but a nice tray of well prepared dinner was sent out to several of the sick. The quilt will be sent at once to the Orphanage at Elon College, N. C."

o——o

TO SEND FOR MOTHERS WHO ARE UNABLE TO WALK

That is the happy thought of Rev. P. H. Fleming, pastor of the First Christian church, who announces today in his church notice that conveyances will be sent for all mothers who want to attend Mothers' Day services tomorrow.—*Greensboro Daily Record, May* 11.

———:o:———

Renew your subscription today—do it now.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

—o—

What can a praying church not accomplish? A really praying church will be a strong church. I am of the opinion that the first point in our Forward Movement program should have great stress and we hope that there may be born throughout our entire brotherhood a new sense of the power and spirit of prayer. If every pastor and Sunday school superintendent, every conference and convention will help in laying great emphasis upon this need of the church we may be able to reach the whole brotherhood with this wonderful power that helps to convert men and make them strong in the service of the Master. We would summon the whole Church to a new life of prayer, we would call upon our pastors to try to double the attendance at the prayer meetings of the church. Revivals are born in prayer. The spiritual life is strengthened in prayer. In the following article Dr. Enders tells us of the "Vital Elements of Prayer." Let us read it carefully and then study and practice it. Shall we not have a Forward Movement in the prayer life of the whole church, and in your life?

WARREN H. DENISON,
Superintendent.

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VITAL ELEMENTS OF PRAYER

(By Rev. George C. Enders, D. D.)

—o—

By the vital elements of prayer is meant those elements that are fundamentally necessary—absolutely essential to genuine prayer. Without them real prayer cannot exist. Without them prayer is prayer in name only.

Prayer has vital elements and non-vital elements. The vital elements are of primary importance. The non-vital elements are of secondary—if not of twenty-secondary importance. One should keep a clear distinction between these two kinds of elements. The term, prayer, is quite frequently applied to that which has only the non-essential elements.

Before me lies an interesting, a unique book of prayers. It is called "God's Minute," and is just from the press of the Vir Publishing Company of Philadelphia. It contains 365 prayers, (one for every day in the year) contributed by leading clergymen and laymen of the English speaking world. I do not hesitate to commend this book in strong terms. If properly used it cannot be otherwise than inspiringly helpful. But the prayers which it contains are prayers in name only. They contain none of the vital elements of prayer. They are not prayers at all. They are simply prayer forms or rather prayer molds into which, out of a full heart and reverent mind one can pour the vital elements of prayer. In other words, these so-called prayers must be vitalized before they can become real prayers. One must breathe into them the breath of life.

The language from a non-essential element of prayer. I would not undervalue the freedom of utterance, the readiness of speech which we admire so much in public prayer. We frequently refer to those who have this power as being especially "gifted in prayer." But we must not forget that the tongue can never be substituted for the heart, that while it is sometimes true that the eloquent tongue moves men, it is the eloquent heart only that moves God. If I speak with the tongues of men and angels and have not the vital elements of prayer, it shall profit me nothing.

The time of prayer, the place of prayer, the bodily position in prayer—these and many others, while of more or less value, are not of vital importance, and hence belong to the non-essential elements of prayer. God will not fail to hear any genuine prayer offered at any time, in any place, or under any conditions.

The word "vital" comes from the Latin, *vita,* which means life. By vital elements of prayer we mean literally the living elements or characteristics of prayer. What, then, are these living elements?

In general they are inner rather than outer, subjective rather than objective. They belong to the spirit rather than to the body. They belong to reality rather than to the manifestations of reality. In general the vital elements of prayer express themselves in a threefold: right attitude, a right attitude towards oneself, a right attitude towards others, and a right attitude towards God. Each of the essential elements of prayer manifests itself in all these attitudes, but some of them are more characteristic of one attitude than of the others. Let us examine the several attitudes with a view to considering some of the essentials of prayer.

Genuine prayer is attended by, or results in a right attitude toward oneself. The prodigal son "came to himself" before he came back to his father. Of the vital elements of prayer which manifest themselves in a proper attitude towards oneself, space permits the consideration of only three: Humility, Sincerity, and a Feeling of Need.

Humility is a protest against the spirit of arrogance, against overestimation of oneself. It does not mean that one should underestimate himself. While on the one hand, humility may mean humiliation, a sense of degredation because of the consciousness of sin, which properly expresses itself in the publican's prayer, "Lord be merciful to me, a sinner," on the other hand humility implies a proper self-respect, a just appreciation of self, a realization that for just such as he is, Christ died.

Closely related to humility is sincerity, which implies honesty, genuineness, wholeness and wholesomeness in one's relation to himself. Emphasis in prayer needs to be placed upon this vital element, sincerity, because of a natural proneness to fall into insincerity. It is so easy to deceive ourselves in this matter that we forget that it is not equally easy to deceive God. Insincerity, in the mild form, arises unconsciously out of carelessness, or thoughtlessness. Prayer is so apt to become formal, a matter of habit, that we ask for things we do not really desire, and say things we do not really mean. Insincerity, even in this form renders prayer ineffective, while in its extreme form it leads to hypocracy which is one of the most deadly sins.

With a proper feeling of humility goes also a keen sense of need, of personal insufficiency, inadequacy,

shortcomings. We cannot ask aright for things, the need of which we do not feel. Of the vital elements of prayer that express themselves in a right attitude towards our fellowbeings I will name only the spirit of forgiveness. It is not the only essential, but the others are so closely connected with it, and so clearly implied by it, that they need not be considered at length here. If a man has a genuine spirit of forgiveness his heart will be free from envy, jealousy, hatred, and similar evils. He will have the best good of others at heart, and he will make it possible for God to forgive him.

Finally as the most important of the elements characteristic of a right attitude towards God I would name faith, using the word in its fullest meaning. The word *faith,* from the standpoint of meaning, is one of the largest words in the English language. It implies hope, belief, confidence, self-surrender, trust. It is both reverently passive and persistently active. On the one hand it possesses the soul in patience, on the other it gives substance to things hoped for. Without faith it is impossible to please God.

God reveals himself to man, and through man. It is his plan to work in friendship, fellowship, and partnership with man. Prayer makes this divine-human relationship and co-operation possible. Such a relationship is vital to Christianity. Religion can no longer be regarded as a matter of creed, or form, or ritual. Religion is to be defined in terms of life. Life can come only from contact with life. Prayer is the divinely appointed means by which the soul can come into communion with Jesus Christ, the Light and the Life of the world. It is through living prayer that one may come into living contact with the living God.

Defiance, Ohio.

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HOW THE CHURCHES CAN HELP THE SOLDIER

"What The Churches Ought And Ought Not to do to be Helpful to The Boys in Camp."

(By Hermon Eldredge)

—o—

Churches In The Camp Neighborhood

I was in the headquarters of a General of the American Army in an American training camp waiting my turn. An aide had just brought an offer of a special thing that a certain group of patriotic folks wanted to do for the "dear soldier boys" as they called it. The old veteran of forty years service blurted out to his aide, "These women make me sick—they want to be eternally holding the soldiers hands."

Now that does not mean that the officers of the American army or this officer in particular does not appreciate the patriotism or the offers of help from citizens. I have never in civil life anywhere seen employers as zealous for the comfort and welfare and contentment of their men as are the officers of the American army. They welcome every practical thing for the betterment of the troops under their command and go out of their way to bring health, contentment and real character to the men. But the "dear boys, "poor fellows" business makes the officers mad and the boys sick.

Soldiers do not need and do not want this. They have been honored by their country in being called to represent it in a great cause which brings courage and sympathy, but they do need vision and character which brings courage and endurance to face and win the battle in their own lives and for their country and the world. Healthy recreation, social diversions fitted to men of red blood, real food for their intellectual uncertainties, spiritual fervor and outlook which helps them to look to God and help their brother—these are things the soldier needs in camp and the government is supplying these through its Chaplains, the Y. M. C. A., and the Community organization about the camp.

If your church is in a camp neighborhood you can help by makig your church building a center and a resting place for the soldier on leave. That is his time of danger. The forces in camp will take care of him in camp, but when he is away from the camp environment he needs you. Where will he go? What will he do? Where *can* he go? What *can* he do? Open the best place you can to him and bid him welcome. Not just in words, but have a cozy place for him to sit down and play an innocent game, write a letter to the home folks (he always wants to do that)—meet good women—the motherly and big sister sort and also the younger women, but under proper group supervision. May I say that the young girl "Crazy Kid" problem is a hard one—it isn't just the soldier's attitude, but the attitude of the simple minded young girl who is a hero worshipper and sees in the Soldier's Campaign hat, a halo. I own that the young boy has the same thing in a more exaggerated form—thank God!—but it does not work out so disastrously for him. I do not want to exaggerate this young girl problem as I know that a lot of the things written about it are not so, but I do think that every parent and leader of young girls should face it. There is no safer place in America for a young girl than around an American army camp—*if* she is a real girl of character and is with proper associates from her home or church.

The Church Far From The Army Camps

But it is the church far from the camps that needs a special message. There are more of them. For every church that can help the soldier directly there are a hundred churches that can help him indirectly but none the less really. The same rule applies that is given above. Don't simply feed him (by mail) with sweets and sympathy. Send him candy if you want to and other goodies, but know that he is fed better in camp than you are at home these days. Don't write soft letters to him. Write him manly, womanly letters. Tell him how you love and honor him for his stand. He needs that. Sentimental letters take all the pluck out of him. Sentiment is great. Sentimentalism is bad.

Place your boys' names high on your roll of honor in the church and Sunday school and Christian Endeavor Society. They deserve it. *And let them know it. Write and let them know it.* Pray for them in your

services. Pray for them by name. *And write and let them know it.* Save food for them. knit for them. Buy bonds for them. Look for their return clean and victorious. *And write and tell them what you are doing for them and what you are looking for.* If I were home I would have a letter "writing hour" in the church if I had to take the time out of the prayer meeting or Sunday school or anywhere. I would have every little kiddie in the beginners' class make their mark or draw an imaginary line sometime to send to the soldier boys to keep them in touch with "God's clean things" again. It would be a real service in the Church. It would be a real service to the soldier.

But Another Way—a Great Way to Serve The Soldier

Let me put you on to a secret.

Why has the Y. M. C. A. such a hold on the folks back home that they will give it millions and millions of dollars—more than they have asked for. I will tell you why. There are a hundred reasons, but there is one that stands out so above and beyond them all that I wil just give that one. And here it is. The soldier boys have been writing back home that the Y. M. C. A. is their friend and is doing every unselfish thing it can do for their comfort. And that has made the Y. M. C. A. solid with the home folks and they will do everything for the organization which is serving the boys whom they love better than life. Nothing that the Y. M. C. A. could have done for the home folks themselves would have won their hearts so completely as to have done this service for their loved ones. These letters from their own boys mean more to them than the word of President Wilson or General Pershing.

And Here is The Lesson For The Home Church

Do you really want to serve the soldier and capture his heart? You can do it and I can tell you how.

Do you know what is continually on the minds and hearts of the soldier boys these days and will be more and more these coming days? It is wonderful how the home folks are getting along. Do you know what would happen to that mind and heart of his if he would be getting letters from his home folks, that he loved and was anxious for, saying what the church was doing for them of comfort, cheer, physical needs. That in the service last Sunday the mothers, wives, sweethearts, sisters were remembered in some way. That the pastor and the leading men and women of the church had been continually helping them—possibly to physical necessities—but more frequently to just friendly calls in to take about the boys and to ask about him and maybe to do something for the wife and old mother which the boy would like to do if he were home. If letters about things like this, telling of the heart interest and help of the church back home, were coming to the boys at the front, do you know what would happen. I'll tell you. First, it would hearten the boys and help to make them better men. Second, the Church would have a big, big place in their hearts and when they come home again you would find them in the old home church and a revival such as the church has never seen would result, which would win thousands of the lads and their folks with them. You can never reach the boys so fully and helpfully these days as to reach them through their folks. If a soldier boy can get a letter from his mother telling how the church has helped and honored her on his account, you have more surely got that lad's heart than any sweets or sweaters you can send him.

Insomuch as You Did it to My Folks You Did it to Me

I think that is what Jesus meant.

I think that is why the Y. M. C. A. has captured the heart of the home folks.

I believe that that is how the home church can capture the hearts and soul of the soldier boys.

I wonder how the folks in the *Old Home Church* will act in this.

Camp Upton, N. Y.

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UNION GROVE

—o—

I was called to Union Grove church last November. This was my first church to serve. I went to every appointment, except the third Saturday in April, at which time rain hindered us from meeting. Even during snowy weather there was much evidence of true devotion to the church and to God. The people of the community have shown themselves hospitable and kind to me as I have entered their homes, and even more so since our home has been among them.

Antioch (Randolph)

Antioch called me in December, but extremely rough weather hindered me from going until February. I found the people attentive. My congregation was very large for rough winter weather in both February and March. I was hindered from holding service at my last appointment. Rev. H. A. Albright preached for me. I hope to render more devotion to this church.

L. W. Fogleman.

Seagrove, N. C., Route 1.

—:o:—

POUNDED

People may spy with either of two purposes in view. They may search out how they may take advantage in order to make some gain over you. The people of Union Grove church and community, sought to know some of our needs and supplied them. A company of about thirty people came to our home Saturday evening, April 13, and asked us to prepare the table which they loaded flour, meal, sugar, coffee, meat, potatoes and various other things. All amounted to about twenty-five dollars. These supplies not only gladdened our hearts but the spirit in which they were given proved the worth of true Christian friends.

Rev. & Mrs. L. W. Fogleman.

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Pay your subscription now. We need the money to pull through the summer months. Your label will tell you how you stand.

DO WE NEED GROUPED CHURCHES?*

(Rev. T. E. White)

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Our present National crisis is calling upon every man, woman and child in America to make the supreme sacrifice to defeat the Kaiser and Prussian Autocracy. Hence we submit to "heatless, meatless, and wheatless days" and subscribe liberally and sacrifically to the Liberty Loan. Nay, more than these, our young manhood is not counted too dear to withhold as a sacrifice that our liberties may be preserved. And, yet, my friends, the Kaiser of Germany with all his dreams of conquest and all his inventions of cruelty and destruction is lightly to be compared to the conquest and cruelty of the great spiritual enemy of the world, Satan.

If it is a wise and patriotic duty for our American people to make the sacrifices we are making, how much more should we as Christians make the supreme sacrifice that our King and Christ should win? And if we, as Americans, are justly termed "slackers" if we fail to respond to the claims of our country, is there any term too severe to be applied to the people who will not respond willingly to the claims of our King?

In discussing the subject assigned, I answer that the question may be answered in the affirmative; and that it can be done without doing violence to our liberties or form of government. It will require, however, a sacrifice on the part of both pastors and churches.

Neither Convention nor Conference have the power to group our churches and compel the groups to employ a certain pastor, or require a certain pastor to preach to a certain group. But churches and pastors may mutually agree to group churches into pastorates and thus have a perfect system without doing harm to our liberties.

As a matter of fact, our churches are already grouped in some sort of way. Our strong churches and preachers, as a rule, do the grouping. The trouble with our present system is, that it retards our growth and works unnecessary expense and hardships on both churches and pastors. It makes us have not only pastorless churches, but also churchless pastors. And we need every pastor and church in line for the work of the Kingdom.

But perhaps I should describe more perfectly our present imperfect system. Rev. Mr. A. is often a good illustration. He is a strong preacher, and as a rule, has his work planned before the meeting of the annual Conference. He considers many calls from many churches; he consults the annual, and calls on the railway agent. After all the calls are considered and the largest salaries added, the Lord seems to lead him to accept where the largest salary is paid. It is a fact too sad to relate. Some of our strong preachers have hurt the weaker preacher; and some of our strong churches have assisted in killing the weaker ones. What I have to say is a voice, crying in behalf of the small church and minor preacher.

It is very gratifying to note that objections to forming pastorates are coming almost solely from the preachers; and I wish to answer their objection. They claim that when two, three, or four churches are grouped, the liberty of the local church is endangered, even though a majority in the pastorate have selected the pastor. There are occasions even now when some men's liberties are jeopardized in a single church—especially so when any division arises over the call of a pastor. Our objectors by the same sort of logic ought to oppose any increase in membership in his church; for every member received would by the same reason make the liberty of the church less. What can be the difference in 400 members from four churches calling a pastor, and 400 members from a single church? If perfect liberty may be enjoyed by a pastor and a church of 400, why may not four churches with 400 members have similar liberties?

In trying to find out the real reason why our churches do not mutually come together, form a pastorate, build a parsonage, and have a pastor to attend to their spiritual needs, I feel that I have discovered the real reason. It embarasses me very much to speak the ugly word, yet for the sake of the weak who are in the Kingdom, and that a better system may prevail which would render the very thought of the word impossible, I whisper it: It is selfishness. Selfishness on the part of the preacher who passes by the weak church to preach to the strong church, and selfishness on the part of the strong church to call a strong preacher 200 miles away with no care or concern for the weak church only a few miles away.

Selfishness is a terrible sin. It may be manifested when the right of choice is exercised. Like the sin of covetousness, the committee is always ashamed to confess, and the end is always a failure—whether in business or religion.

When the trouble arose among the herdmen of Abraham and Lot, Abraham, wise unselfish man that he was, proposed a separation into two groups. He made a speech that immortalized him: "Let there be no strife, I pray thee, between me and thee, and between my brethren and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot had the opportunity of immoralizing himself in a speech. He might have said: "Uncle Abraham, you are older than I, and all that I have has come to me because of thy counsel and generosity. Far be it from me to make choice in this matter." But unfortunately, Lot never made the speech, "And Lot lifted up his eyes and behold all the plain of Jordan, that it was well watered everywhere. Then Lot chose him all the plain of Jordan; and Lot journeyed East." What was involved in that selfish choice? The sequel tells the story of a sad failure. As a preacher or teacher of righteousness he failed, for he did not make a dozen converts; as a business man he is a failure, for about the last I see of him, he is fleeing from the city, and all the property he possesses is the clothes he is wearing. Selfishness in society, in business, or in church must ultimately end in failure.

But I turn to consider seven reasons why our churches should mutually come together and group themselves.

(1) **It can be done.** Already a number of pastorates have been formed. Sometimes as many as five churches—weak and strong—have come together, employed a pastor who lives amongst them, and there is, in some cases, a written agreement, guaranteeing a living to the pastor and full service to the churches. If four churches can come together and form a pastorate, why cannot all churches come into group?

(2) **It saves time.** Much time is lost by our present system. We have ministers who spend two days in going to and from their appointments. After they return tired and worn out on Monday, they may receive a message to come and conduct a funeral, and two more days is consumed. A minister's time is precious and he cannot be the preacher and pastor that he would be when so much time is wasted in travel.

(3) **It saves money.** The salary our preachers receive is entirely too little when compared to the amount of preparation and the expense he must meet to be a preacher that the churches will not be ashamed of. Yet, out of the small salaries now being paid, a large portion of it too often goes to the railroads. We ought to be wise enough to avoid waste.

(4) **Where it has been tried, it succeeded.** One of our humorist has said: "I never argy again a success." If anyone is disposed to doubt the success of the pastorate system amongst us, I invite your attention to our Annual where the facts are abundantly in evidence. Where one church employs a pastor, the best results follow; where two, three and four churches are grouped, good results follow; where there is no pastorate and a constant change of pastors, poor results follow. The Conference apportionments in the last are often unpaid and the pastor's salary is small. Of one thing there is a certainty; the pastorate plan succeeds.

(5) **It gives Satisfaction.** I do not pretend to know the condition in all our churches. But as far as my experience has served me, the pastorate plan gives satisfaction. Who is unfamiliar with the condition in many of our churches when a pastor is to be chosen? I have seen dissatisfaction and

worry even at the Conference among the delegates in trying to arrange for a preacher for the year. If our churches were grouped, the difficulty would almost be solved.

(6) **It is Biblical.** Scripture enjoins that we should bear one another's burdens; that the strong should help the weak. This being so, the church that can send 200 miles and get a preacher, violates the spirit of Scripture, when by doing this they make possible a pastorless church near by. What that strong church ought to do is to seek to help the weaker and be glad of the privilege of doing so.

(7) **It gives an opportunity to test the faith of both pastor and people.** Under our present system there is a lack of faith on the part of our preachers that the support would be inadequate to justify them in giving their full time to the minisry. The churches too lack faith in themselves. But there could hardly be found a group of churches anywhere, if they did their duty, but what could support their pastor, and be happier for the doing of it. Our churches want to be trusted, and whenever a pastor exercises faith in God and his field, it will not be long until the pastor will find that his support is better. To every pastor, I would say, form a pastorate, trust God and the people, give yourself wholly the ministry; and God and the people will never let you suffer. If the people have food, so will you; if they wear good clothes, so will you and your family; if they ride in cars, so will you. When we trust the people, live with and for them, they in turn will share liberally in our behalf and make our ministry a blessing.

*Delivered before the twenty-third biennial session of the Southern Christian Convention.

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ANNUAL REPORT OF THE TREASURER OF THE WOMAN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION FOR THE YEAR 1917-18

1917		
May 14—To Western North Carolina Conference....	$ 2.65	
July 14—To North Carolina & Virginia Conference..	23.50	
July 14—To Eastern Virginia Conference.....	122.67	
July 24—To Virginia Valley Central Conference....	5.00	
July 25—By cash Mrs. W. T. Walters (expenses)..		11.70
July 27—To Eastern North Carolina Conference....	16.10	
July 30—To Western North Carolina Conference....	8.25	
Aug. 1—By Mrs. C. H. Rowland (expenses).....		2.50
Aug. 1—By Mrs. W. A. Harper (expenses).....		9.60
Aug. 1—By Mrs. W. H. Carroll (expenses).....		9.40
Aug. 1—By Mrs. M. F. Cook (expenses).....		8.50
Aug. 1—By Geo. F. Norton (Treas. & Receipt Books)		6.00
Aug. 1—By W. C. Wicker (Home Mission).....		65.23
Aug. 1—By W. C. Wicker (Foreign Mission).....		65.24
Aug. 18—To Western North Carolina Conference..	1.80	
Sept. 28—To Western North Caro. Confer. (F. M.)	10.00	
Oct. 24—To Western North Carolina Conference..	18.35	
Oct. 24—To Georgia & Alabama Conference.....	7.80	
Oct. 24—To Virginia Valley Central Conference....	17.64	
Oct. 24—To North Carolina & Virginia Conference..	64.70	
Oct. 29—To Eastern North Carolina Conference....	21.28	
Oct. 29—To Eastern North Caro. Confer. (H. M.)..	5.00	
Nov. 1—To Virginia Valley Central Conference....	12.00	
Nov. 1—To Eastern Virginia Conference.....	172.18	
Nov. 1—By W. C. Wicker (Home Mission).....		155.62
Nov. 1—By W. C. Wicker (Foreign Mission)....		170.63
Nov. 1—By Mrs. W. V. Leathers (expenses).....		4.50
Nov. 21—To return expense (Mrs. W. V. Leathers)	2.50	
1918		
Jan. 14—To Western North Carolina Conference..	10.67	
Jan. 24—To Eastern Virginia Conference.....	116.73	
Jan. 26—To Eastern North Carolina Conference....	10.00	
Jan. 26—To Eastern North Carolina Conf. (F. H.)..	15.67	
Jan. 31—To Virginia Valley Central Conference....	1.00	
Feb. 1—By W. C. Wicker (Home Mission).....		70.45
Feb. 1—By W. C. Wicker (Foreign Mission).....		86.12
Feb. 18—To Western North Carolina Conference....	2.70	
April 18—To North Carolina & Virginia Conference..	62.54	
April 18—To Eastern Virginia Conference.....	133.80	
April 20—To Virginia Valley Central Conference....	8.15	
April 24—To Eastern Virginia Conference.....	21.20	
April 25—To Western North Carolina Conference..	23.60	
April 25—By W. C. Wicker (Home Mission).....		125.90
April 25—By W. C. Wicker (Foreign Mission)....		126.00
Total	$917.48	$917.48

SANTA ISABEL

1917.		
July 14—To North Carolina & Virginia Conference..	8.40	
July 14—To Eastern Virginia Conference	38.64	
July 24—To Virginia Valley Central Conference..	13.75	
July 27—To Eastern North Carolina Conference....	5.90	
July 30—To Western North Carolina Conference....	5.05	
Aug. 1—By W. C. Wicker		71.74
Oct. 24—To Western North Carolina Conference....	515	
Oct. 24—To Virginia Valley Central Conference....	18.13	
Oct. 24—To Western North Carolina Conference....	5.15	
Nov. 1—To Eastern Virginia Conference.....	38.40	
Nov. 1—By W. C. Wicker		70.88
1918		
Jan. 24—To Eastern Virginia Conferene	51.10	
Jan. 26.—To Eastern North Carolina Conference....	5.70	
Jan. 31—To Virginia Valley Central Conference....	2.07	
Feb. 1—By W. C. Wicker		58.87
Feb. 18—To Western North Carolina Conference....	7.95	
April 18—To North Carolina & Virginia Conference..	10.17	
April 20—To Virginia Valley Central Conference....	2.68	
April 25—By W. C. Wicker.....	3.95	24.75
Total	$226.24	$226.24

CHRISTIAN ORPHANAGE

1917.		
July 14—To Eastern Virginia Conference.....	3.32	
July 14—To Eastern Virginia, Nora Watkins.....	17.25	
July 14—To Eastern Virginia, Child in place Jessie F	2.22	
July 14—To Eastern Virginia, Mary Thompson....	3.00	
July 27—To Eastern North Carolina Conference....	7.68	
July 30—To Western North Carolina Conference..	1.03	
Aug. 1—By W. C. Wicker		34.54
Oct. 24—To Virginia Valley Central Conference....	2.65	
Oct. 24—To North Carolina & Virginia Conference..	16.28	
Oct. 29—To Eastern North Carolina Conference....	11.02	
Nov. 1—To Eastern Virginia Conference.....	1.93	
Nov. 1—To Eastern Virginia, Nora Watkins	17.25	
Nov. 1—To Eastern Virginia, Mary Thompson....	2.00	
Nov. 1—To Eastern Virginia, support of Orphan..	20.39	
Nov. 1—By W. C. Wicker		71.52
1918		
Jan. 24—To Eastern Virginia Conference.....	1.50	
Jan. 24—To Eastern Virginia, Eulice Bradshaw....	15.00	
Jan. 24—To Eastern Virginia, Mary Thompson.....	2.00	
Jan. 2—To Eastern North Carolina Conference....	.27	
Feb. 1—By W. C. Wicker		18.77
April 17—To North Carolina & Virginia Conference..	5.00	
April 18—By C. D. Johnston		5.00
April 18—To North Carolina & Virginia Conference..	.40	
April 18—To Eastern Virginia Conference.....	1.70	
April 18—To Eastern Virginia, Eulice Bradshaw....	15.00	
April 18—To Easter Virginia, Mary Thompson.....	2.00	
April 18—To Eastern Virginia, Eugenia Hillyard....	5.00	
April 25—By W. C. Wicker		23.97
Total	$153.89	$153.89

SENDAI ORPHANGE

1917.		
July 14—To Eastern Virginia Conference.....	3.33	
July 27—To Eastern North Carolina Conference....	.47	
July 30—To Western North Carolina Conference....	1.02	

Aug. 1—By W. C. Wicker		4.82
Oct. 24—To Virginia Valley Central Conference	2.65	
Oct. 24—To North Carolina & Virginia Conference	1.29	
Oct. 29—To Eastern North Carolina Conference	2.25	
Nov. 1—To Eastern Virginia Conference	1.92	
Nov. 1—By W. C. Wicker		8.11
1918		
Jan. 24—To Eastern Virginia Conference	1.50	
Jan. 26—To Eastern North Carolina Conference	.28	
Feb. 1—By W. C. Wicker		1.78
April 18—To North Carolina & Virginia Conference	.41	
April 18—To Eastern Virginia Conference	.38	
April 25—By W. C. Wicker		.79
Total	$15.50	$15.50

BIBLE WOMEN

1917.		
July 12—To E. N. C. Conf., Japan Bible Women	25.00	
July 14—To E. Va. Conf., Miss Hamaguchi	12.50	
July 14—To E. Va. Conf., Mrs. Watanabe	27.31	
Aug. 1—By W. C. Wicker		64.81
Oct. 24—To N. C. & Va. Conf., Dona Delfina	61.16	
Nov. 1—To E. Va. Conference, Miss Hamaguchi	12.50	
Nov. 1—To E. Va. Conf., Mrs. Watanabe	23.00	
Nov. 1—To E. Va. Conf., Dona Delfina	5.28	
Nov. 1—By W. C. Wicker		101.94
Nov. 12—To N. C. & Va., Dona Delfina	19.00	
1918		
Jan. 14—To W. N. C. Conf., Mrs. Takahashi	25.00	
Jan. 24—To E. Va. Conf., Mrs. Watanabe	48.50	
Jan. 24—To E. Va. Conf., Miss Hamaguchi	12.50	
Feb. 1—By W. C. Wicker		105.00
April 18—To N. C. & Va. Conf., Dona Delfina	14.86	
April 18—To E. Va. Conf., Mrs. Watanabe	30.40	
April 18—To E. Va. Conf., Miss Hamaguchi	12.50	
April 25—By W. C. Wicker		57.76
Total	$329.51	$329.51

JAPAN SUNDAY SCHOOL

1917.		
July 14—To Eastern Virginia Conference	12.50	
Aug. 1—By W. C. Wicker		12.50
Nov. 1—To Eastern Virginia Conference	12.50	
Nov. 1—By W. C. Wicker		12.50
1918		
Jan. 24—To Eastern Virginia Conference	12.50	
Feb. 1—By W. C. Wicker		12.50
April 18—To Eastern Virginia Conference	12.50	
April 25—By W. C. Wicker		12.50
Total	$50.00	$50.00

LITERATURE FUND

1917.		
May 1—By overdraft		.02
July 27—To Eastern North Carolina Conference	.35	
July 30—To Western North Carolina Conference	1.50	
Oct. 24—To North Carolina & Virginia Conference	5.35	
Oct. 29—To Eastern North Carolina Conference	1.75	
Nov. 1—To Eastern Virginia Conference	6.94	
1918		
Jan. 24—To Eastern Virginia Conference	1.00	
April 25—By Cash to balance		16.87
Total	$16.89	$16.89

BUILDING FUND

1917.		
May 1—To cash balance	17.39	
July 14—To Eastern Virginia Conference	14.96	
July 27—To Easter North Carolina Conference	13.75	
Aug. 1—By W. C. Wicker		46.10
Oct. 24—To Virginia Valley Central Conference	10.00	
Oct. 24—To North Carolina & Virginia Conference	15.00	
Nov. 1—To Eastern Virginia Conference	52.44	
Nov. 1—By W. C. Wicker		77.44
1918		
April 20—To Virginia Valley Central Conference	10.00	
April 24—To Eastern Virginia Conference	.55	
April 25—By W. C. Wicker		10.55
Total	$134.09	$134.09

SOUTH BOSTON

1917.		
May 27—To North Carolina & Virginia Conference	32.48	
June 7—By W. C. Wicker		32.48
Oct. 24—To North Carolina & Virginia Conference	61.16	
Nov. 1—By W. C. Wicker		61.16
Nov. 12—To North Carolina & Virginia Conference	19.00	
Nov. 14—By W. A. Harper		19.00
1918		
April 18—To North Carolina & Virginia Conference	14.87	
April 25—By W. C. Wicker		14.87
Total	$127.51	$127.51

FOREIGN WORKER

1917.		
July 14—To Eastern Virginia Conference	20.00	
Aug. 1—By W. C. Wicker		20.00
Total	$20.00	$20.00

MRS. FRY'S SCHOOL

1917.		
Oct. 24—To Western North Carolina Conference	15.00	
Oct. 24—To W. North Caro. Conf. (For Teacher)	15.00	
Nov. 1—By W. C. Wicker		30.00
1918		
April 25—To W. North Caro. Conf. (2 girls)	30.00	
April 25—By W. C. Wicker		30.00
Total	$60.00	$60.00

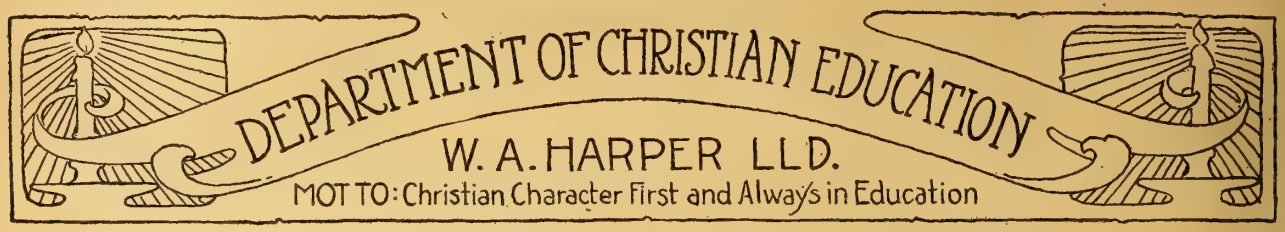
SANTA ISABEL BUILDING FUND

1917.		
Oct. 24—To Western North Carolina Conference	10.00	
Oct. 24—To Virginia Valley Central Conference	8.00	
Nov. 1—To Virginia Valley Central Conference	.50	
Nov. 1—By W. C. Wicker		18.50
1918		
Jan. 24—To Eastern Virginia Conference	14.36	
Jan. 26—To Eastern North Carolina Conference	32.80	
Jan. 31—Virginia Valley Central Conference	.50	
Feb. 1—By W. C. Wicker		47.66
1918		
April 18—To North Carolina & Virginia Conference	6.50	
April 18—To Eastern Virginia Conference	85.00	
April 24—Eastern Virginia Conference	7.00	
April 25—To transfer from Rev. Martinez	100.00	
April 25—By W. C. Wicker		136.50
Total	$264.66	$264.66

SENDAI STATION

1917.		
Oct. 27—To Eastern North Carolina Conference	31.25	
Nov. 1—By W. C. Wicker		31.25
Total	$31.25	$31.25

(Continued on Page 13)



THE BUDGET SYSTEM OF CHURCH FINANCE

Where did the Church get the reputation of being a beggar? From her practice of passing the collection plate wherever people assemble to do her honor. Every organization of the Church proceeds to seek its own dole. No business corporation would tolerate such financial methods and schemes as afflict the Church of God on every hand.

The budget system of church finance is a movement for unified rather than divided giving. Its advantages are many and its introduction growing. The budget system calls for a strong finance committee, composed of three or more from the church, and one from each auxiliary organization. A conference of this committee settles the amount to be raised for every purpose and the amount each organization shall be allowed to expend. An every member canvass is made. Envelopes are furnished each subscriber, who pays once a week either at church if over twelve years or at Sunday school if under twelve. All money goes to the church treasurer. All bills are paid by properly signed drafts on him, he being careful to allow no account to be overdrawn. This is the manner in which a corporation conducts its business. It works wherever it has been tried.

But what about the special campaigns? They are permissible, but only after the finance committee has approved. This too is business-like. It will keep the beggars and unworthy out, just as a business corporation excludes beggars and solicitors from its grounds. The causes permitted to present their claims then have spceial endorsement and are assured of success for their appeal, here again answering to the proper conduct of a business firm as when it decides to sell bonds to increase its capital or extend its interests. The budget system ought not to displace special appeals, but it should result in their limitation.

What Are The Advantages?

1. It will magnify the church as the centre of things, which it is.

2. It wil enable the auxiliaries to devote themselves to the real purposes for which they exist.

3. It will equitably distribute the burden (if it can be styled burden) of supporting the church.

4. It will keep the various enterprises in due and becoming proportion financially relative to each other.

5. It will remove the idea that the Church is a beggar.

6. It will relieve us of the necessity of "taking a collection" and present us the opportunity of "making offering" to the Lord on the Sabbath.

7. It will furnish a splendid opportunity to educate all in the solemn and blessed obligations of Christian stewardship.

A Final Word

Don't be too radical in your introduction of it. Give notice a year in advance that the plan is under consideration. Then begin by placing one or two auxiliary organization only on the budget basis, even in those instances securing their consent. If it works well with these, then add others gradually till all are in. The Woman's Societies will be hardest to convince, but they too will eventually come in and be glad of it.

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COLLEGE MEN AND THE WAR

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The most urgent and immediate responsibility of every institution in America is to put itself in line with the other forces which are mobilizing to meet the world crisis. The college is no exception. In the coming of this crisis the college was first to answer the nation's call. Great Britain sent out 63,000 men from her colleges. The colleges of France were literally emptied, as were the colleges of Canada. Over 40,000 men have gone out from our American colleges, 2,000 of these from our Christian colleges. More than 75 per cent of the men in the officers' training camp were from the college classrooms. This crisis has placed a premium on the college. It has also brought its challenge. The institution which today has sent the finest blood to the army and navy, to Cabinet and Congress hall will tomorrow be confronted by a task of even greater magnitude and more difficulty than winning the war. At best, a few years will bring the war to a close. Out of the wreck must be built a new industrial, economic and social structure. Thousands of college men will have to be killed during the war. There must be men to take the place of these in the program of reconstruction; and, more than this, there must be a great host of men added to these, if so great a task is to be accomplished. Here is the challenge to the college. The Christian college holds the key to the situation. The forces of reconstruction must be led by the Christian men, cultured soul and trained in body and mind. The Christian college alone can be depended upon to produce such men. Alongside the question, "Am I true to my country?" is the question, "Am I true to my college?" which holds the key to the future safety of the world.—*Texas Christian University Bulletin.*

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We need to cultivate the sense of God. If we had a friend to whom we never wrote or spoke and of whom we almost never thought she would soon cease to be a friend. God wants to be thought of, to have all of life referred to Him, to be made the central power in our lives.—*Selected.*

BECOMING MISSIONARY

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All who attended the Southern Christian Convention at Franklin, Va., May 1-3 must have realized, as never before, that we of the Christian Church are, to a degree at least, becoming missionary in interest and in spirit. Evidences of this were apparent throughout the session. Rev. E. K. McCord, our missionary on furlough from Japan, stirred the Convention with two wonderful addresses. And the people listened. He has facts about Japan that rivet the attention as he relates them, and the Convention was in a mood to give close heed to every word he spoke. Miss Olive Williams, on furlough from Porto Rico, especially delighted the Woman's Convention with her conversational and modest manner of presenting just such truths about the people of Porto Rico as our women were interested in. As we learn the needs of mission lands we are the more eager to give help to and do our duty by those who have not been blessed as we have with the Gospel.

And Dr. M. T. Morrill, our Secretary of Foreign Missions, Dayton, Ohio, spoke words of soberness and wisdom that uplifted and inspired the Convention with a desire to dare and do more than we have ever undertaken before. Dr. Morrill's fine modesty, dignified scholarship, and splendid Christian fellowship give weight, worth and power to all he says, and his work at the Convention made a profound impression, and will have lasting results. Rev. Omer Thomas of the Home Board, not heretofore so well known amongst us, made friends by his presence and helped much in deepening the missionary interest and enthusiasm in our midst. These speakers who came with a missionary message were never listened to with more earnest care, attention and consideration than at our Franklin Convention. This missionary topic is coming to have, as it should have, long since had, life, vivacity and power amongst us. For which we should feel profoundly grateful. When we do our duty by missions all other interests of our Church and the Kingdom will be cared for, and feel the thrill and throb of a new life.

And then there were at the Convention scores who, through the past five months, had made real sacrifices for our dear mission cause, men and women who had given of their best, from ten dollars to one thousand dollars, and one man had sent up to the Convention his check for forty-nine hundred dollars, he having already sent in one hundred dollars, making his total gift five thousand dollars. These things, these great and stirring facts made the Convention feel that we were to some extent becoming missionary in spirit and in visions.

NOT LOST BUT GIVEN

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A British soldier recently returned from the front, and now from the hospital, has an arm off at the shoulder. When his friends speak of his having "lost an arm," he modestly corrects them by saying, "I did not lose my arm, I gave it." A journal commenting on this fine unselfishness says: "The man who has consecrated himself to an unselfish use of all that he is and all that he has, can see any part of himself in his possessions taken for the benefit of that cause and feel no sense of loss." I have witnessed the same experience, in a measure, in this campaign for missions. When I find a man or woman consecrated to an unselfish use of what he or she is, or may possess, it is no loss for such a person to give liberally and largely to the Lord's work. It is, however, a real hardship, a genuine loss to some, to give of their means to the Lord's cause. They have never consecrated themselves to any unselfish cause or claim. When we have consecrated ourselves to a cause we spend no lamentation over what we have lost in that cause, but somehow feel a pardonable and prideful honor in what we have been able to give to that cause. No, the soldier had not lost his arm, he had given it. No, the dear woman who sent me $20.00 by post the other day "to help save this world for Christ," had not lost her money; she had given it. The good Book recorded a great truth and a real fact of universal experiences when it said, "It is more blessed to give than to receive." All of us say and feel "Blessed be God Who was so dedicated in plan and purpose to the salvation of a world and the redemption of mankind that He gave His only Son, the best He had." Blessed be the man who is so dedicated to an unselfish cause that he counts what he puts into that cause not loss, but gain; not a thing gone from him, but a thing given freely, divinely, a treasure placed where moth and rust do not corrupt and where thieves cannot steal.

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THE LIFE WORTH LIVING

—o—

The life worth living is the life of the man who works; of the man who strives; of the man who does, and of the man, who, at the end can look back and say, "I know I have stumbled, I have left undone things that should have been done, and much that I have done had better been left undone, but as the strength was given me I strove to use it; I strove to leave the world better and not worse, because I had lived in it."—*Theodore Roosevelt.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Our report this week is very encouraging. Our grand total is $3,356.18. Our Easter offerings to date amount to $1,592.67. Just lack $407.33 reaching our goal. We have passed the third base and are now on the home run. We must reach the goal. It means much to this Institution. I know you will not stop till we have crossed the mark.

We had the pleasure of attending the Southern Christian Convention, which met at Franklin, Va., April 30, and made a report of the Board of Trustees of the Christian Orphanage to that body. After the report was read a special offering was taken up which amounted in cash and subscription to $1,200.00

We have no words that would express our sincere appreciation of this token of confidence. It will inspire us to put forth greater efforts to do more for the Master in this work.

We have high hope of getting our Institution out of debt this year.

Donations

J. Walter and Andrew N. Johnston, one-half barrel flour; Mrs. J. A. Williams, Franklin, Va., several pair shoes; Mrs. M. E. Pierce, News Ferry, Va., 51 half gallons fruit; Miss Lydia Dunn, News Ferry, Va., six half gallons preserves. The good ladies of Mt. Auburn church sent us a box containing dried apples, piece of meat, canned goods, pickles and preserves. J. J. Bridges, Wakefield, N. C., one box canned tomatoes; Mr. C. F. Cates, Mebane, N. C., one-half bushel seed corn; B. A. Sellars & Sons, Burlington, N. C., one lot straw hats, coat suits, thread, brushes, and a number of articles that will be quite a help to us. The Ladies' Aid Society of the Dendron, Va., Christian church, 44 cans fruit. Old Buck Guano Company, Richmond, Va., five bags fertilizer; Pamlico Chemical Company, Washington, N. C., five bags fertilizer; Armour Fertililizer Works, Greensboro, N. C., five bags fertilizer. Caraleigh Pohsphate & Fertilizer Works, Raleigh, N. C., five bags fertilizer.

For all this help we are profoundly grateful.

REPORT FOR MAY 15, 1918

Amount brought forward	$3,050.09

CHILDREN'S OFFERINGS

Marie Wrenn	$ .10
Allen Wrenn	.10

SUNDAY SCHOOL MONTHLY OFFERINGS

Western North Carolina Conference

Ramseur	5.29
Ramseur Baraca Class	2.74
Grace's Chapel	2.00
St. John's	1.00
Pleasant Hill	2.00
Asheboro	2.70

North Carolina and Virginia Conference

Liberty	4.00
Union	1.16
Virgilina	2.00
Apple's Chapel	100
Monticello	1.00
Durham	5.00
Hines' Chapel	2.00

Virginia Valley Conference

Winchester	2.00
Dry Run	4.57
New Hope	1.00
Linville	1.00

Eastern North Carolina Conference

Wake Chapel	5.00
Amelia	2.84
Plymouth	1.50
Pleasant Union	2.60
Six Forks	3.22
Morrisville	2.00
Henderson	8.82
Oak Level	1.00
Mt. Pleasant	1.35
Ebenizer	2.75

Eastern Virginia Conference

Wakefield	1.00
Holy Neck	5.00
Mt. Carmel	2.93
Mt. Carmel Class No. 1	1.00
Centerville	1.00
Isle of Wight	3.11

Alabama Conference

Wadley	2.15

Easter Offerings

Union, Southampton, Va.	4.61
First Christian church, Norfolk, Va.	35.00
Wayland Christian church, Gresham, Neb.	30.47
New Hope Sunday school (Valley Conf.)	8.74
Apple's Chapel Sunday school class	5.50
Montecello Sunday school, N. C.	3.30
Shady Green Sunday school (Ala)	4.00
New Home Sunday school, (Ala)	6.00
Berea Christian church, (Driver, Va.)	66.10
Morrisville Sunday school	2.30
Catawba Springs Sunday school	3.08
Miss Annie Williams	5.00
Moore Union Sunday school	3.35
Mrs. G. S. Watson, Elon College, N. C.	1.00
Mrs. Garrison, Elon College, N. C.	1.00
David Wrenn and wife, Greensboro, N. C.	2.00
W. E. Wyrick and wife, Greensboro, N. C.	2.00
Lagrange, Ga., Sunday school	6.00
Bethlehem Sunday school (Va)	12.00
	201.46

Miscellaneous

A. P. Thompson, on support of children	17.00
Total for the week	$306.09
Grand total	$3,356.18

—:o:—

NOTE: Letters from the children left out this week. No room.—Editor Sun.

WOOD FOLKS

—o—

In early May, both night and day,
The busy woodfolks work;
They're wide awake; no rest they take;
Not one of them will shirk.

Their fans are swift; with merry thrift
From garden bud and bloom
Is quickly made, for winter trade,
Their stock of sweet perfume.

—*L. J.Bridgman.*

———:o:———

THEIR MOTHERS' DAY

—o—

"Tomorrow is Mothers' Day!" cried Jenny. "'Let's make it a beautiful day for mother."

"What can we do?' asked Tom.

"F I were rich," said Margaret, I'd buy her a silk dress this minute, and not wait till tomorrow to give it to her."

"But we haven't any money, not even one cent," sighed Sarah dolefully.

All five of the children nodded their heads in concert, and looked miserable until Jenny suddenly smiled "What a silly set we are," she laughed, "talking about being poor, when we are richer than most people!"

Little Molly opened her round eyes at this. She thought they were the poorest people in the whole world. They lived in the smallest house on Gaynes Street, wore plainer clothes than any other of their little friends, and rarely had a nickle, or even a penny, to spend.

"Yes, I mean it," said Jenny. "'Think of all the poor people who have no good warm home like ours, and plenty to eat, and ice cream—sometimes. They'd think we were rich. Besides, father is worth a whole million dollars, I think, and so is mother."

The children laughed at this and said they thought so, too.

"But what are we going to do for Mother's Day?" asked Sarah, puckering up her forehead to think. "Such a valuable mother ought to have a valuable present." Then it was that little Molly had her "brilliant idea," as Tom, who liked to use big words, called it.

"Let's give her five nice children," she said. How they laughed!

"That would be the very best present of all," said Jenny; "and I am sure mother would be better pleased with it than with all the silk dresses in the world."

"I'll tell you what we'll do," cried Tom who loved to plan things. "We'll get father to help us. We can all hide in the hall till Mother calls us to breakfast. Then father can say: 'Wait a minute mother. This is Mothers' Day, and there's a present for you out there' "—

"And it'll be us!" cried Molly, not waiting for him to finish. "It will be five nice children." And you should have seen what happened in that happy little home on Sunday morning when father threw open the door and called in the Mothers' Day present.

"It's five nice children, mother!" cried Molly jumping up in her arms and nearly smothering her with kisses. "We're going to try never to quarrell or fuss any more, and it's your Mothers' Day present to keep forever and ever and ever."

Then mother held out her pretty arms and tried to hug them all at once; but there were so many children, and the boys wriggled so, that father had to put his big, strong hand in hers and make what Molly called "round hug' big enough to hold everyone. And then they stood, all glad and happy till Molly said: "Why, look at mother! I do believe she's crying!"

"But they're only happy tears," cried mother shaking them all away; and "for it's the dearest, sweetest present I ever had!"—*Selected.*

———:o:———

Some people have an idea that only bad mannered hildren "make faces." Instead that is what all the world is doing. Each one of us is making a face for himself or herself. Every frown changes it a little. Every kind thought and every complaining one works an alteration. Each one of us is making a face that we will have to wear all our life. Why not make a sweet face, well worth looking at?—*Selected.*

———:o:———

Small things, little incidents, trifles, go to make up our lives. Carelessness as to trifles leads to grievous falls; attention to trifles makes us developed men and women.—*Christian Service.*

———:o:———

TREASURER'S REPORT—WOMAN'S BOARD

(Continued from Page 9)

REV. MARTINEZ

1917.			
May	1—To cash balance	216.15	
Nov.	1—To Eastern Virginia Conference	389.90	
1918			
Jan.	24—To Eastern Virginia Conference	21.06	
Feb.	1—By W. C. Wicker		120.00
April	18—To Eastern Virginia Conference	96.88	
April	24—To Eastern Virginia Conference	4.12	
April	25—By transfer to Santa Isabel Bldg		100.00
April	25—By W. C. Wicker		380.00
April	25—By cash on hand		128.11
	Total	$728.11	$728.11

BARRETT HOME

1918			
Jan.	14—To Western North Carolina Conference	48.23	
Jan.	24—To Eastern Virginia Conference	87.95	
April	18—To Eastern Virginia Conference	369.06	
April	24—To Eastern Virginia Conference	88.00	
April	25—By W. C. Wicker		533.24
	Total	$533.24	$533.24

MRS. W. T. WALTERS, *Treasurer.*

Winchester, Va.

SUNDAY SCHOOL LESSON—MAY 26

(By G. O. Lankford)

—o—

Jesus Silences His Adversaries. Mark 12:1-44.

Golden Text: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.

Hate is a terrible foe. It stoops and schemes in order that it may slay the object of its bitterness. Jesus came to express love; He was the object of hate on the part of the Jews. This hate led to many wicked devices to entrap Him, but He was prepared for every battle He faced and was always victorious.

Let us consider a few of the questions of the present lesson. In so doing we shall see the enemy's failure and Jesus' success.

1. **A Question Concerning Law.** "Is it lawful to give tribute to Caesar?" (Verse 14). The Pharisees and the Herodians had devised a plan by which they expected "to catch him in his words." Knowing that Jesus had come to establish a kingdom of His own, they felt sure He would be unwilling to pay tribute to any earthly ruler. Thus they thought to entrap Him with the entanglements of the law. They were about ready to charge Him with disloyalty to the government; they were ready to say, "He is guilty of treason." Jesus saw the snare and would not suffer Himself to be taken as they willed. Notice His striking answer: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The opponents of Jesus remembered the civil law only; they had forgotten the Law of God. Jesus did not lose sight of either. And because He was loyal to both and had the courage to declare their obligation to God as well as to Caesar, they simply marvelled at him and said no more. They meant to defeat Jesus and were defeated by Him. Civil law amounts to but little until divine law is known and kept in the spirit of love.

2. **A Question Concerning Religion.** "In the resurrection ..... whose wife shall be of them." (Verse) 23 The Pharisees and the Herodians had failed in their effort to entangle Jesus. Now the Sadducees make an attempt at the same thing. They did not believe in the resurrection of the dead, yet they propose the case of a certain woman who was the wife of seven brethren, questioning Jesus as to whose wife she would be in the resurrection. The Master saw their lack and explained that they did not know the Scriptures (See verse 18) . This must have been a severe shock to them, for they felt that they knew. But they needed a shock, and Jesus, because He was anxious to save them, administered the shock. It is frequently necessary for God to shock men that He may shake them loose from themselves and their sins. "He is not the God of the dead, but the God of the living; ye therefore do greatly err" said Jesus. Thus He scores another victory for the truth. The Savior thus silences the Sadducees.

3. **A Question Concerning Life.** "Which is the first commandment of all?" (Verse 28). One of the scribes who had heard the previous questions and the answers that Jesus gave, decided to make still another trial. Jesus answered more than the scribe had asked. He gave the first and the second commandment. The answer given states very clearly one's relationship as a Christian to one's God and to one's fellowman. The follower of Christ is to love and serve God with all the faculties of his soul, and with reference to his dealings with others, he is to love his neighbor as himself. The standard of life as fixed by Jesus was so high that "no man after that durst ask Him any questions."

Lesson Thoughts

1. The high rejected Jesus; the humble heard Him gladly.

2. Beware of shining garments that conceal an unshining heart.

. When pretence preys upon the heart, the heart ceases to pray.

4. The **how** of one's giving and living is more important than the **how much** of one's giving and living.

CHRISTIAN ENDEAVOR LESSON—MAY 26

(By H. S. Hardcastle)

—o—

Doing His Will. John 15:8-14

Jesus always magnified the importance of doing God's will. He told His disciples that He had not come to do His own will, but the will of the Father Who sent Him. On another occasion He told His disciples, "'My meat is to do the will of Him Who sent Me." And in the dark hours of Gethsemane He prayed, "Thy will be done,' even though He knew it would cost Him His life. But this is not all. Jesus not only sought and did the Father's will, but He insisted that the test of discipleship on the part of others was a desire to know, and a willingness to do, the Father's will. He made that as one of the tests of citizenship in the Kingdom for He said, "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the Kingdom, but he that doeth the will of My Father Who is in heaven." He told the disciples that His mother and brothers were the ones who did His Father's will, and in teaching the disciples a prayer of universal principles He magnified the importance of doing on earth as in heaven the will of God. Time and space do not permit us to multiply examples of the supreme importance which Jesus laid upon "Doing His Will," but the examples already cited suffice to show this truth.

This constant reference on the part of Jesus to the Father's will can have but one lesson for Christians of today. It should teach us the necessity for knowing God's will for our individual lives. I use the word "individual" advisedly for while many people admit that God has a general plan for the world, they fail to recognize the still greater truth that He has a plan for every individual in that world. And even granting that they admit God's plan for their entire life, they often fail to carry the truth to its logical conclusions and recognize God's plan for the details of their lives. Indeed most of the failures in life are directly attributable to this very fact. Think of the misfits in life, of the failures, and of the wrecks of what otherwise might have been brilliant careers, because men and women had failed to find the will of God for their own lives. Alas, how many young people of today are growing into manhood and womanhood without any adequate concention of God's ownership of their lives and the plan which He has for their lives.

The tragedy is more appalling when we realize that these young people are, in a large measure, responsible for their own failures, for if there is one outstanding teaching in the Bible it is to the effect that God is a God of wisdom and He will ever give to those asking Him the wisdom which they need. Jesus said, "If any man will do His will, he shall know of the doctrine." In other words this means that the essential for knowing God's will is a willingness to do His will. Young Christian Endeavorer, do you want to know God's will ? Do you want to assure yourself of one of the essentials of success? If so, then get in that spirit of willingness to do God's will, and He will show it to you.

But knowing His will is but one-half. To know and not to do is sin. Hence the Christian must do His will. But here is where the rub comes, for after all it is comparatively easy to find out God's will. We can do this by reading the Bible, by meditation, and by prayer. But alas, how hard it is to do His will, especially when the doing of His will conflicts with our own selfish desires. Then it is that we must look to Jesus for the power to do His will. And right here let it be said is the glory of the Christian religion, for it is the only religion that helps a man to do the thing it tells him to do. Jesus is no arbitrary Master; He is a faithful companion. He does not apply the whip; He lends a helping hand.

———:o:———

If every man were to give one-tenth of his income to help make the world better the cost of war would be less. God will get our tenth all right. We are not preaching a doctrine that we do not practice.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

IN MEMORIAM

J. F. Brothers, Sr., Portsmouth, Va.

To record our losses and misfortunes always gives us keen grief. But as time is the record-writer and we, but the quill in his immutable hand, are fatally driven to the inevitable and must record, one by one, the departure of our loved ones from the life that now is into that which is to come.

After long illness of our brother, J. F. Brothers, Sr., of Duke St., this city, yielded to the master stroke of death and all that was mortal of him passed away. The community, his friends and the church share alike in grief with the family and in the loss they mutually sustain. To know him was to have a friend and brother, and to have his membership with our Society was to have a sympathetic and helpful supporter. He was a landmark of the faith and a pillar to our organization. But his work was finished and God took him. We all mourn the loss.

We, therefore, wish to make the following statements hoping that they be of comfort and strength to the bereaved ones:

Resolved; First, that in the death of brother Brothers we bear testimony that he was a faithful husband, a loving father, and a true friend. Therefore a place has been made vacant which cannot be filled.

Second, that in this loss we sincerely sympathize with the family and bereaved ones in their sorrows, and we wish to offer them all the comfort we can give to heal, if possible, the breach that death has made.

Third, that he was a pillar of the faith, a faithful supporter of the Society and a valuable assistant to the cause, and as such we mourn our loss.

Fourth, that to the wife, whose good spirit we also esteem, we would like to say that the loss of husband in this world is but the gain of another tie to eternity. To the children we would like to say that the loss of father, is but for a short time and brings to us afresh the reality of an eternal Father who doeth all things well to those who love and serve Him, and who too will call us one day to come up and be with Him forever more. To the friends we would like to say that while we have lost a brother we are reminded that he has left us an example of emulation. It is to God the Father and Jesus Christ our big brother we commend all these for comfort and strength.

Fifth, that we send a copy of these resolutions to the family, one to The Christian Sun, and one to be spread on the record of he Society.

Ladies Aid Society of Washington Street Christian church.

MRS. H. E. ROUNTREE,
MRS. GEORGE HOOVER,
MRS. D. P. RAWLES,
Committees.

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.

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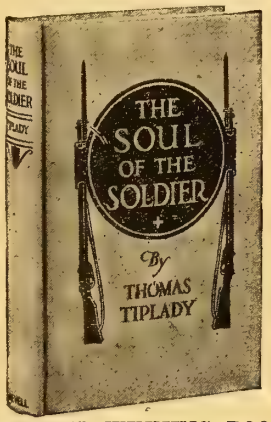
BURLINGTON, NORTH CAROLINA



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ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

MONDAY
ALL MEALS
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

TUESDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

WEDNESDAY
ALL MEALS
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

THURSDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

FRIDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

SATURDAY
ONE MEAL
WHEATLESS
USE NO BREAD, CRACKERS, PASTRY OR BREAKFAST FOODS CONTAINING WHEAT

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"KEEP it COMING
"We must not only feed our Soldiers at the front but the millions of women & children behind our lines"
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Burlington, N. C.

HUNGER

For three years America has fought starvation *in* Belgium

Will you *Eat less*—wheat meat—fats *and* sugar that *we* may still send food *in* ship loads?

UNITED STATES FOOD ADMINISTRATION

1918			MAY			1918
Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

HIDDEN TREASURES

God seems to play at hide-and-seek with men. He hides pearls in oysters lying in the ooze of the sea; and gold under the everlasting snows of the Artic regions. Diamonds He buries deep down in the dirt beneath the African veldt. He places Christ in the carpenter's shop, Joan of Arc in a peasant's dwelling, Lincoln in a settler's cabin, and Burns in a crude cottage built by his father's own hands. He hides generous impulses and heroic traits in types of men that in our mean imaginations we can only associate with the saw-dust sprinkled bar-room. Only when war or pestilence have kindled their fierce and lurid flames do we find the hidden nobility that God has stored away in strange places—places often as foul and unlikely as those where a miser stores his gold.

(Quoted from "The Soul of The Soldier")

Volume LXX WEDNESDAY, MAY 22, 1918 Number 21

BURLINGTON - - - NORTH CAROLINA

GENERAL MENTION

—o—

Brazil, it is rumored, is soon to enter the war.

o——o

Mail is now being received between New York and Washington by the airplane route.

o——o

"A knocker never wins and a winner never knocks."

o——o

Seven men are to electrocuted at Raleigh, N. C., within the next few weeks.

o——o

All men coming of age since the last draft must register June 5.

o——o

Japan and China are now ready to furnish man power for the war.

o——o

Prof. J. J. Lincoln is critically ill at his home in Graham, Va., so we learn from Mrs. Lincoln.

o——o

Two men in Stanley county have been put out of business for selling too much sugar. One man in the county has been fined $200.00 for hoarding sugar. The fine goes to the Red Cross work of his county.

o——o

Brother R. B. Wood, Portsmouth, Virginia, requests us to say that no invitation has been extended to the Eastern Virginia Sunday School Convention for its approaching session.

o——o

ELON'S NEW CATALOGUE

Elon's new catalogue has been off the press for some weeks. It is the 29th annual announcement of the insitution and a publication that should be in the hands of every boy and girl who is planning to attend college. The publication contains over 200 pages and is free for the asking. Write President Harper, Elon College, N. C., for a copy.

o——o

BROTHER S. B. KLAPP PASSES AWAY

As we close our forms this morning (Monday), the news reaches us of the death of Rev. S. B. Klapp. *The Greensboro Daily News* of May 19 had the following to say about the deceased and his family:

"Rev. Samuel Boyd Klapp, 66 years old, is dead at the home of his sister, Mrs. G. W. Ellington, on Asheboro street. The funeral will be conducted in the Christian church by Dr. Newman, of Elon College, and the interment will be in Greene Hill cemetery. The services will be conducted at 3 o'clock this afternoon.

"Mr. Klapp was a minister of the Christian Church. He lived here for a long time and was also once a resident of Danville, Va. His birthplace was Alamance county. Recently he has been living in Ruffin and he died while on a visit to his sister, during which he expected to take treatment for his complicated physical ailments. Mr. Klapp was well known in the community.

"Mrs. Fanny Klapp, the widow, lives in Ruffin. Two brothers are Rev. P. T. Klapp, of Elon College, and Robert Klapp, of Washington, D. C. His sisters are Mrs. Mary Chrismon and Mrs. Ellington, of this city; Mrs. Sudie Apple, of the county; Mrs. Mattie Huffine, of Gibsonville. His children are Russell Klapp, now at Camp Jackson; James Klapp and Luther Klapp."

We have known Brother Klapp from our boy hood and in him aways found a friend, a cheerful and sunny character. In his efforts he was untiring. He loved work and counted sacrifice a joy. He was faithful to his conference, loyal to his denomination and true to his God. To THE CHRISTIAN SUN he was always devoted and never failed to lend a helping hand. He made it a part and point in his ministry to get the Church paper into the homes of his members. Peace to his ashes—long live his works!

o——o

THE SUN'S Editor attended and spoke at two township Sunday school conventions last Sunday. Sunday morning we were at Belmont Methodist Protestant church, Alamance county, and addressed the Sunday convention of Coble's township, using as a theme, "The Sunday School—the University of the World." Prof. Koonce and Miss Martha Dozier, Greensboro, N. C., were also there. We were unable to hear the addresses of these two Sunday school workers, except a brief talk by Miss Dozier, on account of having to speak first and go to another convention. They both spoke in the afternoon.

In the afternoon we were at Pleasant Hill Christian church in Patterson's township and spoke on "The Challenge of the Sunday School." Dr. Gregg and Prof. D. C. Holt, of Liberty, Rev. O. L. Cox, of Snow Camp, Mr. D. M. Stewart, Snow Camp, and others spoke. The attendance at both conventions was good, the singing was fine and the fellowship delightful. Of course the dinner was there too.

We are indebted to Brother Thomas of the Belmont church and Brother P. S. Dixon, of Graham, the active, wide-awake, County Secretary, for our conveyance.

———:o:———

Temperance meetings held in England by Daniel A. Poling, associate president of the United Society of Christian Endeavor, was attended by big crowds. The newspapers gave the speaker great praise for his masterly presentation of prohibition.

The Greatest Mother in the World

STRETCHING forth her hands to all in need; to Jew or Gentile, black or or white; knowing no favorite, yet favoring all.

Ready and eager to comfort at a time when comfort is most needed. Helping the little home that's crushed beneath an iron hand, by showing mercy in a healthy, human way; rebuilding it, in fact, with stone on stone; replenishing empty bins and empty cupboards; bringing warmth to hearts and hearths too long neglected.

Seeing all things with a mother's seventh sense that's blind to jealousy and meanness; seeing men in their true light as naughty children---snatching, biting, bitter---but with hidden side that quickest touched by mercy.

Reaching out her hands across the sea to No Man's Land to cheer with warmer comforts thousands who must stand and wait in stenched and crawling holes and watersoaked entrenchments where cold and wet bite deeper, so they write, than Boche steel or lead.

She's warming thousands, feeding thousands, healing thousands from her store; the Greatest Mother in the World---the Red Cross.

Your help is needed---give till the heart says stop.

Every cent of every dollar received for the Red Cross War Fund goes for War Relief.

The American Red Cross is the largest and most efficient organization for the relief of suffering that the world has ever seen.

It is made up almost entirely of volunteer workers, the higher executives being without exception men accustomed to large affairs, who are in almost all cases giving their services without pay.

It is supported entirely by its membership fees and by voluntary contributions.

It is today bringing relief to suffering humanity, both military and civil, in every war torn allied country.

It plans tomorrow to help in the work of restoration throughout the world.

It feeds and clothes entire populations in times of great calamity.

It is there to help your soldier boy in his time of need.

With its thousands of workers, its tremendous stores and smooth running transportation facilities, it is serving as America's advance guard—and thus helping to win the war.

Congress authorizes it.

President Wilson heads it.

The war department audits its accounts.

Your army, your navy and your allies enthusiastically

Twenty-two million Americans have joined it.

PRAYER OF REV. W. A. SUNDAY IN CONGRESS

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(At the close of this prayer the members of the House did what was never known in its history: the entire House broke into applause.)

Thanks For Nation's Courage

Billy' prayer was as follows:

"Almighty God, our Heavenly Father, we thank Thee and rejoice that through faith in Thee and Thy Word this Government was built upon that foundation.

"We thank Thee that the compact signed in the cabin of the Mayflower by our ancestors was for democracy, liberty, freedom, and the right to worship Thee according to the dictates of our own conscience.

"We thank Thee that as a nation we have the courage to proclaim to the world our continued belief in Thee, stamping on our coins the inscription, "In God We Trust.'

"We thank Thee that we are Americans and live beneath the protecting folds of the Stars and Stripes. We thank Thee that Thou canst look over the battlements of glory on our land and see that there is not one stain on any star or stripe in Old Glory.

"Thou knowest, O Lord, that we are in a life-and-death struggle with one of the most infamous, vile, crazy, avaricious, bloodthirsty, sensual and vicious nations that has ever disgraced the pages of history.

"Thou knowest that Germany has drawn from the eyes of mankind enough tears to make another sea; that she has drawn blood enough to redden every wave of that sea; that she has drawn enough groans and shrieks from the hearts of men, women, and children to make another mountain.

"We pray Thee that Thou wilt make bare Thy mighty arm and beat back that great pack of wolfish Huns whose fangs drip with blood and gore. We pray Thee that the stars in their courses and the winds and the waves may fight against them.

"We pray Thee that Thou wilt bless our beloved President and give him strength of mind and body and courage of heart for his arduous duties in these sorrow-laden, staggering days. We pray Thee to bless the Secretariy of State, the Secretary of War, and the Secretary of the Navy—and bless, we pray Thee, the Naval Strategy Board.

His Plea For Victory

"Bless, we pray Thee, Lord, the general at the head of our army. Bless the boys across the sea, somewhere in France, and bless those protecting our transports, loaded to the water's edge with men and munitions.

"Bless our boys at home who are in the cantonments.

"Bless, we pray Thee, the Senate and the House of Representatives, and give them wisdom and strength, for they seem to have come into the kingdom for such a time as this. And, Lord, may every man, woman, and child, from Maine to California, and Minnesota to Louisiana, stand up to the last ditch and be glad and wlling to suffer and endure until final victory shall come.

"Bless our allies, and may victory be ours.

"And in Your own time and in Your own way, we pray Thee that Thou wilt release the white-winged dove of peace until it shall dispel the storm clouds that hang lowering over this sin-cursed, blood-soaked and sorrowing world; and when it is all over, we will uncover our heads and lift our faces to the heavens and sing with a new meaning, 'My Country, 'Tis of Thee, Sweet Land of Liberty, of Thee I sing.'

"And the praise shall be to Thee forever, through Jesus Christ. Amen."—*Washington Post.*

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THE ENGLISH MANIFESTO

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All of us have thoughts and ideas concerning the present world crisis, but many of us do not think, concerning this crisis, in terms of our Lord's return. That those who do so think, are looked upon as being pessimistic by some of them who think otherwise, cannot be denied. Many also who are "more optimistic" as they think, view those who are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" as being somewhat unscholarly and narrow.

I would call attention, therefore, to that which some have given the name "English Manifesto" because of names of the men which are signed thereto. One writer says of these men, "What of those English divines who put forth the Manifesto" on the second advent to which we have referred? They are not cranks nor fanatics, nor ignorant, nor uncharitable. They are not setting dates, nor straining interpretations, nor playing to the galleries in any way. As described in another place, there were among them Anglican clergymen of the first rank, in character, in preaching eminence and administrative ability. One of the signers was the editor of a widely known religious journal. One had held the highest office within the gift of the great Baptist denomination which he honors. Another was the ex-President of a Congregational theological college. One is the pastor of the most noted church in Christendom. Two or three were men on whose lips have hung thousands of American auditors at the Bible conferences at Northfield, Montrose, Winona, Mountain Lake Park and elsewhere. Their books have been among the best sellers in the United States and Great Britain and her colonies. Some of us have crossed the ocean to listen to these men at Keswick. They have the respect and confidence of tens of thousands of Christians all over the world—with what argument can they be met? (For special description report of the three testimony meetings held in Queens Hall, London, for an exposition of the Manifesto, see February, 1918 number of *The Christian Workers Magazine,* page 485, or December 19, 1917 number, *"The Life of Faith."*)

The Manifesto Itself

The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

1. That the present crisis points towards the close of the times of the Gentiles.

2. That the revelation of our Lord may be expected

at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.

3. That the completed church will be translated to be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief, and afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of reconstruction must be subsidiary to the second coming of the Lord, because all nations will then be subject to His rule.

6. That under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to pressing problems of the hour.

(Signed) G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Stuart Holden, H. W. Webb-Peplar, F. S. Webster, D. T. Young, Alfred Bird, J. S. Harrison, F. B. Meyer.

One writer says concerning this Manifesto that it "has stirred the Christian world as nothing else has done in many years."

J. Lee Johnson.

Holly Springs, N. C.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

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The Forward Movement spirit seems to have caught the Southern Christian Convention in its session last week. The Mission Field Secretary, Rev. J. O. Atkinson, D. D., reported cash and pledges to the amount of $76,000 in eight months on the $100,000 campaign for missions, one-half for home and one-half for foreign. The campaign is to go right on and the $100,000 is to be completed. Mr. J. M. Darden who had pledged the last five thousand dollars of the $100,000 was so pleased that he sent the check for the full amount to the Convention expressing the conviction that the fund would soon be completed, and writing a letter telling how happy he had been in the matter and how glad he was that he had given it and how he had already had evidences of blessing from it. Many others of our brethren would be happier and receive richer blessings if they too would give five thousand dollar checks for the work of the Lord. We have faith in our brethren that many of them are going to do that very thing. Elon College needs a larger endowment fund and her trustees were asked to begin a campaign to raise at least another $100,000 in the near future. The Convention does not expect to stop with the $100,000 mission campaign but planned to go right on and raise at least $25,000 a year for missions for a period of five years aside from the present campaign for the $100,000.

The time is ripe for the whole Church to join with the other great religious bodies in undertaking a program of service and giving that the church may do her work in the world.

The Southern Christian Convention did not stop with plans for raising these sums of money for the Kingdom but set as a goal the securing of at least one hundred life recruits for Christian service, ministry, missionaries, and other forms of Christian service, in the five years. These larger programs, these heroic tasks, these new undertakings, the Forward Movement of the whole church call us to prayer and to a deepening of our own spiritual lives that we may hear and heed the call of God to us now in these days. Accompanied herewith in an article on "The Purifying Power of Prayer," by Rev. John MacCalman, D. D., Lakemont, N. Y., which should have a careful reading.

Warren H. Denison,

Norfolk, Va., May 8, 1918. *Supt.*

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THE PURIFYING POWER OF PRAYER

(By John MacCalman, D. D.)

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An intelligent comprehension of the character of God precedes the prayer that purifies. Nothing was more emphatically declared by Jesus than that all prayers should be offered in a spirit of co-operative submission to the will of God. The person praying must make his will blend with the will of God, his desire harmonize with the desire of God, and his purpose serve the purpose of God, so far as he has power over himself. If his estimate of the character of God is wrong his thoughts, desires, and purposes must also be wrong; and the more in earnest he is the more wrong he is sure to be. The king of Moab would never have dreamed of killing his son and heir to the throne, and of burning his body a sacrifice on the city wall, had it not been for his conviction that his god delighted in such horrors. A mental and spiritual knowledge of God as Jesus made Him known to us changes the whole life of the obedient believer. The prayer of Stephen, "Lord lay not this sin to their charge," was possible only from one, humanly speaking, who thought of Jesus as Jesus thought of God.

This knowledge of God must be accompanied by a determined effort to make one's thoughts, speech and deeds pleasing to Him. The psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." God is ever the same, and His lessons for one age have usually been stepping stones for His lessons for succeeding age. While God is perfect His creation is not. It seems to be the delight of the Divine Will to lead His children towards perfection. Whoever would seek God in earnest prayer must remember that he is expected to grow, not merely away from his sins but also from his failures. Abram emigrated at God's suggestion, but his new neighbors did not at first learn much of the holy character of God from his. But he kept so in fellowship with God that he learned that the Divine character included "doing right." He continued also to grow spiritually till he learned the meaning which later is seen in John 3:16, a love that cannot be measured. As Abraham grew so must we grow, by following God's leading. Whatever one's talents or circumstances may

be, if one begins with Christ Jesus, and "'follows on to know the Lord," the purifying power of prayer will so change him that he too will be a blessing in any community.

When one is determined to know God as Jesus revealed Him, and tries to do His will daily, he establishes a correspondence of action with God. The first instance of this we have is in the words, "and Enoch walked with God." Of this Dr. Dods wrote, "Enoch walked with God because he was His friend, and liked His company, because he was going in the same direction as God, and he had no desire for anything but what lay in God's path. We walk with God when He is in all our thoughts, not because we consciously think of Him at all times, but because He is naturally suggested to us by all we do think of." It is this correspondence of action with God that Jesus tried to teach the Jews through the healing of the infirm man at Bethesda, and through the wonderful teaching that followed. This correspondence of thought, deed, and word with God brings one into such harmony with Him that in time one may also be able to say, "I know that Thou hearest me always."

It is doubtful whether much purity could come to one who made a plea for purity the burden of his prayer, unless he was conscious of things in his life that kept him from God. Any one who seeks purity because the lack of it is displeasing to God has the same thought of impurity that Jesus had and which Paul expressed when he said that Jesus "came to put away sin by the sacrifice of Himself."

The purifying power of prayer is really the result of the purifying character of God, on all who come into touch with Him. Perception of His purity comes thru seeing the difference between His purity and ours. Our whitest linens look yellowish beside new fallen snow. Our most disinterested actions look selfish when contrasted with the thought in John 3:15. Our warmest love looks like indifference in comparison with Jesus weeping over the city that wanted to murder Him. It was this perception by contrast that made Jacob exclaim at Bethel, "How dreadful is this place! this is none other than the house of God." It was this contrast that made Isaiah cry out, "Woe is me, for I am undone, because I am a man of unclean lips." It was from long acquaintanceship with God that Paul felt when he wrote to Timothy, "Jesus Christ came to save sinners, of whom I am chief."

The contact with God is prayer has a purifying effect far beyond any perception, or thought, or philosophy. As a piece of non-magnetic steel placed in a magnetic field becomes in itself a magnet, so those who come into close fellowship with God through prayer become like Him. They are purified by His purity. They are changed by His character. They are transformed into His likeness. They come to want what He wants. They come to love what He loves.

SEEKING AND SAVING THE LOST

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The majority of the folks in this world are lost. If you think this statement is startling, I invite you to see something of folks, and I believe you will come to the same conclusion. I do not mean that they are necessarily damned. I mean simply that they are just "Lost." The folks we meet every day are so obsessed and enslaved by something, that they cannot see anything in its right perspective. Hence with a great deal of prejudice in their particular bump of intelligence, they stray away and get lost. Now please bear in mind that the writer does by no means think himself free from these limitations and faults. "Out of the abundance of the heart the mouth speaketh." Experience is his teacher. I am working every day with from sixteen-hundred to three thousand boys. Those I am in most direct contact with are the naval prisoners, therefore what I say applies to them. But what applies to them also applies to a great many on the outside.

It is my privilege, from time to time, to sit with these fellows and just talk things over. I hear their stories of themselves and, as far as possible, watch their conduct from day to day. I come to know some of their scrapes and the causes of them. I come to know their misfortunes and their falls and the improvidences which caused the most of it. The saddest fact of it all is: it is not their fault. It is either for the lack of parental training or a good moral stamina that they have come to their grief. It may be for the lack of will-power to say "no," or the lack of the proper appreciation and instruction on the part of their superiors to direct them, that they have gotten in bad. Nevertheless, they are in bad, and in the presence of that ever unnamable something that takes a man as a joke when he would play the fool, and a fool when he would be a gentleman, they have been caught in the maelstrom of the world's giddy ways and,—bang—down they go,—lost. To the prison they are sent to be punished and once a prisoner they are ever afterwards an object of suspicion. Lost.

These are lost sheep. And the worst of it is they do not know it. Somebody must find them and save them. Who is it to be? To answer this means more than designating or appointing some one to their station to preach to them. It must be the giving of a life to a study of all the various phases of human nature as found in red-blooded men. It must be the giving of a life to a thorough appreciation of all the conditions as found in the many different homes, sects, creeds, beliefs and disbeliefs, which these men represent, and any person void of an all inclusive and comprehensive love need not make the attempt. The man of love, though angry that men fly in the face of the laws that govern them and violate all the demands of convention, feels sometimes that laws and convention may sometimes deserve it; though angry that men should cast their pearls of life before swine, comes to feel that too often they have had nowhere else to throw them; though angry at their rascality and boyish badinage, knows there is

a cause and is willing to forgive and give the fellow a new chance. He would set to work to remove every cause for wrong doing. He would help the fellow find himself and set him on the right path home. While I write I am woefully conscious that after all is said, one can be only superficial, for life is exceeding human and as deep as God.

These men are from every walk in life, but there is none of them that are hopelessly bad. They may be ignorant, but they are human and appreciate a square deal. They may lack good training and be ever so irresponsible, but they all respond to friendship out of which alone come their possibilities. And he who cannot feast with them as Christ did with the publicans and sinners, even though it did scandalize the noble Pharisees, is much unfit for the job. Jesus said his job was to know them better and help them out of their troubles; and this is our job.

H. E. Rountree.

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FRANKLIN, VIRGINIA AND THE CONVENTION

Some of the best, happiest and most profitable years of my life were lived in that town, and my mind fondly lingers backward to many very pleasant associations, and still gladly do I remember with a heart full of gratitude, the dear friends of those great and eventful days. Some of them I met on this recent visit, and their friendly greeting and earnest handshaking made me glad to meet them again. Glad that we were moving on the great stage of action, but so many of them whose names are written on the tablet of my mind I did not meet. They had left me on the verge of time, to live, as I hope, in a more beautiful and restful state.

Franklin and dear old Southampton have so many attractions for me. Not far from there the light of the world first dawned upon me, and my childhood and boyhood days were lived there. My dear father and mother, some relatives and very many loved ones are reposing the dreamless night of their long sleep over there, on her soil. These things alone are enough to cause me to love the dear old county. Wherever I have roamed during these thrilling and eventful years the mind fondly looked backward to the old home—home, home. I do not want to forget those glad, happy times when life was so full of hope and brightness.

The Convention was one of interest and profit, and all were entertained in a splendid way. The pastor made every one feel at home. Dr. Rowland has succeeded in building a beautiful and splendid house of worship, and I am glad of his success. I do not wonder at his great success in Franklin, when he has such a refined, bright, intelligent and smart wife to help him. It is a blessing to any preacher to have such a wife to be the joy of his life.

My home was with Brother R. H. Joyner, who did everything to make me comfortable. He and his family were always kind and nice to me, and I appreciate it more than I can tell in these few words. May God bless them forever for their tendereness and thoughtfulness to me.

I would not close before saying just a few words about one layman in the Convention. If he were a preacher, and he may yet be, I would compare him with Henry Ward Beecher. He has a fine personality—splendid manners, and is full of good sense. He can fill any position with grace, ease and dignity. A great diplomat, with powerful strength, physically and intellectually. We need many more of his type.

J. T. Kitchin.

Windsor, Va.

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GREENSBORO LETTER

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Yesterday was Mothers' Day. It was a beautiful day and we had good services. The Primary Department of our Sunday school, under the supervision of Mrs. S. W. Stewart, gave an interesting exercise which was much enjoyed. The programme is as follows:

"We will try to make Mother Glad"—solo by Lucile Phillips with chorus by the beginners and primary classes.

Recitation: "Nobody Knows but Mother," by Dorothy Thompson.

Recitation: "Mothers are the Sweetest Things," by James Stewart.

"A Fresh Bouquet for Mothers' Day," by Miss Petty's class.

"Who will be my Dearest Friend"—song by Miss King's class, with chorus by school.

The pastor spoke on "Honoring Mother," to an attentive and appreciative audience. At the close of the sermon the pastor requested the choir to sing: "Tell Mother I'll be There," and asked all in the audience who would say by the grace of God they would meet mother in heaven, to come down to the pulpit and give him the hand. The response was prompt and whole hearted and I think all in the house must have come. It was a great, a joyous service. Deacon F. M. Clements sang the solo just of . "Tell Mother I'll be There," and the choir and congregation joined in the chorus. In closing the pastor asked the choir to sing "Mothers' Day Doxology:

"Praise God for mother, home and love,
Praise Him for Bible from above,
Praise Him for church and country dear,
Praise Him for Christ through the year."

This service will be long remembered; and well may it be; for it was a great and good service.

P. H. Fleming.

Greensboro, N. C., May 13.

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There have been many conjectures made as to the reason of our Lord's weeping at the tomb of Lazarus when He was going to raise him so soon. But it seems plain that He wept i nsympathy for the grief Martha and Mary, and thus to show His people for all time that He has a loving sympathy for their personal griefs.

—*Exchange.*

THE KEY TO THE SITUATION*

(Mrs. W. H. Denison)

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There are those of us who believe that the presentation of Christ to all mankind is the supreme business of the church. There are others perhaps who would hestitate to say that they did no believe this to be the highest mission of the church yet by both precept and example they are saying just that. By their failure to heed the call of the world and by their willingness to sit still and not lift a finger to help carry out Christ's last command they are saying in actions rather than words that they have no interest in the matter.

Apparently for nearly one hundred years this was the attitude of the Christian church toward missions. It must be that our forefathers did not fully realize the obligation resting upon them or they did not understand the divine injunction to "Go teach all nations." I fully believe that but for the tardy recognition of the responsibility resting upon us the Christian church today would be infinitely stronger in every phrase of its work. In the first chapter of Acts is the record of how Christ told his disciples to "Tarry until the Holy Spirit is come upon you" and in the same sentence He said, "Ye shall receive power" and "Ye shall be my witnesses." I firmly believe we are lacking in power today because we have failed to be witnesses to the uttermost parts of the earth. Our beloved church with its splendid principles upon which the whole world might be united has been content to rest for a century, like a sleeping giant, and even now we are only beginning to arouse from our sleep and reach out, here a little, and there a little. A beginning has been made but our eyes are not yet open to the possibilities and responsibilities that are ours. Christ said to His followers, "Lift up your eyes and look." For what purpose do we ever lift our eyes? Is it not that we may enlarge the range of our vision? Is it not that we may see things afar rather than that we should keep our eyes fixed always upon the things close at hand? As we look about us are we not justified in saying that the church as a whole is indifferent to the spread of the gospel in foreign lands? Are not the eyes of the church turned upon herself rather than to the regions beyond? How much do we know of that consuming passion for souls which Christ had when He was upon the earth. Then comes the question, "Who is to blame for this self-centered vision? Not God, He gave His Son for the whole world; not Christ, He gave His life for all mankind; not the people, they are the "sheep of His pasture." Who then is to blame for this sleep of a century? Upon whom does the responsibility rest? Upon the pastors for they alone hold the key to the situaion. The pastors are the pivotal men in the world's evangelization. The imperative need of the mission cause today is an aroused and enkindled ministry. Make all pastors missionary and the church would instantly catch the contagion. Remember the old saying, "Like pastor, like people" for where the pastors lead the people in almost every case will follow. A missionary pastorate will give us a missionary people and a missionary people will give us an overflowing treasury as nothing else will. To the pastors belong the privilege and responsibility of solving the missionary problem. Until they awake to the truth of this proposition and the foreign work of the church becomes a passion in their own hearts and lives, our mission board may continue to do what they can by way of organizing new movements and divising new plans for canvassing the churches for money yet the work will move slowly. No one realizes the influence of the pastor upon the work of the church more than the women who have tried so faithfully to get some form of organized missionary work into every church. The only churches where we have failed to reach our aim are those where the pastors were openly opposed of utterly indifferent to mission work in any form.

Pastors naturally divide themselves into three classes: Anti-missionary, non-missionary and missionary. Of the first class, I believe there are but few in the Christian ministry today. Not many are there who openly come out and oppose missions. If there is any church so unfortunate as to have a pastor who is absolutely opposed to missions you may be sure it is a dead church or soon will be and for it there is only one possible redemption, the conversion or burial of such a pastor. Of the second class there are many in our church as well as other churches. Indeed sometimes when we think of how little we are doing, of how little most denominations are doing along missionary lines as compared with what we are capable of doing it seems almost as if the non-missionary pastors are in the majority. Just think of a church giving an average of ten cents per member per year to carry the gospel to a dying world, and yet there are churches in our denomination that give even less than that. The price of an ice cream soda or a good cigar is the measure of some peoples' interest in their heathen brothers and sisters. And what shall we say of those members of churches who year in and year out give nothing for missions? And if they give not it goes without saying that they pray not, for has it not been said, "We can give without praying but we cannot pray without giving." Must we not conclude that pastors of such churches have fallen short in their conception of the high office into which God has called them? When the whole Christian church gave last year the magnificant sum of twenty-five cents per member can we think otherwise than that we have more non-missionary pastors than we have of those whose souls are on fire with a passion for saving a lost world. I am not sure but that the pastor who is simply non-missionary exerts a more harmful influence upon his church and its enterprises than the man who openly opposes every missionary effort. We at least know where to find the man who openly fights us and sometimes this opposition gives us just the stirring we need especially if we have become a little weary in the servic. Whereas, if just left alone in our weakness and weariness we may simply waste away and die. But let us turn from this dark picture and look at the ever-creasing number of those who realize their high calling and the privilege which is theirs of leading their flocks into the paths of highest usefulness. Missions and Christian activity have always been closely related terms. Many pastors hesitate to become actively missionary for fear their own salaries will be diminished or they say their church cannot afford to give any more than they are already giving but it has been proven that when God's people give freely for the spread of His truth the expenses of the local churches are taken care of more easily than when the church is all centered upon herself.

What a privilege has the pastor who has made a careful and prayerful study of the great commission and manifests a willingness to bear his part in the great world task? He may be the pastor of but a handful of people in a wayside village yet this commission assigns to him the whole world as his field and it is in his power to make his influence felt around the world. In the first place a minister of the Gospel must be an expression of missionary intelligence and it is his perogative to create a missionary atmosphere and develop a missionary consciousness among the people with whom he labors. The creation of a missionary atmosphere does not necessarily mean that he will preach a missionary sermon at stated intervals but that he himself will be so filled with missionary zeal that very many of his sermons will bristle with missionary facts and his illustrations will be drawn from the activities and lives of the great workers on the fields. The development of a missionary consciousness means that men who do not believe in missions will be lead to believe. How shall this be done? By being alert every moment to interest people who do not approve missions. By being a student of missions and being thoroughly informed as to the present day activities. By having this world wide message so burned upon his heart that it becomes a part of the very life. There are so many ways to help forward the Kingdom but without doubt prayer is the most powerful. Wise is the pastor who trains his people in their prayer life to include the whole world in their petitions and at the same time teaches them to pray for definite places and persons. Not long ago I read of a pastor who lead his people into the way of praying for workers to be sent

out into the field. Within three years seven young people from that church felt the call and were enrolled as Student Volunteers, two of the number being the pastor's own children. Christ told His disciples to "Pray the Lord of the harvest to thrust forth laborers." Is it not true that lack of prayer has caused a dearth of laborers? Are we not put to shame when we know that in the Moravian church for every fifty-eight members in the home church one member is sent into the field abrod. If every denomination sent out missionaries in corresponding numbers it would give a force of about 400,000 foreign workers which is vastly more than the number estimated as necessary to bring the world to Christ in one generation. Perhaps we have not, because we ask not. Is it the blessed privilege of the missionary pastor to lay his hand upon the shoulders of the young people in his congregation and turn their minds toward the world fields?

I will venture to say that very few if any one, here, ever heard of Rev. Gilbert Meikle, of Glengary, Scotland, yet it was through the ministry and teaching of Rev. Meikle that James Chalmers went out to New Guinea and became one of the most successful and famous missionaries of modern times and sealed his consecration with a martyrs death. Who was back of John Williams, the apostle, of the South Seas of whom it was said that more souls were brought to God through his ministry than that of any other man since the days of he apostles? Mr. Wilkes—the pastor of the Moorfields Tabernacle. It was he who made possible the great work in the South Sea Islands.

Today our land is filled with young men, the finest our nation affords, who are enlisted in the service of our country and practically every one of them are eager for foreign service under our flag. Are there not scores, yes hundreds of young men and women in our churches today who are enlisted in the army of the King of Kings and who would be just as eager to volunteer for foreign service under his flag if they only felt the call and the duty was laid upon them? And who is to present this responsibility to our young people if it be not our pastors? Every pastor may not be a foreign missionary in every sense of the word, but every pastor may and should be a recruiting officer to keep the ranks of Christ's army filled with workers and leaders both at home and abroad.

And lastly, it lies with our pastors to secure or to direct the securing of the means needed. The fact is the Church, as a Church is rich and increasing in this world's goods and has need of nothing. Before the war began it was said that we were making money in this country at the rate of $7,000,000 every twenty-four hours. It is estimated that one-fifth of the wealth of the United States is in the pockets of God's people. It is not that God's people have not money that the claims of the Gospel have not been presented to them in such a way as to make them willing to give. We must remember that Christ is not dependent upon what we have but upon our willingness to give what we have to Him. It has been demonstrated over and over again that people are willing to give when the claims are laid before them and the needs pressed upon them. What we need then are men in our pulpits who will educate the people, lead them in the life of intercession, be examples to them in giving, and direct the minds of our young people towards the highest calling in the world.

Oh, for a missionary pastorate, a pastorate which shall create throughout the earth a missionary church and fire it with a deathless purpose to bring the world to Jesus Christ!

*Delivered before the recent session of the Southern Christian Convention and published by request of that body.

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Be careful not to be so enthusiastic in starting a new undertaking that you have no energy left for carrying it through to completion. Enthusiasm is an important factor in success, but it must be a steady flow, and not burst forth like some of the geysers which send a spout of water skyward, and then are quiet for twenty-four hours.—*Exchange.*

A CHAPLAIN'S DIARY ON A TRIP TO BOSTON

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The dark, gloomy, cold midst of the past three days is gone. The clouds have cleared away and the sun is shining. It is a State holiday for Massachusetts. It is "Patriot's Day." It was on this date, 1775, Paul Revere made his famous ride from Charlestown to Lexington, on this date the first blood was shed in Civil War when the Northern troops were fired upon in Baltimore. It was this date, 1775, the battle of Lexington took place which developed into that of Bunker Hill. It was this date last year the United States Monoglia fired on a submarine which was the first shot of the present war. So Massachusetts has shut down to celebrate and everybody seems to have the spirit. Incidentally it is the occasion of the big Liberty Loan drive.

Secretary Daniels is visiting the yard today and is looking fine. In line I shook his hand. This man is he brains of the Navy and regards every detail with the keenest of interest. At noon today "The Marathon" race takes place, an imitation of the Greek Marathon Messenger. The man that wins is the hero. This time last year the hero won his 25 miles in 2 hours, 28 minutes, 37½ seconds. A mammoth patriotic parade is on consisting of Army, Navy and Marine Corps. It takes two hours to pass over one given point.

I am completing my duty here today, and am detached to return to Portsmouth Navy Yard. My experience and studies have shown me the place and efficiency of the Y. M. C. A., in the service. It has taught me the possible extension work of a Chaplain at a station and the successful methods for acquiring them. It has shown me the great community-work of Boston for the enlisted men and the possibilities thereof. It has shown me a library project whereby every man in the service may have all the reading he wishes and every ship is fitted up with such needs.

The work of Chaplain Stone here requires forty-five helpers including ministers of the gospel, yeomen and yeowomen and the publication of the Navy Bulletin, a Navy paper in the interest of the welfare of the service; and various other services contingent to such a program. This is the finest work of its kind I ever saw and deserves public notice. For the schooling of a new chaplain I doubt that there is any place so extensive and thorough. It is of untold value to me and what it shall be to the Portsmouth station remains to be seen.

April 19 H. E. ROUNTREE.

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ASK AND LEARN

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There is no shame or disgrace in asking questions about what we do not know, but need to find out. One should be ashamed of being ashamed to admit ignorance, for the sake of gaining knowledge. Questions that are needless, foolish, and annoying are to be avoided, but not those whose answers will help us forward, or hold us back, as the case may be. "Better ask your way thrice than miss it once."—*The Way.*

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

ELON'S 28th COMMENCEMENT
May 26-28, 1918

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Elon commencements are gala occasions, landmarks distinguishing the revoving years. The 28th one in stately succession is scheduled for May 26-28, and is destined to be memorable, not only from a literary and social standpoint, but equally from the standpoint of patriotism.

His excellency, Hon. Thomas William Bickett, Governor of North Carolina, is to give the address which will occur on Tuesday afternoon at 2:30 o'clock, May 28th. This occasion is to be the patriotic event of the year in the county of Alamance, at which Time Hon. E. S. Parker will preside, Judge W. M. Bond of the Superior Court will take part, and Governor Bickett will speak. Immediately following the address by the Governor he will unfurl the service flag of the College, which now numbers 365 stars and which before that date may reach far beyond the 400 mark. Elon has done as much as any college in the country in the way of supplying men to the colors when age and enrollment are considered, and of this accomplishment the county, equally with the Christian Church, is justly proud. The entire citizenship of the county and the friends of Elon from every place are invited to be present not only for the patiotic rally to be held at the time mentioned above, but also to the other items of the program of the commencement occasion which begins with the baccaaureate sermon by Bishop James Atkins on Sunday morning, May 26th. The baccalaureate address occurs Sunday night. On Monday the class day exercises, the society representatives, and the Choral society will be had. Tuesday is commencement day and at 10:00 o'clock that morning the graduating exercises will occur, and at 8:00 o'clock that night the Alumni Oration will be given by Rev. G. O. Lankford, while at 2:30 that afternoon, as has been stated, the great patriotic rally will occur.

The College very much appreciates the fact that Judge Bond has decided to adjourn the Superior Court of Alamance County on the afternoon of the Governor's address and himself to be present and participate in the patriotic exercises. This is high recognition of the College and its work, and is greatly appreciated.

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GO OVER THERE TO MINISTER TO THE FOLKS OVER THERE

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There is immediate need of men as Searchers. When a man is sick, killed, wounded or missing, the Army makes a report but the meagre information returned does not satisfy the loving anxiety of mothers, sisters, fathers and brothers on this side of the water. The Red Cross is putting men with the Army to get the information that the Military officials have not had time to secure, and to communicate this to the soldiers' relatives for their comfort and their guidance in attending to his business affairs.

The Searcher must be an American and thoroughly loyal. He will not be accepted if born in a country with which the United States is at war, and if he bears a German name, it will be very difficult if not impossible for the Red Cross to secure passports for him.

He will be appointed by the Red Cross and attached to its corps of workers. His duties may necessitate an Army commission, which if given, will likely be that of first lieutenant. He would probably have service for the period of the war and would not be accepted for less than a year's work.

The salary is not provided. If a man goes to France as a Red Cross Searcher he will need to have a private income or secure his salary from the church he has been serving, from friends, or from his denominational War Commission. When a minister can cover his expense as well it is a fine patriotic service and conserves the Red Cross funds. If this is not possible the Searchers will be given their initial personal equipment, transportation both ways, and other expenses not exceeding $150 per month. War Risk insurance may be had from the Red Cross, on the same plan as the Government insurance.

If the obstacle of no salary is surmountable and you would like to enter this work, address Rev. Clyde F. Armitage, 1112 Woodward Bldg., Washington, D. C.

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"The small Christian college is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character."—*James J. Hill.*

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"I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which represents the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"—*President Thompson, Ohio State University.*

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Rev. John F. Cowan, D. D., formerly associate editor of *The Christian Endeavor World,* is working for the Y. M. C. A., in two camps of sailors, one of them near San Diego, Cal.

NEGROES AND PROGRESS

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I saw this indictment in a journal the other day; "There is the tendency (among the whites) to judge the (negro) race by (its) faults rather than by (its) successes." I wonder if that is true. Do we Christians judge any race, any people, any person by the faults rather than the successes thereof? The good Book plainly says: "Judge not that ye may be judged: for with what judgment ye judge, ye shall be judged." None of us like to be judged by our faults and failures. We like to have our successes thrown into the balances some time. There are facts which indicate that the negro race, despite its handicap of recently emerging from bondage, is making progress. Of their number 250,000 own 20,000,000 acres of fertile soil in this country. Fifty years ago 90 per cent of the race here could neither read nor write; this has now been reduced to 30 per cent, and three-fourths of their schools are taught by members of their race. There are teachers, ministers, doctors amongst them, we are assured, of real character, ability, merit and achievement.

When one reflects upon this side of the question it brings facts worthy of consideration. Is there a tendency to judge the race by its faults rather than by its successes? One wonders.

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A BUSINESS MAN ON MISSIONS

One of the strangest features of this canvass for funds with which to do mission work in our Church is the fact that some people *seek* an excuse to keep from giving, instead of seeking the opportunities and finding a way to give. I seriously doubt if any money were invested by man brings more real joy than that invested in missions. One wonders why more of our people do not seek, and covet this joy.

In *The Christian Herald* of last week I found a brief article by William Parker Perkins, a business man, which I wish every CHRISTIAN SUN *reader* would read carefully and inwardly digest. For there are scores, yea hundreds of SUN readers who could, if they would, do what the Manhattan stenographer is doing, and what Mr. Perkins is doing. Read:

"Some months ago I learned of a stenographer in Manhattan who is supporting a native preacher of China. I was told she has been very successful and had won two thousand souls for her Lord. It set me to thinking. There was born in my soul a desire to do this very thing—to have my own representative in the foreign field.

I looked forward in imagination to the time when this maiden will meet her preacher friend up in the Glory, accompanied with these thousands who perhaps never would have been there if she had not saved from her weekly wages and sent it regularly for his support.

Later on I was appointed chairman of the missionary committee of our church, and I not only became responsible for a native preacher under Rev. A. S. Paynter, founder of the Indian Christian Mission, but I began to enlist others in the work. I am profoundly thankful that our paths crossed just at this time, for I was enabled to see the possibilities which, under God, could be realized, as I talked from day to day with this brother. I presented the matter to a number who responded to my request. There was very little solicitation, but when I did present the subject, I never failed to tell them of the vision I had caught. Several came to me voluntarily, which showed plainly that the hand of God was leading. This continued till the number had reached nine.

At present there are eleven native preachers provided for, all because some of our people have caught the vision and heard Jesus say, "Go ye!" I have been asked to record this bit of experience in the hope that others may be led to do, under God, what He has done through me.

A great joy has come into all of our lives. We are soon to have the photographs of these preachers and views of the village where they labor, and then I fancy our interest will be increased fourfold. And then, a little later, will come the joyful news that Yuhana, or perhaps Andrew, or it may be Devadaas, has won souls for our Lord; then we shall rejoice, and our joy will be complete. For this supreme moment we longingly wait and expectantly look. To Him shall be all the glory.

A recent letter from Rev. A. S. Paynter, in Ceylon, states that my native preacher, Daniel, who labors in the village of Thumbasap, a few miles from Ellore, is having marked success. Several have confessed Christ as their Saviour and been baptized. There must be many who read these lines who can support native preachers in India. Think of his joy and yours as, one after another, they come out of heathen darkness into the light and liberty of the Kingdom of God. If the money is sent month by month, we do not find it a burden.

A man in Toronto, a consumptive, who works in a railroad yard, supports four native preachers under the India Christian Mission. This man, too, has had a vision."

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He must be a poor creature who does not often repeat himself. Do you think a carpenter is bound to use the same plane but once to smooth a knotty board, or to hang up his hammer after it has driven its first nail?—*O. W. Holmes.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—Our financial report this week is not as good as last week. Our Easter Offerings are small too. I had hoped to get close to the goal this week. We still lack $376.76 being there. I still have faith that we will reach it. We must reach it.

I appeal to the churches and Sunday schools that have not given their Easter Offering this year to take a special collection for this and mail it in. Help us to reach this goal in the next few weeks. We will all be proud to reach it. The happiest people I have been with recently were those at Franklin, Va., in the Southern Christian Convention when they raised in a few minutes in money and subscriptions the sum of twelve hundred dollars for the Orphanage. Everybody who gave was the happier that he made the sacrifice and had a part in the joy of doing something.

We will all be happier if we have a part in this Easter Offering. We have not fallen short of a single goal yet and I truly believe we will reach this one. To reach it is to help us to cut another slice from our indebtedness.

We have quite a number of churches and Sunday schools that have not helped us in this undertaking yet. We appeal to them now to join in the task and help push us up to the goal.

REPORT FOR MAY 22, 1918

Amount brought forward		$3,356.18
Children's Offerings		
Hadie Marshall, Walnut Cove, N. C.		.30
SUNDAY SCHOOL MONTHLY OFFERINGS		
Eastern Virginia Conference		
Sarem	$ 3.50	
Burton's Grove	3.00	
Berea (Nansemond)	10.00	
Washington St. Sunday school, Norfolk	3.00	
Suffolk Sunday school	25.00	
Valley Virginia Conference		
Wood's Chapel Sunday school	1.00	
Eastern North Carolina Conference		
Pope's	1.50	
Sanford	3.58	
Catawba Springs	1.25	
Christian Light	2.60	
North Carolina and Virginia Conference		
Ingram, Va.	4.00	
Lebanon	1.47	
Palm St., Greensboro, N. C.	4.00	63.90
Easter Offerings		
D. L. Young, Mt. Zion Ch., Ala.	2.00	
First Christian, Columbus Grove, Bible Class	5.00	
West Liberty Sunday school, (Ohio)	2.00	
Westerville Sunday school, (Ohio)	4.55	
Franklin Sunday school, (Ohio)	5.00	
Mrs. Nora Emery	.83	
North Highlands S. S. Columbus, Ga.	7.50	
Christian church, Christianburg, Ohio	3.69	30.57
Special		
L. I. Fields, on support of children	20.00	
Chas. D. Johnston	3.00	
Mrs. Effie Wicker	3.50	26.50
Total for the week		$121.27
Grand total		$3,477.45

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LETTERS

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Dear Uncle Charley: I would like to join your band of cousins. I am a little girl eight years old. Here is my dime for April. Hope the little cousins are well. —*Marie Wrenn, Franklinville, N. C.*

Glad to have you join. Your letter keeps the corner alive this week. Get some of your little friends to join too.—*"Uncle Charley"*

—o—

Dear Uncle Charley: I, too, want to join your little band of cousins. I am sending you a dime for April. Hope you and the little folks are getting along just fine.—*Ollen Wrenn, Franklinville, N. C.*

Another little boy with a cheerful letter this week. Glad to have you join our corner. Write often.—*"Uncle Charley."*

—o—

Dear Uncle Charley: Am sending my dues for March, April and May. Hope you and the little boys and girls are enjoying this beautiful spring time.—*Hadie Marshall, Walnut, N. C.*

Your little letter to keep the corner cheerful this week. Glad you wrote to us this week.—*"Uncle Charley."*

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Blessings on the head of every little Willie comes to us as a harbor from a storm of profanity and selfishness and sin. We say to him, "We will act as father to you, shall see that no man or enterprise exploits your labor or imposes burdens too heavy for your soft bones and tender muscles. We promise you a simple, gracious, happy, joyous childhood. We will see to it that when the angels come down to hover about your little white cots in our Home they shall see that your face in its sleep wears an expression that indicates peace."—*Christian Philanthropist.*

GRANDMA'S LITTLE LAMB

—o—

"Tell us a story!" begged Bob.

"Yes, please, grandma!" urged Babette.

Grandma laughed. She knew it was no use to say "no" when two children were storm-bound and could not play outside.

"Once when Great-Uncle Ben and I were little folks," said grandma," "we went out into the woods and got lost. We wandered too far away gathering flowers and berries, and when we wanted to go home we did not know which way to go. I'll never forget how frightened we were, and how dark the forest was. We walked till we were too tired to walk any more, and finally we went to sleep at the foot of a big tree. I had not been asleep very long when something soft and furry touched my hand. Then a rough tongue licked my face. I was so frightened that I screamed, and Great-Uncle Ben screamed, too, but the next moment we heard 'Ba-a-a-a!' and then we knew that our pet lamb had found us! How glad we were! Soon half a dozen more lambs were gathered around us, so we knew we could not be far from home. After a long while we heard shouts and saw lanterns gleaming through the trees. Father (your great-great grandfather) and a crowd of our neighbors had been hunting us all night, for it was nearly morning when they found us. How beautiful it was to be carried home in father's dear arms!"

"I should think so!" said Babette. "That darling little lamb."

"It was as smart as a dog to find you," added Bob.. —*Selected.*

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GIANTS OF THE SKY

"The largest war-planes are the bomb-dropping machines. They must be capable of carrying heavy loads of explosives. They are usually slow machines, speed being sacrificed to carrying capacity. The Italians have specialized in big bomb-machines. The huge Caproni airplanes carry three men and three guns, besides 2,750 pounds of explosives. That makes a useful load of 4,000 pounds. The machine is driven by three engines with a total of 900 horse-power. Such enormous machines are rather exceptional, however. Bombing-machines are usually convoyed by fast fighting-planes, and do not have to defend themselves from attack in the air. Often bombing raids are made at night, and the big Italian machines are provided with 'searchlight-bombs, to enable them to locate important spots on the ground beneath. These are brilliant magnesium torches suspended from parachutes, so that they fall slowly and give a broad illumination, while the airplane itself is shielded from the light by the parachute."—*A Russell Bond in St. Nicholas.*

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SHOEING THE GEESE

Did you ever hear of anybody shoeing a goose? Well, I have, and I am going to tell you about it.

In many countries, they raise geese as we raise chickens for the market; only they can not get a freight car and box up the geese as we can the chickens when we have a lot to send. No, they have herders who drive the geese to market, sell them, and then return home.

The first place where they shod geese was at Vilna, about two hundred miles from Warsaw, Russia. In Warsaw each year they had a goose fair where geese were exhibited and sold after they had won prizes. The journey from Vilna was a long one, and as the fair was in the late autumn, the roads had become very hard, indeed. I can not tell you who it was that first thought of making travel easy for the geese; but certainly somebody was ingenious and saw how many geese dropped out by the wayside and had to be left or sold to a chance purchaser, because of sore feet.

The method taken was this: When the birds were ready to set forth, they were driven across a space covered with soft tar and then over some fine sand. When they had done this, they were equipped with a nice pair of boots that wore well and prevented them from getting footsore in the least. Since that time, other lands, where geese are plentiful, have taken up with this or similar schemes to save the feet.—*Ex.*

SUNDAY SCHOOL LESSON—JUNE 2

(By G. O. Lankford)

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Jesus Warns and Comforts His Friends. Mark 13:1-14:9.

Golden Text: "He that shall endure unto the end, the same shall be saved." Mark 13:13.

Throughout the entire thirteenth chapter of Mark, Jesus concerned Himself in such teaching as would warn His followers of some dangers that they would face and in bringing to their attention certain important lessons that should be thoroughly understood. The Master knew that the evil of deception would arise. Therefore He said, "Take heed lest any man deceive you." And knowing that persecution would come, He urged upon the disciples trust in the Holy Ghost rather than reliance upon themselves. Jesus warns of the time when the Son of man shall come in the clouds and also declares that no man knows of that day and hour. In the light of the truth He expressed, He urged the disciples to watchfulness and prayer. "Take ye heed, watch and pray."

1. **A Sinful Plot. (Verse 1-2).** "The chief priest and scribes sought how they might take Him by craft and put Him to death." The death of Jesus was the desire of the scribes and priests. They wanted Him out of the way. To this end they were wickedly planning. If the death of Jesus could not be accomplished in one way, it must be done in another. So they resorted to "craft" that they might save themselves from "an uproar of the people" and at the same time take Jesus. It was a case of **hate** seeking to play **havoc** with the Son of God. In devising the death of Christ, the priests and scribes were devising their own downfall.

2. **A Sincere Worshipper (Verse 3).** While Jesus was at Bethany at the house of Simon, and while at "meat," a woman with a cruse of ointment came and annointed the body of her Lord. This woman was Mary, the sister of Martha and Lazarus. Notice a contrast. The priests and scribes were seeking for Jesus that they might kill Him. Mary was seeking Jesus that she might worship Him. They desired to pour upon Him their hate; she her love. They purposed to do for Him their worst; she, her best. Mary loved Jesus and she humbly and sincerely worshipped Him by bringing to Him an expression of her heart's affection and devotion. The ointment brought was "very precious" because it was an effort to express the deepest and highest emotion of her soul.

3. **A Selfish Expression (Verse 4-5).** When Mary made her costly offering some were indignant and said, "It might have been sold for more than three hundred pence, and given to the poor." Judas was among the number and was doubtless the instigator of the complaint. This murmur was not a moan in behalf of the needy, but the groan of self-interested hearts. Judas could not forget himself in the interest of others. Instead of rejoicing at the scene he had witnessed —he complained, murmured, because no gain had come to him and as he murmured, others murmured also.

4. **A Satisfying Savior (Verse 6-8).** The murmuring just expressed might have disconcerted Mary had it not been for the stand Jesus took in the matter. He vindicated her deed, saying: "Let her alone; why trouble ye her? She hath wrought a good work on Me." No one except Jesus knew what Mary's act meant to Him, and no one save Mary could understand the impart of Jesus' words in her behalf. His words must have brought unspeakable assurance to her soul. Jesus is a Savior who satisfies. He never failed to speak in behalf of His own while He was on the earth.

5. **A Suitable Memorial. (Verse 9).** Mary honored Jesus and Jesus has honored her in all the world where the gospel has been preached. "This also that she hath done shall be spoken of" said Jesus. Mary's tomb is not visited by the tourists of earth; no monument of stone marks her resting place; she is not reckoned in history as one of the great women of the past. Yet her name is known and loved around the world because she was true to Christ and was by Him approved.

CHRISTIAN ENDEAVOR TOPIC—JUNE 2

(By H. S. Hardcastle)

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Christian Duty and Privilege. VI. Service in Church and Community. Mark 12:28-34. (Consecration Meeting).

The key-note of the Master's life was service. He said that He had not come "to be ministered unto, but to minister," and His earthly career was but the outpouring of His life in service for others. Indeed one of the most comprehensive summaries of His life is given in the simple but sublime statement, "He went about doing good." It might be added, moreover, that the Master not only showed the beauty of a life of service Himself, bu He insisted that this spirit of service must be one of the marked characteristics of the life of His disciples. He told them on one occasion that the one who would be greatest must be the servant of all, and on another occasion he illustrated the truth in a striking manner by washing the feet of the disciples and by way of explanation declaring that He had given them an "example." In other words He meant to teach that religion, to be vital, must find expression in service to others.

Another noteworthy fact about the service which the Master rendered was that it was not concerned chiefly with details of duty, but rather with the spiritual quality which was back of the motive. As Fosdick says, "It was not what the Master did alone, but far more what the Master was, shining through what He did," that commands the attention of the world and gives value to His deeds. The Christian world needs to recognize this fact for there is a tendency on the part of many to stress the "doing of something" to the exclusion of "being something." This is a mistake for as Mr. Fosdick says, "The value of any deed lies in the quality of the man who does it. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which special deeds shall come like a brook from a mountain, with power."

Now there are many forms of service but they can be grouped under two large divisions, "Service to God, and "Service to Man," and in essence the two are one, for the only practical way in which we can serve God is by serving our fellowmen. Jesus illustrates this truth in the value which He places on the "cup of cold water given to the least of these in His name for He thus identifies Himself with humanity and makes it possible for man to render service to God which would otherwise be impossible. What an inspiration it should be to Christian workers to know that in performing the commonpace ministrations of life they are rendering service indirectly to Christ. But it might be added that these things must be done in the name of Christ, otherwise there can be no assurance of their lasting qualities. As the soldier wrote to his mother, "Only that which is done for, and in the name of Christ endures."

When we turn from the Master's deeds of service, to inquire into the source of these deeds, we find that they had their origin in a sense of recognition of God's ownership of His entire being. And it must be thus with the Christian. There can be no real Christian service on the part of men and women until the whole life is consecrated to God. When God gets "self," He gets service. Paul beautifully illustrates this truth when he said, "Whose I am and whom I serve." (Acts 27:23) Therein is the secret of that sublime life of service while the apostle rendered to the Gentile world.

But there was another factor in the service which the Master gave, and that was the recognition and realization that God was working with Him. It was that fact more than any other that enabled the Master to do the tasks that were assighed to Him. As He once said, "I of myself can do nothing." This sense of working with God must be the dynamic of Christian service. We must grasp the significance of the statement of Paul when he says, "We are laborers together with God," and we must grasp the significance of Christ's words when He says, "No longer do I call you servants, but friends."

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

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MARRIAGES

SMITH-PETTY

Miss Lizzie Petty became the bride of Mr. Rufus Smith Sunday, May 12, 1918. The ceremony was read by the writer at the home of the bride's sister, Mrs. J. A. Gainey, on Warren Street, Durham, N. C. The groom is a soldier in training at Camp Jackson. Our best wishes shall attend them.

R. F. BROWN.

——:o:——

POYTHRESS-HANBURY

April 30, 1918 Rev. Ollie Daniel Poythress and Miss Ethel Hanbury were united in the bonds of holy matrimony. The ceremony took place in the South Norfolk Christian church, where Brother Poythress is pastor, and the official act was performed by the writer. The church was beautifully decorated which added greatly to the sancity and solemnity of the occasion. The bride was the recipient of many useful and valuable presents.

J. F. MORGAN.

WICKER-MAPLES

At the residence of Mrs. John M. Maples, May 8, Mr. A. B. Wicker and Miss Emma Maples were united in matrimony. The ceremony was performed by the writer at 12 m. in the presence of relatives and friends. After the ceremony lunch was served. The bride and groom besides receiving words of congratulation, received many useful and valuable presents. They will reside in Sanford, where they have a host of friends.

T. E. WHITE.

——:o:——

WARREN-STEWART

At the home of the bride, Surry county, Virginia, on the evening of April 11, 1918, the writer united in holy wedlock Mr. Charles Edward Warren and Miss Cora Lee Stewart. The marriage was a quiet one, the ceremony being performed in the presence of a few relatives and friends. Immediately after the marriage the happy couple with a few friends motored to the home of the groom, near Surry Court House, where a delicious supper was served. They have the best wishes of their many friends.

W. D. HARWARD.

——:o:——

HUBER-BRITTLE

At 6:30 on the evening of May 12, 1918, there wa a quiet marriage at the Christian parsonage, Dendron, Va., when Miss Fanny O'Dell Brittle became the bride of Mr. Gregor Streit Huber. This couple are both active members of Union (Surry) Chrisian church, and are held in high esteem in the community. The bride is a daughter of Brother R. T. Brittle, Superintendent of Union Sunday school and the groom is a son of Brother J. L. Huber, a prosperous farmer of the county.

They will make their home in the county, where the groom is engaged in farming. They have the best wishes of their many friends.

W. D. HARWARD.

EAT CORN SAVE WHEAT

OBITUARIES

WILLIAMS

On April 10, 1918, Brother T. B. Williams departed this life. The funeral was conducted from his home on Markham Street by the writer and Rev. J. S. Carden. The interment was made in the country. We commend the bereaved hearts to God.

R. F. BROWN.

——:o:——

BENNETTE

Mrs. Rainey Bennette was in her 67th year when she departed this life on May 12, 1918. She leaves to mourn their loss four sons and one daughter. Her husband and three children preceded her to the grave and to God. She died with great faith in God. May the Holy Spirit comfort the bereaved ones. The funeral was conducted by the writer.

R. F. BROWN.

——:o:——

RIPPEY

Sarah Frances Rippey, widow of George Rippey, died April 28, 1918, aged 68 years, 3 months and 13 days. Her husband preceded her to the grave by some three years. Several children survive her who mourn the loss of a devoted mother. She was a member of New Providence Christian church. The funeral was from the home, conducted by the writer and the burial was at Long's Chapel. May God comfort the bereaved ones.

P. H. FLEMING.

——:o:——

HINES

Dorothy Larue Hines, daughter of Mr. and Mrs. W. H. Hines, of Wakefield, Va., passed into the spirit world on the morning of April 30, 1918, aged 10 years, 8 months and one day. In her departure the parents lose from their fond embrace their only child who was left to them. They have the sympathy of the entire community. Dorothy was a bright girl and much beloved. She had made a profession of faith in Christ and united with the Wakefield Christian church.

After the burial service, conducted by her pastor, assisted by Rev. W. L. Ware of the Methodist church, the little body was laid away in the Wakefield cemetery to await the resurrection morning. The Lord comfort the bereaved hearts.

W. D. HARWARD.

THE CHURCH PAPER AND THE CHURCH PEOPLE

I think it unloyal of any church member to refuse taking his church paper, and still more so, to neglect to read it—*Ed Smith, Clayton, N. C.*

—o—

Please continue to send THE SUN. We enjoy it and hope to always have it in our home.—*Mr. & Mrs. I. A. Lloyd, Mt. Jackson, Va.*

—o—

I love THE SUN and have read it so many years. I am real glad to help through this critical period.—*Mrs. J. B. Long, Lillington, N. C.*

—o—

I cannot get along without THE SUN for it is indeed a splendid paper. —*Mrs. A. G. Simmons, Newport News, Va.*

—o—

I enjoy THE SUN so much and cannot do without it.—*Mrs. Mary L. Sockwell, Route 6, Burlington, N. C.*

—o—

THE CHRISTIAN SUN is a splendid paper and every member of the Christian church should take it.—*T. A. Ingle, Greensboro, N. C.*

—o—

I enjoy THE SUN. It has been coming to this home many years.—*Mrs. V. E. Rawles, R. 2, Holland, Va.*

—o—

I don't see how I could do without THE SUN.—*Mrs. Eliza Anderson, R. 3, Houston, Va.*

EAT CORN SAVE WHEAT

LAUGH

—o—

Brooks: "Why aren't you wearing your patent-leathers?"

Franklin: "The patent expired."

—o—

"What's become of your chauffeur?"

"Oh, he was with the regiment down in Texas and crawled under an army mule to see why it wouldn't go."

"A scientist claims that the fly is responsible for the tired feeling we call laziness," said Old Fogy.

"Well," replied the Grouch, "on the other hand, the tired feeling we call laziness is responsible for the fly."

—o—

THE OLD NEGRO'S SOLILOQUY

De Lawd, He had a job for me,
But I had so much to do
I tole 'im to get somebody else,
Or wait till I get fru.
I dunno how de Lawd come out,
He seemed to get along,
But I felt kinder sneaky like,
Cause I knowed I'd done ' him wrong.

One day I need de Lawd myself,
And need 'im right away;
He neber answered me a word,
But deep down in my 'cusin' heart,
I thought I heard 'im say:
"Nigger, Ise got so much ter do,
You'd better get somebody else,
Or wait till I get fru."

Now when de Lawd He hab a job,
I neber tries to shirk;
I quits whate-er I hab ter do
An' does de good Lawd's work.
My own affairs can run along,
Or wait till I get fru,
Fer nobody else can do de job
De Lawd's laid out fer you.

DR. J. H. BROOKS
DENTIST
Foster Building Burlington, N. C.

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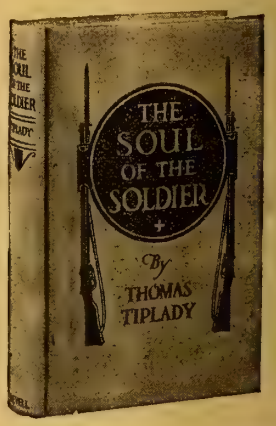

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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1854

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

"Tell them to Pray"

A British boy somewhere in France wrote to his home in England these simple but appealing verses:

Are they praying for us at home
Are they meeting together in prayer?
Or going on still in the old way,
As they did when I was there?
We thank them for all their letters
We thank them for all their care,
But, Oh, just tell them, dear Mother,
We are needing so much more prayer.

Will you ask them to gather together
To meet at our Father's Throne,
That we may be kept from falt'ring,
When we feel we are standing alone?
There are moments when courage fails us,
When dangers around us stare,
Oh! tell them again, dear Mother,
We are needing so much more prayer.

—*United Presbyterian.*

Volume LXX **WEDNESDAY, MAY 29, 1918** **Number 22**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THURSDAY, MAY THIRTIETH

As stated in this paper last week, Thursday, May 30, has been set aside as a day of national prayer. This day and occasion should be welcomed by all and entered into reverently. Churches should be opened for prayer and services held. The home should be a place of prayer on that day. Individuals should pray secretly and publicly. Let the day be observed in the most reverent manner.

o——o

TWO MOTHERS

The other day we heard two mothers talking about their sons now in France. One said: "I am so blue, I lose sleep, I worry about my son. I want him at home." The other said: "I have always loved my children as dear as any mother. My son in France is near and dear to me. But my heart rejoices that I have a son whom I can send to aid in the world conflict. When other mothers are giving up their sons, I could not claim them as sisters if I should fail to meet their sacrifice. I could not bear for my boy to stay around home and let my neighbor's child go forth to protect my household, and to help protect the world."

o——o

COMMMENCEMENT SEASON

This is a season when high schools and colleges are closing. Great occasions are made for the times when young people are being honored. Beautiful certificates and diplomas are abundant. Congratulations are received by the recipitants of these. They are to be congratulated, and to all we send greetings and best wishes. But there is a danger behind it all. That danger is that some will get the idea that they have *finished,* that their cause is *completed.* They have only commenced, as the name of occasion (commencement) plainly signifies. Young man, young woman, do not get the idea that you have learned it all and that you are *out* of schood—far from it. You have only been promoted, and you will find that out in the big school of life that others know something and have traveled the same road that you have trod. Remember, also, that there are other educational institutions open to you and that you are not a "finished product."

o——o

WOMEN'S MISSION BOARDS AND WAR SERVICE

An inquiry recently conducted by the General War-time Commission of the churches has brought out the fact that most of the women's home and foreign mission boards are actively devoting themselves to patriotic work, Red Cross, food conservation, social service in camp communities, the purchase of Liberty Bonds and campaigns for the sale of bonds and War Savings Stamps. They have already turned into the Red Cross an enormous quantity of clothing, knitted articles and surgical dressings, and continue to urge upon the women of the local churches the need for untiring zeal in this and every other form of war work. Their efficient organizations with their many ramifications make them admirably adapted to promoting war work among women on a large and well-organized scale.

A few of the mission boards report that, though their individual members are busily working through their local Red Cross and government agencies, the Board itself has not undertaken a definite policy of war work, feeling that the promotion of mission work and the spreading of Christian ideals is at this time a genuinely patriotic work. The majority, however, have broadened the scope of their activities to include some form of definite war work.

o——o

WAR CREATES NEW SOCIAL PROBLEMS

Red Cross Home Service of Civilian Relief Work is one of the most important of the varied forms of social service which has arisen out of the war. The purpose of Home Service Work is to give service, assistance, and encouragement to the families of soldiers and sailors who may be in need. This kind of work is of direct military value through its effect on the morale of the fighting troops. Soldiers worried about conditions at home and about the welfare of their families and friends are to the extent poorer soldiers. They have been attacked at their weakest point—their morale.

The war has also increased the seriousness of the problem of juvenile delinquency. The Juvenile Court of Richmond and other large cities in the South and elsewhere report the need for more effective child welfare work if the war is to be made safe for childhood.

The development of protective work for girls as a result of the war has also given rise to an increasing demand for workers, especially in the South where most of the cantonments are located and where adequate provisions for reformatory treatment of delinquent girls was not maintained before the war.

The great increase in the employment of women and girls since the war has given rise to another form of social work for girls—welfare work in munition factories and other industrial establishments making war supplies.

The problem of the health of the civil population dur the war is also a serious one, especially in view of the large number of doctors called into military service from their regular work of caring for the health of the population at home. Workers are needed to assist in caring for the sick, but particularly to teach the principles of disease prevention, thus reducing the amount of sickness to be cared for by the doctors who remain and increasing the staying power of the nation.

o——o

EDITORIAL NOTES

"Great minds run in the same channel—and so does shallow ones."

o——o

Nine-tenths will go as far as ten-tenths when God is given His tenth.

o——o

Tell a man of his sins, but be fair enough with him to tell of him of the joys of a Christian life.

o——o

Paying one-tenth to the Lord is not *giving*. The tenth is what you owe.

o——o

Pray for the boys over there. Write and tell them that you are praying for them.

o——o

A man may never miss a church service and then fail to make the record that God expects him to make.

o——o

Talking about your neighbors is a subject that never has been exhausted. Are you a witness to this statement?

o——o

Don't scam the Y. M. C. A., for it is the church at work in the camps. It is sowing an opportunity that the church has lost.

o——o

A MEDITATION AND A DECISION

A Word Personal

When I was in college I came to a definite decision to begin tithing when I graduated and entered some work that would realize a salary for me. It has been two years since I finished my college course, and while my income has not been large, I have lived up to my decision and have paid the Lord His part. With pressing obligations it has not always been easy to part with one-tenth. But I have kept my pledge and decision, trusting the Lord in His promise. From my experience I have found the following facts: 1. That tithing is a habit for the individual in that he must get accustomed to paying the Lord His part of his income. 2. That the nine-tenths left goes as far as ten-tenths. 3. That Malachi 3:10 is a challenge for the Christian in which there is great joy.

I began tithing on a systematic plan, keeping a separate bank account for the Lord's money, and paying it out by check. It has not been burdensome—it has been a great pleasure. It would take too long for me to tell briefly of the wonderful experiences that I have had in spending the Lord's part of my income. It would read like a miracle. The joy has not all been mine, for I have contributed my mite to worthy causes and that has, in a small way, helped others.

Tithing is the only method of contributing to the Lord's work that has ever given me *complete* satisfaction. It is the only method to keep the Church from being a beggar and treat God fair with our means. To tithe is to aid the Kingdom's work in a commensurate ratio with our prosperity.

With a small income I have been able to do more for the Kingdom in two years with the tithe than in the other twenty-seven years of my life without tithing. I have not grown the poorer by it. My income has increased and multiplied.

What tithing has done for me and what I have done with it is what every member of our Christian Church needs to do. I believe that God will hold it against us because we have not done it. Most certainly we have already paid the price in our growth.

But what I have written is not really what I mean for the head lines of this article to cover, *a meditation and a decision.* A meditation of the stewardship of the world; a decision to do my bit to help further that stewardship.

Being interested in the printed page, especially the repeated publication, I set out months ago to see if there was an inter-denominational publication devoted to tithing. I found none, save one in Canada, and one by the Methodist Stewardship League of the M. E. Church in the North. In all denominations I have found thousands of tithers and all are anxious to know more of tithing and tithers. I have consulted men like Karl Lehmann, Robert E. Speer, A. E. Cory, Bert Wilson, E. M. Poteat, Hugh S. McCord, Harvey Reeves Calkins and others who have practiced and advocated tithing and find that it is the opinion of these men that a field is open for an inter-denominational publication devoted to the subject of tithing.

So here comes the decision of my meditation—I have definitely decided to begin a monthly, 16 page, inter-denominational, publication devoted to Tithing and and Stewardship. The publication is to be called *The Tither* and the initial number will appear about June 15. There will be associated with me on the editorial staff men from the leading denominations. Every issue will be a fine selection of choicest material. The publication will be published in Burlington, North Carolina and put out in handsome style. *The Tither* will be a tither in that one-tenth of its income will be considered the Lord's and go to His treasury. The price is only one dollar the year, cash in advance. The subscription books are now open. Address all subscriptions to me.

While my new undertaking is to be inter-denominational, I earnestly hope that many of my own communion will join me in reading *The Tither* and fully appropriate its messages that are to come from tithers from all over the country—men and women who are able to tell of tithing from principle and practice.

I have written at length, but the details and background of my undertaking I am due to tell my own people—and so I have.

This is a message and an announcement that I had hoped to bring to our recent session of the Southern Christian Convention, but for the lack of time when the subject of tithing was discussed I did not ask the Convention to bear with me in the time to present it.

C. B. RIDDLE.

BURLINGTON LETTER

—o—

Evangelist George D. Eastes came to us April twentieth and on the following day began an evangelist campaign in our church. He had just come from a good meeting in Newton, Ill. The church here had been looking forward to his coming with deep interest and had spent the previous week in preparation. Cottage prayer meetings in various parts of the city were held. The attendance was large from the beginning and the interest deepened from service to service. Brother Eastes' messages were plain, practical and forceful and well received by the congregation. They provoked thought and moved to action. His methods were sane and wholly practical. He makes the direct appeal to the heart and enlists the Christian people for personal effort. The meeting resulted in a great many of renewals of faith and the addition of sixteen persons to the church. The spirit uplift was indeed gratifying. We feel that we are better fitted for the tasks which confront us.

Our young people gave the pageant, "Christ in America," at Union Ridge a few weeks ago to a large audience. Dr. J. O. Atkinson followed the pageant with a forceful address and a strong appeal for the mission cause. The evening was much enjoyed by our people.

We are glad to welcome THE CHRISTIAN SUN to our city and also the Editor and his family. His office is with the Burlington Printing Company, where the paper is being printed. It was this company that bought out the Southern Christian Publishing Co. They have a splendid and up-to-date concern. We are proud of this enterprise.

Inspite of handicaps some work is being done on the new church. We are finding it difficult to obtain labor, as is the case with all such work at these times. The people are nobly standing by the building enterprise and contributing of their means. Of course we are all anxious to push the building to completion at the earliest date possible. All the windows in the auditorium are to be memorial windows. The contract for them has been let.

May 22 J. W. HARRELL

———:o:———

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

Virginia Beach, Va., July 22-28, 1918

—o—

(Rev. W. H. Denison, D. D., 712 Cooke Ave., Norfolk, Va., President; Mr. S. M. Smith, Chamber of Commerce Building, Norfolk, Va., General Secretary).

One of the things the management of the Chautauqua is always keeping in mind is that our programs must be strong and helpful, spiritual and prepared, and that our speakers must bring the very best on their particular theme. In previous letters I have announced Dr. Coffin, Mrs. Bullock, Dr. Enders, Dr. Powers, Mrs. C. H. Rowland, Missionary E. K. McCord, as speakers on our coming program. It is a pleasure to announce a further list for our faculty.

Rev. N. G. Newman, D. D., Elon College, N. C.,

will give a series of messages on the work of various important committees of our Conferences. Every person on a Conference education, missions or publications committee should hear Dr. Newman. His long experience as President of one of our Conferences, his service in both our Defiance and Elon Colleges will make him one of the very helpful speakers this year. This will be a series of very practical messages.

Mr. Hermon Eldredge, Camp Upton, L. I.,

For nearly a year Mr. Eldredge, a Chautauqua favorite, has been in army Y. M. C. A. work and he will come fresh from this patriotic service to speak to us on the war and the church. These messages alone will be worth all the effort we put forth to be there. He speaks with authority. He is the Religious Education Secretary of the American Christian Convention and will be identified with the Forward Movement and bring a message on this great enterprise of the whole church. Do not fail to hear him. The church has a new privilege for service in these war times and Mr. Eldredge will show how each church may do its duty.

Miss Olive G. Williams

has just reached Norfolk on her way home from Porto Rico for her first furlough. Her splendid work in Porto Rico, her vision of opportunity, her intensely interesting messages thrill us all as we listen. She has a large number of slides to illustrate her messages. It will be her first visit to the Chautauqua. Come and hear her . She is not planning to stay long in the states and you should come and see and hear her story of our work in Porto Rico. Plan now to come.

WARREN H. DENISON, *President.*

———:o:———

THE VALUE OF THE CHAUTAUQUA

—o—

Nothing has given me keener delight than the association by the seashore last summer. It was there that I met men of whom I had heard since my connection with the Christian Church; men whose articles I had read with great eagerness and joy. It was at the Chautauqua that I saw these men face to face, heard their voices from the platform and pew and reaped a rich harvest of enthusiasm from their striking personalities.

The intellectual environment is simply superlative. Our leading thinkers are secured as speakers and instructors and from their impressionable minds come the deep and current thoughts of life which serve to level the barriers that stand between the ambitious mind and its coveted goal. As a general rule the speakers possess an inherent comprehension that put the hearers' feet in the road that leads to the high places of life.

There is still another value from attendance upon these gatherings. This is a place where spirituality prevails. It is a place where we learn the results of applied Christianity. It is a place where our spiritual horizen is expanded. It is a place where our meager percepts are transformed into far-reaching concepts.

Durham, N. C. R. F. BROWN.

ATTEND THE CHAUTAUQUA

—o—

As the time for our annual Chautauqua and School of Methods at Virginia Beach draws near, I find myself thinking of the good things that await those who shall be there. For four years now I have attended the Chautauqua and it is my hope to attend again this year. I do not know any institution that promises so much in real constructive Christian statesmanship as this body of our workers. Nor are the social and recreational features to be disregarded. They alone make the trip to the Chautauqua worth while, and that means that the splendid educational and inspiriation features are wholly in the way of profit, which is entirely true.

I trust that our women who are interested in missions either as workers in the local Churches or as officers of the Conference and Convention Boards will make it a special objective to attend the coming session, for in its program large and helpful provisions has been made for our work.

MRS. W. A. HARPER.

Elon College, N. C.

———:o:———

MISSION APPORTIONMENT FOR 1917-1918
For The Sunday Schools of The Eastern Virginia Conference

—o—

Antioch	$ 13.00
Burton's Grove	5.00
Bethlehem	15.00
Berkley	17.00
Berea (Nansemond)	16.00
Berea (Norfolk)	11.00
Bethany	10.00
Barretts	8.00
Centerville	6.00
Cypress Chapel	8.00
Dendron	12.00
Damascus	9.00
Eures	8.00
Emporia	5.00
Franklin	15.00
Holy Neck	20.00
Hobson	5.00
Holland	12.00
Ivor	4.00
Isle of Wight C. H.	10.00
Liberty Spring	16.00
Lamberts Point	10.00
Mt. Carmel	15.00
Memorial Temple	25.00
Mt. Zion	16.00
Newport News	15.00
New Lebanon	7.00
Oakland	10.00
Oak Grove	10.00
Portsmouth	25.00
Rosemont	9.00
Suffolk	55.00
Spring Hill	7.00
South Norfolk	13.00
Sarem	5.00
Third Church, Norfolk	15.00
Johnson's Grove	8.00
Union, Surry	7.00
Union, Southampton	9.00
Waverly	25.00
Windsor	8.00
Wakefield	10.00
Total	$527.00

The apportionment is the same as last year and the record shows that of this amount asked for only $317.33 was sent up for missions to the Convention.

The apportionment is not large and if all the schools would adopt the weekly offering for missions the apportionment would be in hand long before the Convention meets. This keeps the matter of missions before the school and has an educational value that is greatly needed.

Pastor, Superintendent, call the attention of your school to the coming Sunday School Convention and see to it that the mission apportionment is in hand for the delegates to carry up.

W. D. HARWARD,

Dendron, Va. *Mission Supt.*

———:o:———

TO THE FRENCH FRONT AT ONCE WITH PROMINENT MEN

—o—

There is urgent need for Red Cross Chaplains for immediate service in France. It is a work of dignity and distinction, and several prominent ministers are going into it.

The service is at a base or evacuation hospital, a place of superior opportunity for spiritual work. It is under army control and the chapain receives a commission to assist him in the work, but he does not draw pay from the Government, and is not eligible for retirement as an army officer.

Men of maturity and successful experience in the pastorate are wanted. They must be American citizens, above the draft age, and thoroughly loyal. Indeed, if a man has a German name, if any of his parents or grandparents were born in a country with which we are at war, the Red Cross will find it very difficult if not impossible to secure passports for him in this service.

The salary is not provided. If a man goes to France as a Red Cross Chaplain he will need to have a private income or secure his salary from the church he has been serving, from friends, or from his denominational War Commission. When the minister can cover his expense as well as it is a fine patriotic service and conserves the Red Cross funds. If this is not possible the Chapains will be given the initial personal equipment, transportation both ways, and other expenses not exceeding $150 per month. War Risk insurance may be had from the Red Cross, on the same plan as the Government insurance. The service is for the war, but men will be sent for a minimum service for one year.

If the obstacle of no salary is surmountable and you should like to enter this work, address Rev. Clyde F. Armitage, 1112 Woodward Building, Washington, D. C.

"THE WORLD CONFLICT"

A Book Review

—o—

This book is written by F. C. Jennings, of Plainfield, N. J., and is published by "Our Hope" publication office, 456 Fourth Ave., N. Y. A third and enlarged edition has come from the press and can be had for 75 cents. Mr. Jennings belongs to the Plymouth Brethren.

The book in the main dealing with the world war in the light of Revelation, in which the author firmly believes the near approach of our Lord's return is seen.

If any one should think this book (judging from the title), is of no value or light, I believe the reading of the same would change his opinion. The author does not set dates, far from it; he only believes the time of the end is drawing near and that there is great probability that the Lord Jesus Christ will return before the present war ends.

In the fore part of the book the author deals with the value of Scripture in the present crisis and throws new light on the geographical boundaries of the world empire which Daniel said would exist. He also gives space to the Jews, the effect of the war upon them and their return to Palestine.

From chapter six to the close of the book the author deals almost altogether with the book of Revelation, and mainly then, with a very small part of it. He belongs principally to the "Futurists" school of interpreters but sees a foreshadowing in the "Historical," from which viewpoint the book is mainly written.

After noticing the correspondence between the trumpets and vials, the author traces the vials from the French revolution to the present time and believes that we are living under the sixth vial. He writes from chapters along on the sixth vial, making some of the strongest arguments that the Euphrates is symbolical of Turkey, as it was of Assyria in Isarah's time.

The "drying up" of Turkey, he says, has been going on for about a century, that "the way of the kings of the sunrising" might be prepared; that is, that Israel or the Jews might have a place again in Palestine. His treatment of Harmagedon in connection with the sixth vial is new and full of thought. In all that transpires under the pouring out of the sixth vial he pays especial attention to the parenthicet words: "Behold I come as a thief."

I believe one cannot read this book without becoming convinced that the author has put himself in it and that he is a man of brain and heart. We see diligent study and painstaking on every page. There is not a page in it that light or trashy but of sound reason and deep insight in Scripture. It is the heaviest little book that I have read in a long time. Dr. Jas. M. Gray, who is recognized among the foremost Bible scholars of America, said, "Its size by no means represents its value." Dr. Gray has written over two thousand words on the merits of this book, and here is his closing paragraph:

"It was not expected at the beginning that a review of this length and character would have been written but the subject and its treatment by the esteemed author is its justification, and especially in the light of the time. Perhaps it will bring comfort and instruction to hearts and minds that need it at this crisis, and it is hoped that it may increase the sale and distribution of the book for the comfort and instruction of many more."

I want SUN readers to read it.

J. LEE JOHNSON.

Holly Springs, N. C.

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PRESIDENT HARPER'S BOOK

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"The New Church for The New Time," by William Allen Harper, LL. D., with an introduction by Rev. Charles S. MacFarland, Ph. D., Fleming H. Revell and Company, 75 cents net.

The new book by President Harper is a confession of faith and a call to arms. He recognizes the changes being wrought in our social structure, and the overturnings which will come when the great war is finished, and those who have been offering their lives in the trenches, or devoting their energies at home to win it, will have time to turn their attention to the defects in our social and industrial order. The church will come in for her share in the re-arrangement, and she must be ready to take her part.

The Church for the New Time, Dr. Harper tells us, will stand for Christianity, rather churchianity. It will have a new conception of salvation, as not being for safety, but for service. Its gospel will not be theological—it will have more to do with deed than with creeds. It will affirm the Brotherhood of Man, based upon the Fatherhood of God. It will recognize the wisdom of the separation of church and state, but will not hesitate to initiate political measures of social application and put them across. It will teach that individual salvation is indispensable, but that it cannot be complete in an unchristianized social order.

Perhaps the most valuable chapter is the concluding one in which the author pleads for a restoration of the spirit of reverence through real worship—a recovery of the sense of the presence of God. For this three steps are indispensable; a complete surrender of the will to Christ, which he says is "equivalent to being born again;" the adoption of the program of Christ; and the culture of the spiritual life through devotional study of the Bible, meditation and prayer.

The book can be purchased from THE CHRISTIAN SUN.

O. W. POWERS.

Dayton, Ohio.

THE NEW CHURCH FOR THE NEW TIME

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In his latest book, which is just from the press, (Revell Company) President Harper has sounded a strong message, which thoughtful men and women will welcome, and which will make some of the others sit up and take notice. He realizes that we are in a new age, and while the same Church of Christ is to meet the new issues, it must meet them in the new ways which the new times require.

It is a book of principles which are set forth man fashion, and which, when they are apprehended will give the Church a more sympathetic hearing and much more fruit for her service.

Our earnest young men in the Church, both ministers and laymen, will find here a rich feast spread, and which will be much to their profit.

MARTYN SUMMERBELL.

Lakemont, N. Y.

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We have a goodly company of young men, educators, leaders, patriots who are doing remarkable service for Church and State. Among these inspiring, admirably equipped workmen Dr. William Allen Harper stands conspicuous and untiring. A new bok from his hand and heart is entitled, "The New Church For the New Time.' It brings us a most helpful and illuminating message—a message instinct with the spirit of the day —that vigorous, aggressive, hopeful spirit which is to conquer the world. Dr. Harper's discussion of principles is altogether stimulating and uplifting. His grasp of the situation is strong, masterful. The practical illustrations which he uses in respect to methods of service are varied and important. His treatment of the general theme is thoroughly satisfactory. We commend "The New Church For The New Time" as a rich, concise, sympathetic contribution to the literature of progress in religious activity.

F. S. CHILD.

Fairfield, Conn.

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REV. S. B. KLAPP—AN APPRECIATION

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Rev. S. B. Klapp, son of Ludwick and Sarah Klapp, fell asleep at the home of his sister, Mrs. G. W. Ellington, Greensboro, N. C., May 17, 1918 in his sixty-fifth year.

In early life he was deeply concerned about his soul's salvation, and found great joy when he found Christ at Bethlehem Christian church, Alamance County, N. C., under the ministry of Rev. Alfred Isley. He united with the Christian Church, became a minister therein, being licensed November 20, 1878 and ordained November 20, 1882. He was in the gospel ministry nearly thirty-six years and was an active, faithful, consecrated gospel preacher.

When a young man he entered Bingham's Military school, located at that time at Mebane, N. C., where he remained four years, completing his course there.

When he entered the ministry, he united with the North Carolina and Virginia Christian Conference and remained a member thereof till death. He was for a number of years president of the Christian Missionary Association of his Conference, and deeply interested in the cause of missions.

While he served some of the best churches in his Conferences, at times, yet, often his pastorate was large and not very remunerative. His service was always earnest and faithful; and in almost every instance his efforts were crowned with good results. He won many souls to Christ and strengthened many weak places. The Church has lost an energetic and consecrated worker.

In youth he suffered a serious attack of white swelling which left him much afflicted, but notwithstanding this and other afflictions which came to him as he advanced in years, he wrought hard and well and stood in the forefront where service and sacrifice were demanded.

He was twice married. His first wife was Miss Mollie Sanford, Blue Wing, N. C. To this union six children were born, four of whom are living, two of them eing in the service of their country.

His second wife, Mrs. Fannie Klapp, was a Miss Gilly of Rockingham county, N. C. She was by his side when the end came. They were on a visit to his sister's home when he died.

He leaves two brothers and four sisters: Mary J. Chrisman, P. T. Klapp, Martha Huffines, Maggie Ellington, Sudie Klapp and Robert Lee Klapp. These, together with his four boys and his widow were present at the funeral.

The funeral services were conducted from the First Christian church, Greensboro, N. C., by Drs. Newman and Wellons of Elon College, and the writer, the pastor of the church.

The choir of Happy Home Christian church, in accordance with his request, were present and had charge of the music. They sang the songs which he had selected and requested to be used at his funeral. Happy Home and Danville, Va., where he did a good work, were among the last churches that he served.

Verily, a worthy and greatly afflicted brother has fallen asleep and gone to his reward. I saw him a few days before his death. I talked with him, prayed with and for him. He was cheerful. His faith was bright. His hope was anchored in Christ.

The interment was in Green Hill cemetery, Greensboro, N. C. The Lord bless, keep, and comfort the bereaved.

P. H. FLEMING.

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Elon's commencement is on this week. Look for a full account next week.

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Chaplain H. E. Rountree has moved his family from Portsmouth, Va., to Portsmouth, N. H.

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In the recent Red Cross drive Burlington, N. C., was asked to raise $3,000.00. She did and added $13,000.00 extra.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent.)
(Mr. Hermon Eldredge, Religious Educational Secretary).

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We rejoice to be able to report that Mr. Eldredge is improving. He has had a serious operation and has been very ill. We hope that his improvement will be rapid.

Sunday, June 2, will be annual mission day in the Memorial Christian Temple which we have served as pastor for the last six years. We will assist them in the work of that day. The Temple has done a great work for missions both in gifts and in inspiration for our own churches as well as others. It was the first church of any denomination in Virginia to give as much for missions abroad as it gave for its own pastor salary. Let all the brotherhood pray that June second may be a day of blessing to the people of this church.

We expect to be able to attend the New York Eastern Christian Conference during a part of its session. It was the first conference to which the writer belonged and which licensed him to preach the gospel.

I would summon the whole brotherhood to pray for the Forward Movement as officially we enter upon this great campaign that our church may more fully enter upon the great work to which she is called of God. We are very anxious that all readers of our church papers make sure to read the series of articles appearing each week on the theme of "Prayer" for they will all help you to the larger prayer of life which is essential for any great spiritual movement. Meditate upon them and let them deepen your own life. In the article that follows by Dr. D. B. Atkinson he uses these words which of themselves are a challenge to us to larger things. "There are the ministers, who may go and make disciples by preaching the gospel. There are the business men who may bring in the Kingdom by embodying the priniciples of Christ's teachings in their commercial affairs. There are the mothers who may enlarge the Kingdom by bringing the little children unto Christ for to them belongs the Kingdom. There are farmers who may help feed the world's millions, in His name, by making the earth bring forth fruit abundantly. There are the statesmen who may help to make the Kingdoms of this world the Kingdoms of our Lord and of his Christ. There are the soldiers who may hasten the coming of the government of the Prince of Peace. There is the whole family of God who may provide food in God's house by bringing the whole tithe into the storehouse."

This Forward Movement calls upon all our ministers, our business men, the mothers, the children, the farmers, the statesmen, our enlisted men, one and all to actively help our church to take her place and do her work in the world.

WARREN H. DENISON,
Norfolk, Va. *Superintendent.*

TRANSFORMING PRAYER INTO EFFORT

(By Rev. Daniel B. Atkinson, D. D.)

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In life the human and the divine are so interwined that it is impossible to separate them. Indeed dissection of this sort kills the soul and leaves only the lifeless body. "Man's extremity is God's opportunity" is a very poor way in which to express the presence of him that filleth all in all. "Lo, I am with you always" is the better way to think of Christ's presence.

There is a close relationship between the life of prayer and the life of service, for God worketh in us both to will and to work, for his good pleasure. This relationship of prayer and service is forcefully expressed by the Christ in these words: "Lift up your eyes and look on the fields, that they are white already unto harvest. The harvest truly is plenteous, but the laborers are few."

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

"Go ye therefore and make disciples of all the nations"

First there must be the careful study of the field to discover its condition. Knowledge precedes prayer and action. Always there will be found the plenteous, ripe harvest and few laborers. This is true today, and it has always been true. The number of workers has not been equal to the work.

Then there will come the question: How can the needs of the field be supplied. The answer is always the same: *Pray for laborers.*

The sincere prayer for laborers will discover to the devout soul that he has some share in the harvest, and he will doubtless hear the words, "Go ye and make disciples." Transform your prayer into effort.

It is impossible to separate the elements of life into distinct classes. Prayer and service are so interlinked that neither can wholly precede the other or be separated from it. "Pray without ceasing."

The prayer that availeth much in its working must be *according to God's will.* "This is the boldness which we have toward Him, that, if we ask anything *according to His will,* He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

How shall we know the will of God that we may pray according to His will?

The answer is: "If any man willeth to do the will of God, he shall know of the teaching." Only the person who sincerely desires to be what Christ would have him be and do what Christ would have him do can enter into the holy of holies and receive divine revelation.

The principles which I am endeavoring to set forth are clearly illustrated in the ninth chapter of John's Gospel. It is the case of the healing of the man blind from his birth.

"When Jesus had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the

pool of Siloam (which is by interpretation, Sent.) He went away therefore, and washed, and came seeing."

This method of restoring sight may have seemed very strange to the blind man, but *he was willing to let Christ manage His case in His own way,* however mysterious. Unless we become as this blind man, we can not be Christ's. When once it becomes evident that the will of Christ is, we must be willing to let Him have His way. This is a fundamental principle in knowing and doing the will of Christ.

A second principle, illustrated by the blind man, is that he would come into the divine light must be *obedient enough to act on His word.* Christ said, Go, wash in the pool of Siloam, and the man went, washed, and came seeing.

The whole case of the blind man may be summed up in these words: the man longed, prayer for sight; the Great Physician put clay on his eyes and said, Go, wash; the man went, washed, and returned seeing.

It is not difficult to make the application of these principles to conduct.

Christ taught us to pray: "Thy Kingdom come. Thy will be done, as in heaven, so on earth." And then He made it easy for every one to have a share in the fulfillment of that prayer. There are the ministers, who may go and make disciples by preaching the gospel. There are the business men who may bring in the Kingdom by embodying the principles of Christ's teaching in their commercial affairs. There are the mothers who may enlarge the Kingdom by bringing the little children unto Christ, for to them belongs the Kingdom. There are the farmers who may help feed the world's millions, in His name, by making the earth bring forth fruit abundantly. There are the statesmen who may help to make the kingdoms of this world the kingdoms of our Lord and of his Christ. There are the soldiers who may hasten the coming of the government of the Prince of Peace. There is the whole family of God who may provide food in God's house by bringing the whole tithe into the storehouse.

Jireh, Wyoming

———:o:———

Patriotism is a noble passion. It is born of the homing instinct of man. No matter where you have found man, and under whatever handicap of intellect or spiritual destitution, he has built his home-fire, and gathered his brood around it, and for that fire he is willing to fight or die. The home is the inspiration of armies. That home may nestle in the cleft of the mountain, and be rocked by every tempest that blows, but the heart's affection clings to it, and no spot in an earthly paradise is so dear to man as this home upon the mountain bare. So William Tell welcomed the crags and peaks of wind-swept Switzerland as the one perfect land in all God's divine creation. With all our hearts we sing, "My county, 'tis of thee, sweet land of liberty, of thee I sing," and as we sing it we see the dear faces of home crowding to the windows and we gladly pledge our life and sacred honor to that land where our loved ones dwell.—*Methodist Protestant.*

Strengthen America

WHAT WILL HAPPEN TO WORKINGMEN WHEN THE LIQUOR BUSINESS IS DESTROYED?

—o—

The arguments of the liquor men that a calamity will follow the abolition of the liquor business is based entirely upon the absurdity that if we no longer spend two billion dollars for booze, we can by no possibility spend it for anything else!

They reason that if a man doesn't spend his week's wages for beer or whisky, the only thing he can do with his wages is to throw them into the sewer.

The fact is, he will spend his wages for food and clothing and furniture and other necessities of life.

And when he does so-counting all classes of industries —he gives work to four times as many wage-earners, who collectively will receive four times as much in the form of wages, and four times as much raw materials will be required, than if he had spent his money for beer and whisky.

How can more wage-earners employed, more wages paid, and more raw materials required, create a labor panic?

Won't the liquor men please tell us?

If you believe that the traffic in Alcohol does more harm than good—help stop it!

STRENGTHEN AMERICA CAMPAIGN!

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CHRISTIAN ENDEAVOR ECHOES

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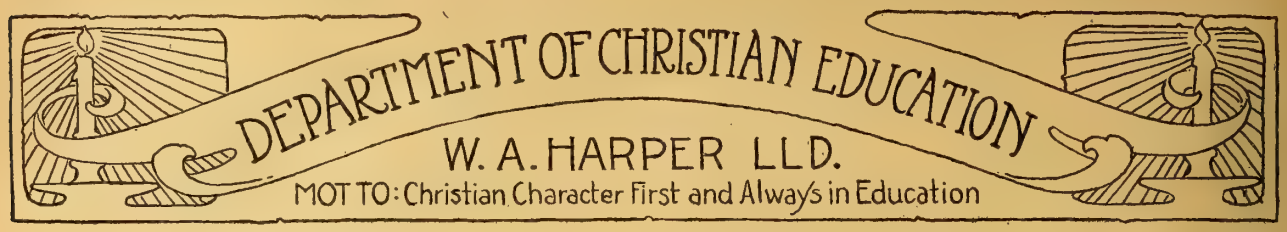
A former inmate of the prison at Baton Rouge, La., won through the prison society, continues to attend the society's meetings.

The Christian Endeavor International Headquarters Building, Boston, Mass., now completed, is to be dedicated during meetings of Christian Endeavor field-secretaries and other leaders, July 30 to August 1.

The Temple Presbyterian society, Philadelphia, gave last year $151 for foreign and $125 for home missions, sent out a $40 missionary box, gave a $38 service flag to the church and bought $50 worth of missionary books for use in the society.

The West End Presbyterian Intermediates, Roanoke, Va., are planting a war garden, and will sell the produce for the benefit of the missionary fund. In the middle of the garden there will be a flower-bed with a Christian Endeavor monogram in the center.

Daniel A. Poling, associate president of the United Society of Christian Endeaor, is holding a series of meetings in large cities and telling the story of his experience in England and France. Mr. Poling was in the front-line dugouts when the Germans made a gas attack upon American troops.



A SAVING HABIT

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Since saving is a Christian duty at all times and a patriotic necessity now, it gives us great pleasure to reproduce here a circular sent to its depositors by our local financial institution, The Elon Banking and Trust Co. Read it, and it will do you good. The text follows:

"Saving a dollar and investing it shows more patriotism than singing the Star Spangled Banner. It is serving the country, by increasing its capital and promoting its thrift. There is no one who works but can engage in this patriotic effort. But it depends upon the person. Some will save a dollar out of ten a week, while others will go in debt on twenty. So the last analaysis is the resolution to save, and then if a little self-denial is needed to support the resolution, so much the better. Saving promotes character; makes better citizenship; increases the general happiness. Just as soon as a man begins to save a little out of his wages, he is making a better man of himself; and this is largely so, because he is thereby promoting the public good. Whether your income is little or big, save.

James J. Hill said: "If you want to know whether you are going to succeed the test is easy. Are you able to save money? If not, drop out. You will surely lose. You may not think it, but you will lose as sure as you live."

Once get the saving habit and, unless you are an exception to the general rule, you will find that saving money is as easy as spending money.

The United States is a wealthy country. It is, however, a country of waste and extravagance. In spite of the fact that opportunities are great and wages are high, the American people are not individually well-to-do as classed with the people of other countries in which opportunities are small. Money is easily earned, and as readily spent by the Americans. Out of every 1,000 people in Switzerland, 595 have a savings account; Norway, 468 have a savings account; Denmark, 436 have a savings account; Japan, 400 have a savings account; France, 368 have a savings account; United States, 109 have a savings account.

Government census statistics show that sixty-six of every one hundred persons dying in this country have absolutely no estate; they die penniless. Of the remaining thirty-four persons, twenty-five never accumulated more than $1,300 in their lifetime, and die with less than that. Only nine persons in a hundred have more than $5,000 when they die. Only two per cent of the whole population may be classed as "well-to-do." The other ninety-eight per cent of the people of this country have only their wages from day to day, or are dependent upon relatives or upon charity. Of every hundred persons who reach the age of sixty-five, no fewer than ninety-seven are partly or wholly dependent upon relatives, friends or charity for food, clothing and shelter.

The young man who squanders his youth in riotous living, expecting chances of luck to bring him a fortune later in life, should scan these figures and learn that he has just nine chances in one hundred to ever accumulate $5,000 or more, and that if he is to be one of the fortunate ones he must begin early to save.

The individual who has back of him a savings bank account, to be depended upon in any emergency. is morally, as well as financially, a better citizen than the one who lives from hand to mouth and is resourceless. The head of the family who has laid up something for a rainy day in the bank, or in some other way, faces the future with more spiritual and moral confidence than the one who is living on from day to day trusting to luck or his friends or society to help him out if he falls a victim of sickness or unemployment.

It is easy enough to live up to your income, whether you earn $15 a week or $15,000 a year, and by the way you settle this question you settle your fate. If you save part of your earnings you will achieve independence.

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THE SCHOOL-GARDEN CAMPAIGN

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President Wilson has written Secretary Lane of the Interior, expressing the hope that "every school will have a regiment in the Volunteer War Garden Army" —the army of school children that, it is hoped, may raise this year produce amounting to $500,000,000.

"Every boy and girl who really sees what the home garden may mean," writes the President, "will, I am sure, enter into the purpose with high spirits, because I am sure they would all like to feel that they are in fact fighting in France by joining the home garden army."

It is Secretary Lane's idea, that is being worked out through Commissioner Claxton of the Bureau of Education, to have five million boys and girls of the schools in every city, town, and village in the country, captained by forty thousand teachers, produce as nearly as possible all of the vegetables, small fruits, and eggs for their home consumption.

To the extent that each district is able to supply itself with these food products, the railways will be relieved of the burden of transporting them, and the Allies of the United States in Europe and our own soldiers on the battle-front will get that much more of the food of which they are in need.—*C. E. World.*

THE SOUL OF THE NATIONS

—o—

I asked a man recently for a contribution to our needy mission cause. His reply was: "Wait till the war is over. One thing at a time is enough." That good brother spoke without thinking or praying. How could he have been so short-sighted, and so unbrotherly and so careless of the cause of the Christ. Must we forget the soul of the nations while we are putting to death by the millions the bodies of men? And while we give to feed and clothe innocent victims of war's ravages, are we to withhold the Gospel that carries light and life and salvation to the millions who are dying without Christ? If men will not give for missions in times like these, they most likely never will. This world of ours will have lasting peace and be truly free when it shall know Him who said, "Ye shall know the truth and the truth shall make you free." He who gives a dollar to missions now gives doubly for the success of the war, and the success of the Cross.

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MAKING AN IMPRESSION

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"Impression without expression results in depression." That bit of philosophy, than which there is none truer, explains why so many people suffer depression on the subject of missions. They have an impression from some missionary service, song or sermon; but they give no expression. "A man may forget in a few days the most eloquent missionary address he ever heard, but he remembers for years, as if it were a thing of yesterday, the dollars he *gave* to missions." If we are to have a lasting impression on the great missionary theme we must give our dollars to the missionary work. That is the sort of expression that prevents depressions.

HOW MUCH

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This from *Men and Mission* is worth thinking over and goes to the mark:

"Do you say, "To what extent ought I to give to the work of God?" I will tell you as nearly as I can. In the course of a conversation with my dear old lifelong friend, Sir Percy W. Bunting, he said to me, "What troubles me is not how much ought I to give, but how much dare I retain!" There you have it. It is not I; it is not the officers of this missionary society, who are asking you; it is our Lord Jesus Christ Himself. Can you refuse so small a thing to Him?

"It may be said, "How can you ask for money in times like these?" Do you not remember how, before the war, most of us thought we were giving to religious and secular objects quite as much as we could afford? Then this awful struggle came, and we found we were doing no such thing. We doubled the amount, and discovered to our surprise that we were little, if any, worse off than before."

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QUARTERLY REPORT OF TREASURER OF W. H. AND F. M. BOARD OF V. V. C. C. FOR APRIL, 1918

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Receipts

March 3, Mrs. Alice Lincoln	$ 1.25
April 6, Leaksville Society for Japan Building Fund to secure a Life Membership for Mrs. Earp	10.00
April 15, Miss Ella Pickering	1.00
April 15, Mrs. J. E. Bryant	1.00
April 19, Mrs. B. F. Frank	3.00
April 20, Winchester Offering	1.00
April 20, Winchester Senior C. E.	.95
April 20, Junior C. E.	.85
April 20, Young Peoples Society	.88
Total	$20.83

Disbursements

April 19, To Mrs. W. T. Walters	16.25
April 22, To Mrs. W. T. Walters	4.58
Total	$20.83

MRS. B. F. FRANK, *Treas.*

Harrisonburg, Va.

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NOTICE TO WOMAN'S MISSIONARY SOCIETIES OF VIRGINIA VALLEY CONFERENCE

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Miss Virdie Showalter, Harrisonburg, Va., Route 4, has been elected to fill the vacancy caused by the resignation of Mrs. B. F. Frank as treasurer of Woman's Board of Virginia Valley Conference. All funds for missions intended for the Woman's' Home and Foreign Mission Department should be sent to Miss Showalter.

MRS. B. F. FRANK.

Lindsay, Okla.

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The annual meeting of the New Providence Memorial Association will be held at New Providence church June 2. For a number of years this Association has held its meetings on the first Sunday in June. Friends meet at this old church from all over the country, bringing dinner as in olden days and spending a most delightful day, hearing an always interesting program, meeting friends and loved ones who seem to meet no other day in the year.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

I had the pleasure of attending services at O'Kelley's Chapel the third Sunday and worshipping there. Brother W. G. Clements is the pastor and gave me a very cordial welcome. Brother Clements was my pastor for about twelve years in my younger days, and it was like being at home again to hear him preach.

I went down Saturday evening and was met at the station at Durham by my good friend, Mr. F. M. Carlton and his kind wife, and was carried to Mr. J. H. Massey's where I took supper and spent several hours very pleasantly with him and his kind wife. Mr. and Mrs. Carlton called and took me to their home, where I spent the night. Sunday morning they carried me to the church. I feel very grateful to these kind people for their kind hospitality.

The first part of the service was given to me to tell the people there about the Christian Orphanage and what we are trying to do. After this a collection was taken which amounted to $18.23. I am grateful for the cordial welcome received and the interest shown in the cause of the little orphan children.

This week when the Eastern Offerings were coming in rather slowly and I was almost beginning to feel blue, the matron gave me a letter which she had just received from the office and when I broke it open I found a check from Ambrose, Ga., Christian Church for $50.00 on the Easter Offering and I forgot all about feeling blue. This is one of our youngest churches in the Georgia and Alabama Conference but is one full of life and full of good workers. I had the pleasure of meeting one of the members of this church at the Southern Christian Convention and if he is a sample of the others I expect the Thanksgiving offering from that church this fall will place them on the "Banner List."

We still lack $275.28 reaching the goal of two thousand dollars for the Easter offering. We are on the home run now. Help us to reach it in the next few weeks. *We must reach it.* We are very grateful to the Ambrose Dry Goods Company, Ambrose, Ga., for a pair of sandals for one of the little children. C. D. J.

REPORT FOR MAY 29, 1918

Amount brought forward		$3,477.45
Children's Offerings		
Thomas David Mathews, Jr.		.10
Sunday School Monthly Offerings		
(North Carolina and Virginia Conference)		
Reidsville	$ 1.00	
Mt. Bethel	1.00	
New Lebanon	2.07	
New Lebanon (Baraca Class)	1.00	
Bethlehem	1.00	
Raw River	1.00	
(Eastern North Carolina Conference)		
Wake Chapel	6.63	
Liberty	2.90	
Catawba Springs (Baraca Class)	1.26	
Raleigh, N. C.	2.00	
Union	1.00	
Damascus	.50	
(Eastern Virginia Conference)		
Berea	2.00	
Liberty Spring	6.00	
Holy Neck	5.00	
(Virginia Valley Conference)		
Timber Ridge	3.51	
New Hope	1.00	
(Georgia and Alabama Conference)		
Richland	2.00	45.87
Easter Offerings		
O'Kelley's Chapel	18.23	
Morrisville Sunday school	3.00	
Berea (Norfolk) Sunday school	10.00	
Mt. Auburn Church	17.60	
Ambrose, Ga.,	50.00	
Church offerings by W. A. Ward	2.65	101.48
Total for the week		$147.45
Grand total		$3,624.90

—:o:—

A LETTER

Dear Uncle Charley:—I am sending my dime for May. I am not very well today. Hope the little cousins are all right. —*Thomas David Matthews, Jr., Chuckatuck, Virginia.*

If you had not written this week our corner would have been blank. Now you are a fine little fellow to keep our corner alive this week.—*"Uncle Charley."*

—:o:—

OF COURSE NOT

—o—

As a train was getting up steam to leave a certain station, it suddenly parted in the middle. Of course, the communication cord broke, and the end of it truck an old woman, who was standing on the platform, in the face.

"Goodness me!" she gasped in astonishment. "What was that?"

"The train has broken in two, madam," said a man who stood near her.

"And I should think so," said the old woman indignantly, as she eyed the broken cord. "Did you really think that a piece of string like that could hold a train together?"—*Ex.*

DADDY'S MONEY

—o—

Sometimes my daddy likes to tease,
And takes me by surprise;
I can't always tell his jokes,
Unless I watch his eyes.

The other day he said: "My boy,
Where did you get those clothes?
Who bought that hat that you have on,
Who gave you the shoes and hose?

"Who bought the food that gives you life?
Who bought this house and lot?
Who paid for furniture and rugs?
Who gave you your little cot?

"Why, you did, daddy," I answered back;
"You bought it all—and more."
"Then—don't you love me better'n mother?"
But I looked down at the floor.
Then I looked up at mother,
And she looked back at me;
And, somehow, before I knew it,
I was up on mother's knee!

And daddy's eyes just crinkled up—
I saw he would understand—
'Cause he had a mother once, himself;
He ain't always been a man.

'Course, I don't love my mother best;
I love them just the same.
But there's something 'bout a mother
That a boy just can't explain.

It's something sorter tender—
You can't tell if you try.
It's things that mothers do for boys
That daddy's money can not buy!

—*Christian Observer.*

———:o:———

QUEEN ROSE

—o—

Little Rose was named for her grandmomother, but grandmother herself was named—for whom do you think? For no person at all, but for the La France climbing rose, now grown to a tree at a corner of the house. It peeped in at some of the windows when it bloomed, and its lovely blossoms were in vases all over the house; so grandmother's mother could think of nothing sweeter to name her little girl.

And now little Rose was coming to the country for a visit. "I want to teach her to love flowers," grandmother said. "She has seen roses only in florists' windows at so much a dozen. I wish I could think of some pretty surprises for her, so that she would alway remember it." And grandmother did—but wait!

When little Rose first came, the late jonquils were blooming in bunches in the grass all over the lawn. It was great fun to pick enough for all the vases in the house and still not miss them from the grass.

Then grandmother gave Rose some seeds to plant—"by the yard." They were glued to a paper, the right distance apart, and you planted the paper and all.

Then came more fun; for when they come up, other things came up too—tiny, saucy weeds that must be pulled out right away or the flowers would be choked.

The "surprise" was in a long, wide bed at one end of the garden. It had been started before Rose came, but grandmother kept it carefully weeded and watered. Every day she asked Rose the same puzzling question: "Can you guess the name of the queen of our garden?"

But the little girl could not, and grandmother would not tell her except that the butterflies, bees, and grasshoppers were the queen's servants and attendants.

Another kind of fun was to hold the hose on the big tree rose while grandfather worked the spray pump. This was done to kill the tiny green worms that spoiled the leaves.

Early in June this rose was in full bloom. Then grandfather nailed a ladder with a step at the top to the side of the house. Little Rose climbed this, sat on the step, and grandfather took her picture with the lovely blossoms thick around her.

Then for several days little Rose was not allowed in the garden because grandmother's surprise was almost finished.

Then one bright morning grandmother said that the large bed at the end of the garden was ready to tell Rose the name of the garden's queen.

There, in big letters made of pink, lavender, white and red, and red phlox, the little girl read her name, "Rose;" and over this golden yellow buttercups bloomed in the shape of a crown.

"O, Rose is queen, and she wears a crown of gold!" laughed the little girl as she capped her hands.

—*Mattie Lee Hausgen.*

———:o:———

A PRAYER FOR YOU

—o—

Father, lead me day by day
Ever in thine own sweet way;
Teach me to be pure and true;
Show me what I ought to do.

When I'm tempted to do wrong,
Make me steadfast, pure, and strong;
And when all alone I stand,
Shield me with thy mighty hand.

—*Selected.*

SUNDAY SCHOOL LESSON—JUNE 9

By G. O. Lankford

—o—

Jesus Faces Betrayal and Denial. Mark 14:10-72

Golden Text: "Watch ye and pray, lest ye enter into temptation." Mark 14:38.

In verse 34, Jesus was impelled to say, "My soul is exceeding sorrowful unto death." It is no wonder He uttered these words when we remind ourselves of the circumstances that surrounded Him at that time. The storm that had been gathering for almost the entire time of His ministry was now about to break in fury over His head; the shame and the pain of the cross were not far away. And added to this was the increasing fear, weakness and disloyalty of His disciples.

1. **Jesus Betrayed.** Judas Iscariot played into the hands of the chief priests who offered money for information that would bring Jesus into their hands and ultimately to the cross. The chief priests were small enough in character to offer a bribe and Judas was not big enough to refuse it. He thought more of personal profit than he did of principle and placed money above manhood. Through his deed Judas brought satisfaction to the chief priests, but dissatisfaction to himself; to them his act meant gladness, but to himself it brought gloom. Judas received a price for that which he did, but he paid a tremendous price in the doing—the price of himself. He gained in purse but lost his soul. The thirty pieces of silver that were offered to the traitor closed the gates of life against him. Judas failed and failed by the consent of his own will. So far as character is concerned, no man is an outward failure until he has first failed within. The most tragic day in any man's life is that day when the inner light fails, when the light of the soul is crowded out.

2. **Jesus Forsaken.** The Master was forsaken not by the few, but by the many. "They all forsook Him," declares the lesson. The betrayal of Judas, in all probability would not have proven so painful to Jesus had all the other disciples remained faithful and fearless to the end. But when they discovered their approaching danger—apparent danger at least—they forsook Him and fled. The Master had never in one instance failed His disciples; in weakness He had been strength to them; in darkness, their light; in danger, their defender; and in need, had supplied them according to His riches in glory. Now the disciples are face to face with their opportunity to manifest their devotion and prove their loyalty. Their test had come and they had not sufficiently fortified themselves to meet it. In the time when the Master must have desired intently that His disciples be with Him, they left Him and fled for safety. As Judas betrayed his Lord, so has He been often bestrayed since; and as the disciples forsook Him, so has He been many times forsaken since. There is a call to every follower of Christ to watch with Him as He agonizes in the Garden, and every disciple should consider it a privilege and a duty to linger near when the traitor comes.

3. **Jesus Denied.** Jesus had declared that all His followers would be frightened away from Him, saying, "All ye shall be offended because of Me this night." Peter resented the Master's statement saying, "Although all shall be offended, yet will not I." He was doubtless sincere in what he said. He felt, as we learn from Luke, that he was ready to go to prison and death with Christ. Assuming this attitude toward the Master he quickly affirmed that he would not be "offended." But he was. He first followed "afar off." Later he openly and vehemently denied the Lord, even swearing and cursing in order to make stronger his words. He had made a vow but he broke it. There is frequently a wide distance between promise and performance. It was so with Peter. It is always easier to make a vow than it is to keep it. He broke the vow he had made, but the remembrance of the deed under the Master's gaze broke his heart. There is hope for the man who sincerely and penitently weeps over the wrongs of his life. Peter weakened but he wept; he fell, but by the grace of God he rose again.

CHRISTIAN ENDEAVOR LESSON—JUNE 9

(By H. S. Hardcastle)

—o—

Progressive Christians. 2 Peter 1:1-11.

A Christian who is not **progressive** is not a true Christian. Christianity is a living religion, and it is an axiomatic principle of life that it either grows or decays. There is, it seems, no static point. It is always changing—either progressing or reprogressing; evolving upward or devolving downward. And it is so with the religious life. It does not remain static. Like life itself, it is either progressing in power, or it is retrogressing in its strength; either being vitalized or else being vitiated.

It would seem that many people are more or less ignorant of this fact. They look back with a sense of pride on the religious experience which they had twenty years ago and point with a deplorable pride to the time when they joined the church, which event, alas too many times, marks the sum total of their religious experience. They have settled back to take their religious life rather lightly, lulled into a false sense of security by the thought that "the Lord graciously saved my soul thirty years ago." This may seem somewhat sacreligious and irrevelant but careful reflection will but serve to convince the reader that the thing is all too common among the average church members of today.

But lest it might seem unfair to make this sweeping charge against church members, it might be added that the same thing may be said about many ministers of today. After leaving school they laid aside books and settled down into a life of indolence as far as study along progressive lines is concerned and today they are preaching the same sermons that they preached several years ago, although they do take the pains to dress them up in a little different style.

These things ought not so to be. Every Christian should develop the Christian virtues and make some development in his character.

There are at least three phases of the Christian virtues. They must be cultivated, i. e. every effort should be made to develop to the fullest the virtues one possesses. They must be progressive, i. e. they should begin with the lower virtues if need be, but the line of progress should be an ascending line from the lower to the higher virtues. And they should be cumulative, i. e. there should be a heaping up, a piling up of the virtues, so that there might be depth of character that will be a dynamic of power.

Furthermore it might be added that at least four things are necessary for progress in the Christian life. There must be vision. A Chrisian must see the inherent beauty of the virtues.

Then here must be power, for without power a Christian cannot develop Christian character. Human nature is like the force of gravity. It exerts a tremendous pull downward, and nothing but the power of Jesus Christ can overcome human nature. Moreover there must be diligence. No indolent, careless, or indifferent person can be progressive. Peter says, "giving all diligence." And finally here must be persistence. A person may have vision, power, and diligence, but unless he backs these factors of progress with persistence, he cannot eventually succeed. "If ye continue," "He that endureth to the end," and other like expressions emphasize the place which persistence plays in the Christian's life.

—:o:—

A LETTER FROM TEXAS

Enclosed please find check for five dollars in payment of back subscription and to move it up forward a short way. I like to keep in touch with the church of my father, though I am a long way from my old home and there are none of our people in this part of the United States.

MRS. FRANCES WALKER HAIZLIP.

Nederland, Texas

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

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MARRIAGES

ARCHER-WHITE

Mr. Johnnie F. Archer, Portsmouth, Va., and Miss Beulah White, Bosley, Gates County, N. C., were united in marriage at the home of the writer, May 5, 1918. They will make their home in Norfolk, Va. They have the best wishes of their many friends.

H. H. B.

—:o:—

LEWIS-DAVIS

Mr. Nathan Thomas Lewis, Windsor, Va., and Miss Hettie Barrett Davis, Colossie, Isle of Wight County, Va., were married at 207 Chestnut Street, Suffolk, Va., May 5, 1918. The young and happy couple have the congratulations of their many friends.

H. H. B.

—:o:—

BARRETT-HANBURY

On the afternoon of May 18, 1918, Miss Bettie Virginia Hanbury became the bride of Mr. Charles K. Barrett, Windsor, Va. The ceremony was performed at the home of the bride's parents, Mr. and Mrs. Geo. L. Hanbury, 78 Chesapeake Avenue, South Norfolk, Va. These young people have the best wishes and congratulations of their many friends.

H. H. BUTLER.

—:o:—

A DOUBLE MARRIAGE

Brigman-Oldham; McMillen-Martin

Mr. Marion Brigman and Miss Mae Oldham, Mr. Luther McMillen and Miss Linnie Martin were united in marriage at my residence on Burch Avenue, Durham, N. C., May 18, 1918, at 5:30 P. M. The ceremony was read by the writer and was witnessed by only a few friends. Both the couples will make their home in Durham.

R. F. BROWN.

OBITUARIES

CARR

Mrs. Mary V. Carr, wife of M. W. Carr, died at her home, Zuni, Va., April 19, 1918, aged 59 years, 3 months and one day. She was a faithful member of Mt. Carmel Christian church, where she will be greatly missed. She leaves a husband, two children, Thomas M. Carr and Mrs. R. T. Bowden, Zuni, Va.; two grandchildren, two brothers and many friends. Funeral services were conducted at Mt. Carmel church and her remains laid to rest in the church cemetery.

H. H. BUTLER.

—:o:—

JOHNSON

Broher W. M. Johnson, Buie's Creek, N. C., died May 6, 1918, in the seventieth year of his age. He was a faithful member of Pleasant Union Christian church, Harnett county, N. C. He had been a member of this church forty-four years. He leaves a widow, two sons, five daughters and a host of friends to mourn their loss. In the death of Brother Johnson the church has lost one of its most liberal members, the county a good citizen and the community a kind neighbor. He was a friend of education and labored to give his children the best chance within the radius of his means. May the Lord bless his widow and those who mourn his loss in going away.

J. D. WICKER.

RESOLUTIONS

Our Heavenly Father in His Divine wisdom and righteousness, has deemed it best to call home, from labor unto reward, our beloved friend, Dorothy Lorne Hines. Her life was characterized by faithfulness and sincerity, and always by performing her duties faithfully, when health permitted, in her home, in the Sunday school, and the Willing Workers Society, of which she was a member. We can realize the grief of the family at the loss of such a little sunbeam; therefore be it, Resolved:

First, That we bow in humble submission to the Divine Will, knowing that He doeth all things well and that our loss is her eternal gain.

Second, That we, as members of the Wakefield Christian Sunday school, offer our heartfelt sympathy and prayers to her loved ones, and bid them look to Him from whence cometh our help.

Third, that a copy of these resolutions be sent to her family, printed in The Christian Sun, the Wakefield Enterprise, and spread upon the records of the Christian Sunday school.

MRS. BLANCHE MOFFITT,
MISS BEATRICE MASON,
MISS GRACE CLAPP,
Committee.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL

The record of the Kellman Hospital is without parallel in history, having restored, without the use of the knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPIAL, 1617 W. Main St., Richmond, Va.

COAL CONSUMERS MUST BUY WINTER SUPPLY NOW

Consumers must buy their Winter supply of Coal during the Spring and Summer for storage if Production is to be maintained at a maximum and the county enabled to avoid a serious Coal shortage this Winter

H. A. Garfield

U.S. FUEL ADMINISTRATION

LAUGH AND GROW FAT

—o—

Lawyer: "How large were the hoofs? Were they large as my feet or my hands?"

Darky: "No, sah; they was jus' ordinary-sized hoofs, sah."

—o—

The quiet-looking boy at the foot of the class had not had a question; so the teacher propounded to him this one:

"In what condition was Napoleon at the end of his life?"

"Dead," was the response.

—o—

A little Irishman was being examined for admission to the army. He seemed all right in every way except one. The doctor said, "You are a little stiff." Quickly the Irish blood mounted as the applicant retorted, "And you're a big stiff!"

—o—

The organic and inorganic kingdoms were being discussed by the professor, a medical periodical reports, but his pupils were dull and he concluded that he must give them a demonstration that would rouse them. "By way of illustration," he said patiently, "now, if I shut my eyes—so—and drop my head—so—and remain perfectly still, you would say I was a clod. But I move—I leap! Then what do you call me?" There was a breathless pause for an instant; then one pupil ventured: "A clod-hopper, sir!"

—o—

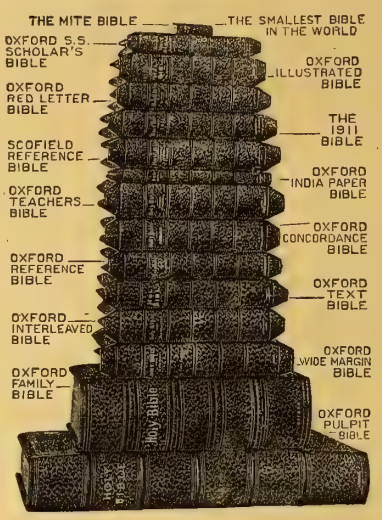
A rather swell young fellow and a poorly dressed man sat side by side. Presently the swell reached his hand in his pocket and failed to find his silk handkerchief. He immediately turned to the next man and accused him of stealing it and threatened to turn him over to the police. Then suddenly he discovered that the handkerchief was in another pocket, and he apologized to the poorly dressed man.

"That's all right," was the reply; "we both made a mistake. You mistook me for a thief, and I mistook you for a gentleman."

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.



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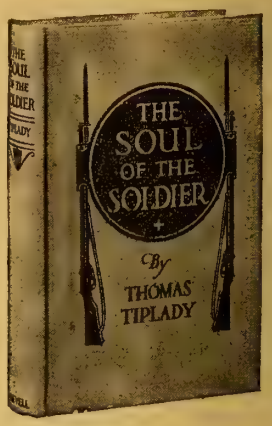

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

A Prayer

DEAR God, send thou thy strength
To keep our motherhood in this their hour—
For oh, dear God, their tenderness and power
Are reaching far across the angry sea
And turning, every day, new hearts to thee!
Send thou new hope to them, and ease the aching
Of gentle hearts that are too brave for breaking;
And make them know their courage, like the light
Of silver stars, is glowing through war's night!
Dear God, when all the nation wears their flower,
Send motherhood thy peace in this their hour!

(Christian Herald).

Volume LXX | WEDNESDAY, JUNE 5, 1918 | Number 23

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

A BATTLE SONG

(By William Steward Gordon.)

—o—

While cannons boom on land and sea
And sing their dirge of death,
As a thousand souls are hurtled off
The while we take a breath,—
As rivers red and seas of hate
Sweep like a tidal wave
Till hearts grow sick and eyes grow dim,
And see no hand to save,
This clarion call floats down to me
From heaven's balustrade,—
"O men of faith, hold on to God!
Faint not nor be dismayed!"

So while I hear the shriek of shells
Along the bloody Marne,
And weeping Rachels rend the air
By many a mountain torn,—
While all my soul is set on fire,
And pity weeps in dust,
Faith strides across the tunneled fields
And cries, "In God we trust"!
For God is God, and Right shall rule
Till battle flags are furled,
And unborn centuries shall roll
Around a chastened world.

Must Progress cease her age-long flight
And drag her drooping wings?
Has God reversed the law of life,—
The upward trend of things?
Has He forsook His sacred plan,
And failed to save the race?
Was Calvary's tragedy in vain?
God's love a wasted grace?
No! He'll not leave mankind to die
Like microbes in the sun!
His dealing with the human
Is only just begun!

o——o

WAR WORK NOTES

The Collegiate Dutch Reformed Church of New York City has a Patriotic League which is doing splendid work. Already they have sent four ambulances and one kitchen trailer to France.

In connection with the food conservation campaign, the Madison Avenue M. E. Church in New York City held a special meeting for cooks and servant girls, for the purpose of instructing them regarding food economies.

In Macon, Ga., near Camp Wheeler, the Methodist women maintain settlement houses in the three big cotton factories, where all lines of work for protection and uplift are carried on.

Middletown, Conn., has a Women's Council of Defense whose executive committee are members of the local War Bureau. Twenty-six church organizations are represented in the Council, which has charge of all organized women's war work except Red Cross.

In Manhattan, Kansas, near Camp Funston, six churches are co-operating in the work of entertaining the soldiers on Sunday afternoons and evenings. There is susually a program in the afternoon, supper and evening church service. As many as five hundred men at a time have been thus entertained.

The Woodward Avenue Presbyterian Church, of Detroit, does not confine its Red Cross work to the women members but on Friday evenings opens its doors to the men of the church who gather to make surgical dressings. A total of more than 20,000 surgical dressings and knitted garments have gone out from this church. The War Chest for the year is $2,500, the entire sum having been raised on a single Sunday.

The Y. M. C. A. in Dayton, Ohio, near which lies the Wright Aviation Field, reports that "every church in Dayton and the surrounding country has responded to the call." Practically all the work done by the Red Cross Chapter is accomplished by church units working one or two days each week. The supply of materials intended for one year's (production) was used up in six months. In addition the women raised $40,000 for the Red Cross.

———:o:———

PRESIDENT SIGNS CHAPLAINS BILL

President Wilson signed on May 25th the bill to increase the number of chaplains in the army. The General Committee on Army and Navy Chaplains as already presented to the War Department the names of enough men to meet a large part of the quota required by te bill, but reports that the names of unusually well qualified candidates are desired in anticipation of the increasing of the army.

o——o

THE GERMAN DRIVE

The Germans are now on another great drive. They have made considerable progress during the last few days. However, the Allies seem to be able to hold the enemy in sufficient check to keep the invaders out of Paris. The nations are passing through trying days.

NOTES AND PERSONALS

—o—

Rev. A. T. Banks, Henderson, N. C., is just recovering from an operation for appendicitis.

o——o

We acknowledge receipt of the following invitation from North Carolina's University: "The faculty and graduating classes of the University of North Carolina request the honor of your presence at the commencement exercises June second to fifth nineteen hundred and eighteen, Chapel Hill, North Carolina."

o——o

We have received the following announcement: "Mr. and Mrs. Daniel J. Bowden announce the marriage of their daughter, Alma Leigh to Chaplain Hilrie Shelton Smith, U. S. A., on Sunday, May the twenty-sixth nineteen hundred and eighteen, Norfolk, Virginia." Congratulations and best wishes. May their lives be long, useful and happy.

o——o

Brother J. W. Payne, Wedowee, Ala., writes: "Church work is moving on fairly well in this section. Our Sunday school is moving on nicely. On account of sickness it ran rather low last winter. The army service hit us hard. Eight of our boys are in the service, but you know we think our boys are fighting for a righteous cause, and we are not mourning, but trying to encourage them and praying for them that they may be faithful to their Heavenly Father and to their country."

o——o

The regular annual memorial occasion of New Providence Christian church, Graham, N. C., was held last Sunday. THE SUN'S Editor delivered the address in the morning hour and Dr. J. U. Newman, of Elon College, preached in the afternoon. New Providence is the mother of churches in Alamance county. The cemetery contains some of the oldest graves in the county. The church and community have a regular organized Association to care for the ancient burying ground, and it is under the auspices of this association that the memorial occasion is held the first Sunday in June of each year.

o——o

SOME INQUIRIES ANSWERED

Inquiries keep coming to THE SUN'S office about the proceedings of the Woman's Conference held in connection with the recent session of the Southern Christian Convention. THE SUN'S Editor attended the Southern Christian Convention, but since the Woman's Board held its sessions in a separate building, we could not report the proceedings. No report of the meeting has reached us and so we cannot give to our readers that which we do not have.

Let us say to those who have made inquires about the proceedings of the Southern Christian Convention that the Convention Secretary has not furnished the proceedings and we cannot issue the minutes until they are in hand.

This information will save time and money in answering inquires.

SUFFOLK LETTER

—o—

Unconscious superiority robs the possessor and embarrasses others. It imagines evil of others while the evil is in itself. It is a disturbing factor in social circles and especially in the church. It is a poison most difficult of elimination, and ordinary treatment seems to aggravate the disease. The sweetness of family life is soured by its subtile presence and church life–weakened by its unspoken complaints. The moral atmosphere is tainted by its presence and its demands are so covered that they cannot be satisfied. Its manifestations are in attitudes, indifference, or outspoken complaints. Its language is after this fashion: "He did not even speak to me;" "She did not notice me;" "They did not recognize me;" "Nobody spoke to me at church;" "She never notices me when she is with——."

At first this might seem a mark of humility but, when analyzed, it is seen to be unconscious superiority. It seems that "I" am of such importance that others should defer to "me." It is as much "my" business to speak to "others" as it is "their" business to speak to "me;" and to wait for others or to take offense because they do not, implies that "I" am superior and "you" should make the advance. In fact such persons "feel" and sometimes "say": "I am just as good as she is and I will not speak to her unless she speaks to me." This shows that the person feels a kind of superiority else no offense would be taken. It may be unconscious, but an undiscovered fire is no less a fire than a fire that has already flamed out at the top of the building. It is such inward notions that fret human society and keep people in a state of useless trouble. If folks would be fair and square, and suspect no body, family life would be sweeter, church life would be more devout, and social life would be freer in all its relations. This supersensitive, unconscious importance, inner complaining, and self-robbery of family, social and church happiness is a menace to health, religious usefulness, and church attendance. Dear reader, if you feel neglected or slighted, please remember that it is due to your pride, your self-esteem, your selfish craving for attention, or your lack of thought as to the motives that generate human feelings or prompt human actions. Bible doctrine usually crosses human tendencies, and the Bible principle is: "in honor preferring one another." This principle applied in human relations would sweeten human feelings, increase human friendship, strengthen religious fellowship, and multiply spiritual influence and effectiveness. Complainers, faultfinders, stay-at-homers, and suspecters, add nothing to the force of church life and nothing to family satisfaction. Harmony is not only necessary for best music, but it is also fundamental in the peace of kindred and the coherence and usefulness of the church. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." You take the first step in all relations, and you will be met on terms of recognition, if you are worthy of recognition.

W. W. STALEY.

DO YOU BELIEVE IN SIGNS?

(By Zelia M. Walters, in C. E. World).

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A carelessly written, misspelled letter is a sign that you will not get the job you are applying for.

A caved-in chest and bowed shoulders are a sign that you have a dangerous illness. It may not come for a few years yet, but it's coming.

If you give up without trying again after a failure, it is a sign that you will always occupy a lower rung on the ladder that leads to the world's treasure house.

If you find yourself cheating in a game or work or lessons, it is a sign that promotion will be few and far between for you.

If you lose your temper before breakfast, it is a sign that you will have an unpleasant day.

To smile and speak softly when you are angry is a sign that you will be a leader of men.

If you ask three favors of a friend before offering even one, it is a sign that you are going to lose your friend.

To borrow money to spend on pleasure or indulgence is a sign that your mind is weak.

If you can make three people smile before breakfast on a rainy morning, it is a sign that great good fortune is awaiting you.

If your money doesn't last from one pay-day to another, it is a sign that you will be poor all your life.

To betray a confidence given you is a sign that shame is coming to you.

If you wear a scowl or gloomy look four days out of each seven, it is a sign that you will have few friends.

To do a favor for a stranger or some one who cannot repay you is a sign that you will be happy for the next twenty-four hours.

To tell one lie is a sign you will suffer from an uneasy conscience; to tell two is a sign of a bad memory; to tell three is a sign that disgrace is on its way to you.

To own up to your fault and take the blame for any trouble it may have caused is a sign that you will not repeat that offence.

It is a sure sign of good luck if you keep at a difficult problem or task until you have mastered it.

To be suspicious of people's motives or good intentions is a sign that you will be frequently cheated.

It is a sign of long life to be able to control your appetite.

To rejoice in another's good fortune is a sign that you will have many friends.

To show respect to your elders is a sign that you will be a social success.

To think twice each time before you speak is a sign that you will be advanced to a position of trust.

To be magnanimous to an enemy when you have a chance to even up old scores is a sign that you will be a great man.

These three things are signs of good luck that will follow through life: to tell the truth when it is difficult, to keep cheerful amid discouragement, to keep clean in evil surroundings.

A MOVE AND A POUNDING

—o—

Our work at South Westerlo, N. Y., closed the fourth Sunday in April. The evening of that day we held a Liberty Service. At that service we received three members into the church.

We were invited to spend our last night in South Westerlo at the home of the village posmaster. We went unsuspectingly. Early in the evening the people began to assemble and continued until about all of the church and community were there. We spent a pleasant evening together. Just before the people left the church the choir leader arose to make a talk. When he had finished his appropriate remarks he presented the pastor, in behalf of the church, a purse of $25.00.

This token of esteem was highly appreciated for its instrinsic value and for the spirit that presented it.

We began our work with the Washington Valley and Draketown churches the first Sunday in May. The work is starting off in a promising manner and we trust that great good may be accomplished. Part of our route here from New York lay through the beautiful Mohawk valley. To describe this would tax the powers of a Washington Irving, so I shall not attempt it.

R. H. Peel.

Cambridge Springs, Pa., Route 1.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent.)

(Mr. Hermon Eldredge, Religious Education Secretary.)

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Rev. E. K. McCord, our missionary to Japan, represented the Forward Movement work at the New Jersey Christian Conference in its annual session. Rev. J. O. Atkinson, D. D., Elon College, N. C., will represent the Forward Movement at the New England Christian Convention.

The Superintendent expects to be at the New York Eastern Christian Conference, and to confer with a number of the ministers and laymen at Huntington, Indiana, and Defiance College commencement, on the Forward Movement work. During June and July mail addressed to the Superintendent at Norfolk, Va., or C. P. A., Dayton, Ohio, will reach him.

The Superintendent would be pleased to have the names of all those among us, ministers and laymen, who are making the work of the Forward Movement a matter of daily prayer. Would you be kind enough to write him giving your name and address? It will be appreciated. We shall never fear but that our work shall go forward spendidly if our people will make it a matter of constant prayer. We hope you will pray for it at the family altar so that the children too will learn about it. If you have let the family altar be neglected will you not rebuild it now? Read the following message of Rev. Alva H. Morrill, D. D., Woodstock, Vermont, and it will help you.

Warren H. Denison.

THE FAMILY ALTAR

("Devotion—the Deepening of the Devotional and Spiritual Life of the Church" has properly been placed as the first of the five points of the Forward Movement.")

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It is a helpful preparation for the rest of the proposed work, and will greatly help in securing the desired results.

The Famiy Altar is a great means of promoting devotion and the spiritual life. It ought to be established in every Christian home. Daily Scripture reading, prayer and praise are suitable offerings with which to honor and adorn it. That it has been a means of great spiritual blessing very few would deny. Its helpful influence has long continued to bless those who have gone out from such homes. These altar fires greatly help to keep the "Home Fires Burning" in these strenuous times. Unless my observation and acquaintance represent the matter incorrectly, I am led to believe that there is need of a revival of the practice of family worship in the nominaly Christian homes of our land. Family worship does not seem to be practiced as much as in my boyhood days. The greater hurry in this busy life we are living furnishes to many people a somewhat plausible excuse for omitting the daily worship in the family, and the spiritual life has thus lost one of the great helps to its growth.

Some of the happy recollections of by boyhood days are of family worship in Christian homes. I recall one home of relatives among the hills of New Hampshire where it was the regular habit to observe family prayers, all the family being present, and several offering prayer. In my childhood home, from my earliest recollection, the morning and evening sacrifice of prayer was the regular order of the day. How better can a family begin the day than by giving attention to a portion of God's Word, and seeking His guidance and help in the day's duties and experiences?

Service at this altar helps to fortify the soul against the power of temptation. It has large influence in directing one's aim and thought for the day. It prepares for all Christian tasks.

I recall one earnest Christian young man, not long in the Christian life, who, having been hurried in the morning, went to his place of business without observing family worship. Recalling the fact, he immediately returned to his home, quite a distance, and observed his usual family devotions, that he might begin the day aright. He was a growing Christian.

One of the forward steps needed in not a few Christian homes is the establishment of the family altar. Spiritual efficiency will be increased by this means of grace. Its influence is far-reaching. Those worshipping at the family altar will render more helpful service in prayer and testimony in the social meeting. Christ will be more fully enthroned in their hearts.

Such seasons of worship, held dear in memory, will bring inspiration and cheer in after years. Their memory will be a great safeguard to young lives when they have gone away from home and are in the midst of strangers, and busied in lifes activities. Eternity only will reveal the vast good that has been done through the worship at the family altar.

How many of the men now in training camps, and in the trenches, will be better soldiers and better Christians because of their knowledge that they are remembered in prayer at the home altars!

No one can estimate the mighty influence that abides with the children who have grown up in the atmosphere of the homes where the family altar has been honored. Here is an opportunity to exert an influence for their nurture and admonition in the Lord that parents ought not to miss.

As religious truth is most easily impressed upon children, the example in the home of devout worship and esteem for God's Word on the part of their parents must help to lead them into the service of Christ. We must not leave wholly to the Sunday school teacher, or the workers in Endeavor societies the work of winning the young to Christ. There will be sufficient work for these organizations to do in seeking to win those who are not reared in Christian homes, and in helping to increase the efficiency of all young Christians; but the home should be the great agency in leading the children to Christ, and the family altar should be one of the great helps to this end. United prayer at the family altar will be blessed by our Father, and may greatly help in all the work of the Kingdom.

The profit received from this season of worship by those who have part in it, and the help it may be in all Christian service, should lead all Christian families to establish it and perpetuate it as one of the means of grace and Christian growth.

ALVA H. MORRILL.

Woodstock, Vermont.

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CHRISTIAN ENDEAVOR UNION WORK

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The first Christian Endeavor Alumni Association in Georgia was recently formed in Demorest.

Florida Endeavorers have given $1,000 to the Childre's Home Society in Jacksonville, which aids in placing children in good homes.

The Minneapolis union has conducted a Bible-workers' training-class, the average attendance of which was eighty-one. Rev. John H. Elliott, D. D., was the teacher.

A year ago there were only seven Christian Endeavor societies in San Antonio, Texas. Today there are twenty, seven of them in Southern Presbyterian churches.

San Antonio, Texas, societies had a big float with fifty Juniors in it at a recent parade, while group had an army truck full of young peo dressed as Red Cross nurses and the boys

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The first two American women kil vice were both Y. M. C. A. canteen ona C. Martin of Rockvill Center on G. Crandall of Alameda, Cal

REV. S. B. KLAPP

A Tribute of a Comrade

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No doubt some other pen will pay a more fitting tribute to the memory of our deceased brother, Rev. S. B. Klapp, than mine, but no heart has been more sorely grieved than mine, and I crave the privilege of speaking a word for him, whom I have reasons to believe, would have spoken for me had I been called first to meet my Lord.

At the Conference at Oak Level, about 37 years ago, Revs. M. L. Winston, J. A. Jones, S. B. Klapp and myself were ordained to the ministry. I am now the only one living of the four ordained at that time.

For 37 years we worked and prayed together. His first meeting was at Haye's Chapel, and I assisted him. It was a great meeting and from that time our souls were knit together as the souls of Jonathan and David. There was no envy or jealousy between us, and we had no secrets which we did not share with each other.

Some time after his ordination he went to New York and remained about two years. He did not like the climate, and was anxious to return. I succeeded in arranging for him a field, securing for him the care of five churches. He never forgot a kindness, and I was always glad to give him assistance.

Brother Klapp was a strong preacher and a good pastor. He was afflicted and a great sufferer, but he was always patient and cheerful. He was a successful revivalist and did much to build up our work. He organized many churches and a number of splendid buildings are standing today—a monument to his faith and labors.

I always regarded him as my superior. He possessed a good education and took great delight in assisting me. If I have attained any degree of success in the ministry, I owe much to him. I have often gone to him for counsel and his judgment proved wise.

Four years of our lives were spent together in the town of Youngsville, N. C. We visited each other, assisted in meetings, helped each other, and throughout our ministerial careers have attended Conferences together. During all the years of our association together we never had an unkind word, and so far as I know we never had an unpleasant thought for each other. We both knew that we loved each other and we expected to have fellowship sweet and unmolested in the world to come.

My dear brother is gone! No more in meetings shall we exhort sinners to come to Jesus; no more prayers and visits together; no more to be seen and heard in Conferences! Farewell! Sweet be thy rest from all affliction, pain and labor! Soon we'll meet again.

J. D. WICKER.

C.

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eads 6-1-8 your time was out June 1, ld renew. And it may be that your before this time. If so, please re- nds to keep the work going.

Strengthen America

SHALL WE WATCH THE SACRIFICES OF THE BOYS AT THE FRONT?

—o—

On the eve of their departure for France 37,000 troops were addressed in a letter by Major General John F. O'Ryan as follows:

"This letter is a personal appeal to your intelligence and better self to refrain from using liquor in any form throughout the period of your service. The plea contained in this letter is based upon principles of scientific military management. Our job is to whip the enemy hard and with the least loss to ourselves. In training our military machine to do this we must eliminate backlash, rattles and useless loads. We must have every part healthy and dependable; not part defective, diseased or obsolete.

"This cannot be if we are to permit 'booze' in any form into our military machine. Alcohol, whether you call it beer, wine, whisky or by any other name, is a breeder of inefficiency. While it affects men differently the results are the same, in that all affected by it cease for the time to be normal. Some become forgetful, others quarrelsome. Some become noisy, some get sick, some get sleepy; others have their passions greatly stimulated. When you stop to consider the thousand in a division, do you not see how vital to efficiency is the elimination of liquor? How can a division of troops be ever ready—ever up on the bit to drive ahead or to thrust back the enemy's drive, if through the presence of this insidious evil some soldiers forget their orders, or become noisy when silence is essential, fall asleep when every faculty should be alert?"

And here is what General Pershing said just before leaving this country at the laying of the corner stone of the Y. M. C. A. building at Fort McKinley:

"There was a time when it was a natural part of a soldier's existence to drink and carouse. That day is past with the soldier sworn to defend his country's flag and representing the power and dignity of the nation.

"Strong muscles, clear rains, high ideals in the soldier, increase the fighting efficiency of the Army, and these qualities of the citizen insure the permanency of our institutions.

"The Army is looked upon as representing the common people from which it springs and the people here watch our conduct and study the character of every one of us. This thought should be an inspiration to patriotism, to manliness, and righteousness."

There is no doubt that the military men who are in charge of the boys at the front will take good care that booze does not destroy the effectiveness of our fighting men.

Will he take his part by living the sacrificial life—although it seems like a mighty small sacrifice to give up a cocktail or a glass of beer for the sake of helping to win the greatest war in the history of the world?

Have we the courage to destroy the enemy within our gates, who is stealing away our brains, weakening our brawn, and making flabby the morale of our nation at a time when all forward-looking men should be fighting to "make the world safe for democracy?"

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

Virginia Beach, July 22-28

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We have been telling you of the splendid program that is to be given at the Chautauqua this year, but there is more of it, and we want you to see that we expect to have the very best yet of any of the sessions. Look over this list and see where you can get any more help in a week for yourself and your church than in spending a week at your own Chautauqua, with your own folks, and supporting your own institution:

Dr. F. G. Coffin, Mrs. Fred Bullock, Missionary E. K. McCord, Dr. George C. Enders, Mrs. C. H. Rowland, Dr. O. W. Powers, Mr. Hermon Eldredge, Missionary Olive G. Williams, Dr. N. G. Newman, and

Rev. H. G. Rowe, Chicago.

Mr. Rowe is one of the popular and strong speakers. For the last nine months he has been connected with the "Billy" Sunday campaign in Chicago. He was on the grounds six months before the campaign opened as Superintendent of the Organized Adult Bible Class forces to enlist over 40,000 men in the Sunday campaign. He is President of the Illinois Organized Adult Bible Class Movement, and is President of the Illinois State Conference and a member of the A. C. C. Sunday School Board, and one of our strong pastors.

Rev. J. O. Atkinson, D. D., Elon College, N. C.

Come and see and hear the man who in the last eight months as Field Secretary of the Southern Christian Convention has secured the sum of $76,000 for missions. He is a great speaker, has a great heart, and he will inspire you to larger efforts in your church, and you will have a chance to talk with him about this work. No words of mine can add to his name the appreciation we all have for his work.

Rev. A. B. Kendall, Ravena, N. Y.

Dr. Kendall will come with a message each day to our 'teen age workers and to those of the 'teen age. His experience in Y. M. C. A., as a pastor, as a member of the Sunday School Board of the A. C. C., and as the Teacher Training Superintendent of our denomination, all make him one of the most helpful parts of the program.

To Our Workers

Will you please write to those whom you know would be helped by attending; will you please write some items for your local newspapers concerning the Christian Church Chautauqua and School of Methods; will you send to the General Secretary, S. M. Smith Chamber of Commerce, Norfolk, Va., a list of names to whom we may send literature and announcements; will you help us in every possible way to give publicity to this important institution of the Christian denomination?

WARREN H. DENISON,
Norfolk, Va. *Presdent.*

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The twenty-sixth biennial session of General Convention of the Afro-Christian Church will meet in Graham, N. C., June 15-23.

TWENTY-EIGHTH ELON FINALS

May 26-28, 1918

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Bishop James Atkins, Waynesville, was heard in a great message here Sunday morning, May 26, in his baccalaureate sermon before the 28th graduating Class of Elon College. Bishop Atkins mightily stirred his auditors. He is an impressive man and thrills his hearers.

Bishop Atkins' Sermon

"I would advise you Christian women," said Bishop Atkins in his sermon to the graduating class, "to let women's rights and politics alone." The Bishop was discussing the question, What do ye more than others, and the suggestion grew naturally out of the situation, but the audience remembering that the College of Bishops of which he is an honored member had recently vetoed the motion granting women of the Church layman's rights, could not but make application in their minds to that situation also. It was at the conclusion of his great expository discourse that he was making applications. He urged not only the Christian women and the Christian business men, but especially the members of the graduating class to give themselves to whatever line of work they might undertake in the reckless abandon of consecration. "The gospel of Jesus Christ," said he, "is terriffic in its requirements and abyssmal in its demands on the life work and no half-hearted service will be accepted by the imperial Lord of men's souls."

The sermon was delivered in Bishop Atkins' well-known and justly famous expository manner. It budded throughout with sparkling interpretations of mis understood Scripture passages. It did not aim at oratory, which the Bishop very justly depreciates in the pulpit, but the response to the message by the audience was visibly evident, and the sermon with its challenging demand on the Christian life will be remembered here for a long time to come.

Baccalaureate Address

Sunday night President Harper gave his concluding word of counsel to the Class of '18. He contrasted the ideals of the world-philosophy and the Christian program of life, using as his subject the phrase *"Not As The World.'* He urged the members of the class not to regard lightly the influence ideals have on conduct. Our age insists on deeds as against creeds, but we must never forget that creeds forecast deeds, he said.

"There was never a day in human annals," he said, "when the hopes and aspirations of men were in such contrast with the actual facts of life as they are at this present time. This is the hour of the world's supremacy. For the past decade Christian leaders had talked and written and prayed so continually respecting Brotherhood that peace had come to be regarded as an accepted fact. An idealist as Secretary of State in our country was negotiating treaties which he confidently expected would relegate war to the junk-heap. A great preacher wrote as follows: 'The new age is irenic. The past has been filled with controversy and contention, with

bitterness and war. When we read the awful record, the head grows faint and the heart sick. The spirit of our times cries out: 'Let us have peace.' Did not Carnegie's Peace Palace stand at the Hague, as a mute, but eloquent reminder that nations had at last decided to settle their disputes like refined gentlemen around the counsel-table, in the presence of their mutual friends? Then suddenly like a flash of lightning, the war-clouds gathered and the world reverted to barbarism. This present war is worse than hell. Captain Fallon says it is 'hell with the lid off.' We had not conceived the diabolical deeds of which a nation of clever men, professing a religion without spirituality and rendered arrogant by an education without conscience, could be capable. We now see negatively the value of ideals in the awful holocaust that threatens the very foundations of society in this dire hour—for in the maddening onslaught there are no ideals. Flags of truce are disrespected, international law is abrogated, and treaties solemnly signed are mere scraps of paper. The skulking submarine and night attacks by dirigibles on sleeping cities are twin sisters of a terrorism that depicts the depravity of the unregenerate human heart. The world is on top. Ideals are in the pit. No man can foretell what chaos we face before humanity has again vindicated its right to aspire to nobler things."

The speaker then showed four outstanding contrasts between the world-philosophy of life and the program of Jesus. The world's big word was said to be *get*, Christ's *give*. The world exalts rights, Christianity duties. The world considers greatness to be founded on authority, whereas Christianity bases it on service. Progress according to the world-philosophy aims at the elimination of the weak, but Christ exalts weakness and magnifies the humble.

On concluding his address President Harper urged a wholesome optimism in this hour of suffering and sacrifice. He begged the graduating class not to lose faith, but to be courageous and hopeful. "Remember," he said in conclusion, "that God still reigns and that Christ is our elder Brother. Remember that the world has brought this desolation upon itself because it has been unwilling to heed the clear voice of the Son of God. Be not dismayed. This suffering will teach it its calamitous mistakes. Resolve to do a full hero's part in rebuilding the waste places and in reconstructing the social order, not on the basis of the world's philosophy, but on the sure foundation of the teachings of Jesus Christ. In this crisal hour, be 'not as the world,' but like Christ, rejoicing in giving self and every energy of your life to the uplift and happiness and salvation of brotherman."

Monday's Events, May 27

The annual celebration of the College Choral Society Monday night featured the Elon commencement for its second day. The cantata, The Message Eternal, with Professor Betts as conductor, with Miss Inez McLeod as pianist, and with Professor Alexander, Miss Ava L. B. Dodge and Miss Mabel Harris as soloists, was rendered by the one hundred voices constituting the membership of the Choral Society. It was a great musical triumph. Great crowds had to be turned away from the doors.

At 10:00 A. M. the Class of '18 held its Class Day Exercises. The following program was rendered:

Welcome Address ..... Mr. G. M. Reid, Pres.
Class History ..... Miss Mattie Keyser
Class Poem ..... Miss Curtis Beam
Prophecy ..... Miss Gertrude Brown
Last Will and Testament ..... Miss Alberta Boone
Mantle Oration ..... Mr. R. A. Wilkins
Acceptance ..... Miss Frances Hales, '19

Following the program the President of the Class, Mr. G. M. Reid, announced as the class's gift to Alma Mater the sum of $1,500 with which to construct a driveway of gravel with concrete side-walks on either side of it, leading from the Administration Building to the Southern boundary of the campus. Since the class numbers now but 29, this gift was very generous. The class of '18 has distinguished itself for loyalty to Alma Mater.

The afternoon was given over to the Society Reunions in their respective halls and to the speakers representing them in a public program. For the public function the following was the roster of events:

Mr. E. A. Bingham ..... Philologian
The Inspiration of Nature
Miss Annie Raper ..... Psiphelian
The Index of Character
Mr. H. S. Hardcastle ..... Clio
The Call of a World Task
Miss Pearl Teter ..... Psiphelian
Woman, An Angel of Mercy
Mr. L. D. Martin ..... Clio
"They Shall Not Pass"
Mr. J. F. Minnis ..... Philologian
Frendship

Commencement Day, May 28

It was a dramatic moment, a moment not soon to be forgotten in Elon annals, when after a magnificently eloquent patriotic utterance, Governor Bickett unfurled Elon's Great Service Flag with its 383 stars, every one of them representing a son or a daughter of the College in some branch of Uncle Sam's service. This flag, presented by the students' Red Cross Society to Alma Mater, will go down in Elon history as a cherised evidence that in the hour of the world's peril her sons and daughters were not found wanting.

This patriotic rally had been carefully planned for. One hundred distinguished men sat on the platform with the Governor, while a sea of faces from the audience nerved him to rare flights of eloquence. Hon. E. S. Parker was early in the program of the celebration introduced by President Harper as the presiding officer. Mr. Parker assumed the role of presiding in a gracious speech and then introduced Judge W. M. Bond. Judge Bond was holding court at Graham, but adjourned it for the event here. He is a thrilling orator and carried his audience with him.

When Judge Bond had concluded, Mr. Parker presented His Excellency, Hon. Thomas Walter Bickett, Governor of North Carolina. Governor Bickett never spoke to greater advantage nor with more convincing effect.

Graduating Exercises

At 10:00 A. M. 71 received degrees, diplomas, and certificates at the regular graduation exercises. Preceding the presentation of these honors six speakers representing the depleted Class of '18 spoke. The progra of this service included the following:

Salutatory by Miss Mattie Keyser.....Salutatorian
The Awakening of the Church.....Mr. J. Clyde Auman
As A Man Thinketh .....Miss Lorena Garrett
The Rose-Garden of Life.....Mr. F. C. Lester
The Salt of The Earth.....Miss Marion Lee Newman
The Wages of Serving.....Mr. H. Babcock
America's Challenge .....Miss Mamie Pickard
Valedictory by Miss Mamie Pickard.....Valedictorian

After presenting each graduate a Bible as the token that Elon exalts Christian character as the great and fundamental thing in education, and remarking that this present war is not only justification, but vindication as well of all that Christian education has contended for. President Harper conferred degrees, diplomas, and certificates as follows:

Bachelor of Arts—John Clyde Auman, Fannie Pearle Dawson, Mattie Elizabeth Keyser, Fletcher Cummings Lester, Charles Clinton Lindley, Joseph Earl Massey, Jennie Gertrude Minniear, Marion Lee Newman, and Grady McGhee Reid.

Bachelor of Philosophy—Herbert Harper Barber, Curtis Beam, Flora Gertrude Brown, Beatrice Pretto Brown, Havilah Babcock, Alberta Boone, Mattie Artelia Dawson, Lorena Garrett, Lela Hannah Hayworth, Clara Lucile Johnston, Willie Gertrude Michael, Ernest Benjamin Page, Mamie Elizabeth Pickard, Olivia Thelma Snipes, Blanche Catherine Thomas, Emmett Apple Tuck, Ralph Austen Wilkins, and Lonnie Lee Wyrick.

Bachelor of Literature—Thelma Stone, and Ruth Thomas Wicker.

Master of Arts—Benjamin Franklin Black, Ph. B.

Diploma in Piano—Miss Inez McLeod.

Diploma in Voice—Miss Gertrude Minniear.

Diploma in Expression—Celestia Gulley and Frances Hales.

Diploma in Fine Arts—Celestia Gulley and Ema Warren.

Diploma in Domestic Science—Kittie Mae Snipes, Olivia Snipes, Thelma Stone, and Rhita Thomas.

Diploma in Physical Culture—Lela Hayworth, and Blanche Thomas.

Certificate in Piano—Vera Oldham and Gladys Peace.

Certificate in Voice—Alberta Boone.

Certificate in Expression—Lela Hayworth.

Certicate in Fine Arts—Gertrude Brown, Joseph Wood Fix, Annie Raper and Toshio Sato.

Certificate in Domestic Science—Lucy Eldredge.

Certificate in Physical Culture—Janie Angel, Rhita Thomas, and Ralph Austen Wilkins.

Certificates in Commercial Department, Bookkeeping and Stenography—Bertha Batts, Curtis Beam, Mabel Petty Cates, Nina Clendenin, Maggie Eason, Arthula Cheek, Florence Fogleman, Willie Earl Gresham, Watson D. Lambeth, Luniss Claude Way. In Bookkeeping: Otis Dewey Jones, Nannie Teague. In Stenography: Margaret Brannock, Lawrence Marion Cannon, Mattie Cates, Annie Kenyon, Flossie Parrish, Ruth Penny and A. B. Paschall.

The concluding event of the commencement season came at night, when Rev. George Otis Lankford, '07, delivered the Alumni Oration. Dr. Lankford spoke of a problem in which he is an expert, choosing as his theme, "The New Task of The Church." His address was replate with choice, quotable gems of eloquence, and among many other goods things, he spoke the following:

"The church must undertake to provide for our men readjusting herself to the new and larger needs of the world. A new order of life is being ushered in upon us. A day of reconstruction has come in all public enterprises and private concerns of any importance. The world is being made over again.

"The church must undertake to provide for our men who are now at war and build a church program of service to meet their enlarged vision of world needs on their return from the battle fields of Europe. The church will undertake to give the message of life not only to the whole world, but to the whole man. She must concern herself with the development of the physical natures, intellectual powers, and social relation of men, as well as emphasizing the spiritual side of life. To this end she will undertake the erection and maintenance of quarters for the recreational and social activities of her people. A robust physical and intellectual manhood as a background for an every-day practical religion will be her policy.

"The church will lay hold of her responsibilities in world affairs. She will not fail to advocate a league of nations for the maintenance of a lasting, satisfying peace among the nations of the earth. She will give herself to the establishment of the United States of the world.

"In the attainment of these ends she must have more leaders and leaders of more efficiency and power. There is only one source to which the church may look for her Haigs and Pershings—the church colleges. To these institutions she must look as the cantonments of the Kingdom and by them she must stand with an utmost loyalty. These colleges in turn will endeavor to yield larger returns to the church in the number and quality of leaders that shall be sent out.

"As the church readjusts her program she will not sacrifice any of the fundamentals; she will be no less the church than in a former day, but a bigger and a better church, because filling in a larger way all the needs of life. She must come more fully into her true place as she rises yet to rule the world.'

Medals and Prize Winners

Miss Mamie Pickard .....The Wellons Medal
Miss Mattie Keyser .....The Morrow Medal
Miss Marion Lee Newman.....The Moffitt Medal
Mr. F. C. Lester .....The Sanford Medal
Miss Ruth Penny .....The Summerbell Scholarship
Miss Bertha Batts .....The Alumni Scholarship

Alumni Officers

President—C. C. Fonville, Burlington, N. C.

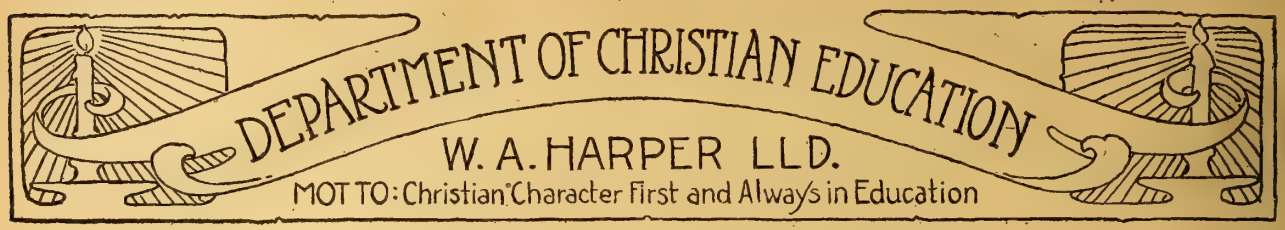
Secretary-Treasurer—Miss Marion Lee Newman, Elon College, N. C.

Alumni Address, '19—Miss Lois Baird Davidson, Greensboro, N. C., with Mrs. W. A. Harper, Elon College, N. C., Alternate.

Farming and College Credit

The Trustees voted that any student engaging in farming for three months this summer is to be given credit for three hours in agriculture, when the fact is certified to by a minister, a postmaster, and a justice of peace. This is regarded as a welding together of patriotism, education, and religion, and highly proper at this time.

C. M. CANNON.



CHRISTIAN UNION—THE ULTIMATE AIM

Reporting The Christian-Disciples of Christ Conference

—o—

The Christians began their honorable and consistent history in 1792. The Disciples of Christ began theirs in 1832. Both these bodies since their initial days have recognized Christ as the only Head of the Church, accepted the Bible as their sole rule of faith and practice, enunciated the doctrine of the sovereignty of the local church, proclaimed the right of private judgment and the liberty of conscience as the privilege and duty of all, and set up Christian character as the only proper test of fellowship or church membership. These are the shibboleths of their common and mutual faith. It is only when the content is examined that divergence begins.

And that is as it should be. We wish not a dull, dead uniformity. We wish it not and we shall not have it. The Catholic Church tried it, and the world was stirred on its foundations when its pent-up fury exploded in the Protestant Reformation. If Christian Union is to mean uniformity, God forbid that it should ever curse the church with its ghastly appearance! The Catholics point at our divided household as the justification of their "regularity." They, with us, recognize our weakness to be our division. But we do not agree with them in thinking that our plea for Christian Union means a return to the position of the Catholic Hierarchy. The Christian Union for which we stand, on the broad, tolerant platform of these two Christian communions, will provide for every variety of Christian faith vitally to be believed and effectively to be lived. No man need give up any article of his Christian creed to come into a church founded on this basis.

The Disciples of Christ have from their beginning agreed with us on two other principles—that the name Christian is preferable to any party or sectarian name as the proper designation of Christ's followers. We have never claimed exclusive right to this name. We want that all men should wear it worthily. But the safeguarding of property rights has forced us to insist on our legal right to claim it by priority as the designation of our incorporated body. It is a necessity of the flesh that is upon us, forcing us thus to sectarianize an unsectarian name. We may regret the necessity, but we cannot obviate it. Our brethren of the Disciples of Christ have seen our position and acquience in it, "regretting."

The other point of agreement between us is that the followers of Jesus should all be one. We have both stood for this principle since we began. We both stand for it now. If we mean what we say, we should practice our preaching. If we are merely talking, we are under the ban of insincerity. For one I am unprepared to bring this charge, but it may be brought and justly unless the future shall yield a larger fruit of the union variety than the past unhappily has brought forth.

Has the Church of Christ any more right to disregard the prayer of her Master for her oneness in Him than she has to disregard His commission to go into all the world and preach the gospel? Is it any less becoming in a Christian to refuse to love his brother Christian than it is to decline to help answer the Lord's own prayer for His people? We know the defeat and death that have overtaken the Kingdom when Christ's servants have refused to love each other and to exemplify the missionary spirit. A similar defeat, a deserved death, threatens the church that refuses to do her bit to make the answer to her Master's prayer real and actual.

Why do the soldiers prefer the "Y" hut to the church and the Red Cross workers to the chaplains? Why? Consider the divided condition, the petty rivalries and unbecoming bickering and jealousy of our 264 Christian bodies in America, and you will not ask the question again. Christian leaders are fearing that the Y. M. C. A. will supplant the church. Here is hoping that the church will learn from the Y. M. C. A. the lesson she sadly needs to learn—that a united Protestant church will be able to take this world for Christ. But will the church learn the lesson?

This writer would rather have headed his article "Christian Union—A Consuming Purpose." That is where we should stand. If Christian Union will be good in Heaven, it will be good on earth. If it shall untimately come, and it will, why should we not labor for it now, groan and travail for it in pain it comes *to us?*

The Conference recently held between commissioners from the Christian Church and from the Disciples of Christ Church, and of the reporting of which this is the concluding article, was a long step in the right direction. We Christians are not going to give up anything. The Disciples have nothing to sacrifice. We are trying to discover a basis on which these two bodies, both professing to believe in Christian Union, may come together, each contributing its best, to a more effective body of workers for Christ. Our meeting was not inaccurately styled a courting bee, and courting never succeeds till the parties to it get close to each other. Many now living ought to see these parties joined in holy wed-lock, one and inseparable, the beginning of a glorious new day in which all Christ's followers shall be likewise one in Him, even as He so yearningly prayed His Father and ours on the eve of His great sacrifice for men.

TWO MISSIONARY TALKS

—o—

I wish those who make missionary talks, and teach Sunday school classes, too, for that, especially to young people, would read the two following addresses and decide which was worth while and which was *not.* They are taken from a recent number of *The Missionary Review,* and certainly do get at the heart of the matter.

Talk No. 1—One Way of Hearing a Call

A missionary was invited to address a children's meeting. She told the children about those other children who had never heard of the Saviour. They listened eagerly. She showed them some interesting curios. They looked at them with keenest interest and touched them with wondering awe. She burned incense sticks to show how these other children worshiped idols. She passed around some cakes she had brought from the mission station. Through each of the five senses she tried to interest the children in the dark-skinned people of her mission. They were interested. Their hearts were filled with sympathy for these other children who lived always in fear of evil spirits and they wanted to help them. When the missionary finished, the superintendent said, "We have been so happy to have our dear Mrs. Blank with us today to tell us these interesting stories. I am sure that all of us have enjoyed hearing her and that we are going to try to do more for the little children who have never heard of Jesus. All of you who are going to try, raise your hands."

Every little hand was raised. The children were sincere about it, but they must have been forced to the conclusion that the whole matter was disposed of by a raising of hands, for that was the last they ever heard of it, and all they ever did about it. The next missionary talk they heard could not make as deep an impression on them, and by and by the subtle insincerity, which the Lord recognized in those who protested their love to Him, yet did not the things that He said, will cloak them, unless a wiser teacher makes use of the sixth sense in their missionary training.

Talk No. 2—A Better Way

A missionary made a similar talk to another group of children. When she finished, the Superintendent looked into the interested faces of her boys and girls and said:

"What can we do for these children who never heard of Jesus?"

Up went a little hand.

"What is it, Robert?"

"Couldn't we pray for them?"

"Yes," said the Superintendent. "Let us pray for them."

Reverently the little heads were bowed and reverently the children followed in the prayer as she led them.

"Is there anything else we can do?"

A hand wriggled violently and, in answer to the teacher's nod of recognition, the boy to whom the hand was attached said: "Say, if they had Bibles couldn't they read about Jesus?"

The speaker fairly beamed over the originality of his suggestion. He felt like the owner of the copyright. The Superintendent beamed too.

"That would be one of the very best things to do—to send them Bibles," she said. "We can get Bibles in their own language now, so they can read them for themselves."

"How much will one cost?" instantly came the inquiry from the originator of the plan.

"We can get a good Bible now for fifty cents," answered the missionary.

Quick as a flash a small brown hand dived down into a small brown pocket. There was no rattle of coins. Evidently there was nothing left to rattle when the triumphant hand came up, firmly grasping a half dollar.

"Get one,' said the boy laconically, as he placed the coin in the missionary's hand.

"Wait a minute," said another boy as he darted out the door. In a few moments he was back again with fifty cents. "Father said he'd lend me this fifty cents until I got home to get it out of my bank. That'll get another Bible."

A little fellow sat looking wistfully at the two big shining coins.

"Can you get just part of a Bible?" he asked timidly.

"To be sure you can," answered the missionary heartily. "You can get the Gospel of John for ten cents."

The boy's face shone as he put his hand in his pocket and drew out his dime.

"Could I send you some money to buy some Bibles?" asked another. The teacher wrote down the missionary's address on a card and gave it to the child.

"Now," she said, "is there anything else we can do?"

There was a moment's pause, as those earnest little hearts faced the great need of the world for Christ. Then a hand went up.

"Maybe," said a serious voice, "I could go over there when I am grown and tell them about Jesus as she did."

That missionary talk made an impression that will last.

—:o:—

The government is now instructing recruits in warfare through the use of motion pictures shown on screen in Y. M. C. A. buildings in military camps and cantonments in this country.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—Commencement week at the College was a very happy occasion for the little orphans. A number of friends of the Christian Orphanage visited us while attending the exercises at the College and it was a very great pleasure to have them come. We find more people visit us and see the great possibilities the church has for doing good through this institution the more they become interested in our work here.

We appreciate the many nice things they said about the little children and trust that our little folks will continue to improve and be worthy of all the sacrifices made to give them a home here. Our people are just beginning to get awake to the work here and are responding more liberally than ever before in the history of the institution. It is a great work to take the little orphan boys and girls and train them to be useful citizens and for the Kingdom. What can we invest our money in that will bring us greater returns, not in dollars and cents, but in genuine happiness of knowing that we have given service for others? That we have been instrumental in lifting some little helpless orphan child to a higher plain in life and given it an equal chance in life. The one great lesson the Master taught us while on earth was service.

REPORT FOR JUNE 5, 1918

Amount brought forward	$3,624.90

Children's Offerings

John Murray Alphin	$ .20	
Ann Fox, Candor, N. C.	.20	
Raymond Sharpe, Comnock, N. C.	.30	.70

SUNDAY SCHOOL MONTHLY OFFERINGS

(Eastern North Carolina Conference)

Henderson, N. C.	$ 6.74	
Six Forks	1.85	
Ebenezer	2.00	
Oak Level	1.00	
Morrisville	2.00	

(Eastern Virginia Conference)

Spring Hill	1.00	
Antioch	2.00	
Holland, Va.	6.00	
Old Zion	2.00	
Union (Surry)	1.00	

(North Carolina and Virginia Confrence)

Long's Chapel	1.00	
Concord	3.50	

(Georgia and Alabama Conference)

Rose Hill	8.92	41.01

Easter Offerings

Hank's Chapel church	$ 10.50	
Rose Hill, Ga.	11.50	
Holland church, Holland, Va.	101.00	
Ebenezer Sunday school	14.78	
Liberty (Vance) Sunday school	11.50	
Union (Surry) Sunday school	9.00	
Moore's, Epworth & Maryland church, Del.	15.00	
Pleasant Ridge Sunday school	6.34	178.62

Special Offerings

Dr. T. Edwin Baird, on support of little boy	$ 25.00	
Mrs. Sue Brooks Siler	5.00	
Woman's Home and Foreign Mission Board	45.97	75.97

Total for the week	$296.30
Grand total	$3,921.20

———:o:———

LETTERS FROM THE COUSINS

—o—

Dear Uncle Charley:—I am sending my dues for May, June and July, and hope all the little children are well and having lots of good times playing. *Raymond Sharpe, Cumnock, N. C .*

The little children are getting on fine. All are well.—*"Uncle Charley."*

Dear Uncle Charley:—I am sending a dime to the orphans. I am ten years old. I have been going to school. My school is out, and I am visiting my grandma, Nall's, in the country. I enjoy staying in the country. My home is at Candor, N. C.—*Ann Fox, Candor, N. C.*

I know you enjoy life in the country. I was a little country boy one time and still have a great love for country life.—*"Uncle Charley."*

Dear Uncle Charley:—It has been sometime since I wrote to the Orphanage but haven't forgotten the dear little orphan children. I am making some money this spring, working by the day on farms and will share it with them. Enclosed, find 20 cents. Hope it will help feed some orphan baby. With best wishes for you and all.—*John Murray Alphin, SunBury, N. C.*

You are a big hearted little man to share your hard earned money with the little orphans.—*"Uncle Charley."*

———:o:———

If the soul is to know God it must forget itself and lose itself, for as long as it contemplates self it cannot contemplate God. When it has lost itself and everything in God, it finds itself again in God when it attains the knowledge of Him, and it finds also everything which it had abandoned complete in God.—*Meister Eckhart.*

HOW BIRDS AND FLOWERS PRAY

—o—

I asked the robin, as he sprang,
From branch to branch and sweetly sang,
What made his breast so round and red,
"'Twas looking toward the sun," he said:

I asked the violets sweet and blue
Sparkling with the morning dew,
Whence came their color. Then so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun.
I asked what made their tints so bright,
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim,
He answered, "Looking up to Him."

—*Girl's World.*

———:o:———

THE TALE OF A BOY AND A BIRD

—o—

I met the boy, but not the bird. The boy is the champion all-round athlete in his high school, holding a record or two, and having a great love for any healthy sport or athletic exercise, so much so that I fear his studies sometimes suffer.

One afternoon, after school hours, he was hurrying to the playground when he saw a wounded bird.

"Poor little bird—sorry your wing is hurt and you cannot fly, but I'm off to the baseball match with the Junior team," he might have said, and acted, but he didn't.

Instead he cut out the day's sport by pitching up the little hurt meadowlark, and carrying it several blocks away to a bird doctor who kept it for two weeks and then released it with a healed pinion.

That's all there is to this little tale of a boy and a bird, but, when it was told me, I liked the boy all the better for this revelation of himself.—*Exchange.*

———:o:———

EVERY MORNING A NEW SELF

—o—

Every morning you have a new self to get acquainted with. Each day changes us a little, makes us stronger and finer, or puts us back from where we were when we started. The greatest mistake a girl can make is to suppose that she must go on to the end of her days living with a self she neither likes nor approves. Every day gives you a new self. Why not make it just what you wish it to be?—*Girls Companion.*

THE WRONG WAY TO DO IT

—o—

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another."

Would you not say, "Why, let your window alone and kindle a fire in the stove, and the frost will come off?"

And have you not seen people try to break off bad habits, one after another, and fail each time? They are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled by prayer, burn in your heart, and the bad habits will soon melt away.

Ask God often to give you strength to break off a bad habit, and He will answer you.—*Jewels.*

———:o:———

BOY SLACKERS

—o—

While it's on our mind, we might as well say that, in our opinion, a boy who can go to school and won't go to school, or a boy who can master his studies and doesn't master them, is as much of a slacker as the man who tries to dodge the draft.—*The American Boy.*

———:o:———

KEEPING AT IT

—o—

A soft finger can wear away stone! No matter how hard it is. But it must keep at it. The strong man, Sandow, began taking exercise because he was a frail child. Demosthenes, the world's greatest orator, could not speak at first without being laughed at.

Those men started below normal. Each ended supreme in his field. It was keeping at it that did the thing. Almost any one of us can do nearly anything he wants to do—if he wants hard enough and keeps on wanting hard enough.

If a person wants anything so much that he never stops striving for it, he will usually gain his desire. You can apply the rule to goodness, or learning, or business success, or anything else. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one * * * that seeketh findeth; and to him that knocketh it shall be opened."—*World's Chronicle.*

———:o:———

Opportunity also means importunity, as though God were beseeching to us by every open door to open our hearts, our hands, and our purses, that we may worthly meet the crisis of missions which is upon us.—*A. J. Gordon.*

———:o:———

The deaf people of the United States have contributed money for the purchase of ambulances to be used at the fighting front. Two have already been purchased, and another will be sent to France in the near future.—*Exchange.*

SUNDAY SCHOOL LESSON—JUNE 16

By G. O. Lankford

—o—

Jesus On The Cross. Mark 15:1-47.

Golden Text: Truly this man was the Son of God. Mark 15:39.

The trial of Jesus on the night before His crucifixion was illegal. Those who tried the Son of Man for an imaginary crime were themselves guilty of crime. But it mattered little or nothing with them as to their own guilt; the destruction of Jesus must be accomplished at any cost.

1. Jesus Bound and Delivered. "In the morning" after the priests had held "consultation" with other rulers who opposed Jesus, He was bound and delivered to Pilate. Here Jesus was questioned as to whether He was "the King of the Jews. His answer was: "Thou sayest it." Whereupon the "chief priests accused Him of many things." To these "many things," however, the Master "answered nothing." Thus Jesus was silent in the presence of a great wrong that was heaped upon Him. It is man's disposition to strike back, to retaliate when another does him a wrong; it was characteristic of Jesus to endure an insult and that without complaint. Many times the followers of Jesus might silence the work of the evil-doers by being silent themselves. But envy bound Jesus and delivered Him to be crucified. Let us remember that love envieth not; that it suffers long and is kind.

2. Jesus Mocked and Crucified. When once Jesus was in the hands of the "whole band," the mockery and the shame gained in intensity and severity, to which was added the pain and the agony. Those who now had Jesus in charge placed upon Him tha purple robe and the crown of thorns and began to salute Him. Their salute was the salute of sin. Instead of bringing shame upon Jesus as they intended they brought everylasting shame and dishonor upon themselves. "They crucified Him." The very thought is enough to send a shudder to every heart, because of the sin that made possible—nay, necessary—the deed. Two thieves were put to death with Jesus. Indeed He was numbered with the transgressors that the transgressors might be numbered with Him.

3. Jesus Removed and Buried. It is most refreshing that, while Jesus was hated even unto death, He was loved in life and death. The lifeless body of Jesus "was craved," was removed and buried. Tender hands touched Him from the cross to the tomb. The Christian loves now, however, not a lifeless Christ, but a live-giving Christ.

4. The Impression Made. The centurion who witnessed the crucifixion cried out and said, "Truly this man was the Son of God." The strange sight, the courage and fortitude of Jesus had left an impression upon the minds of those who had witnessed the scene, not to be forgotten. But the proper impression to be derived from the crucifixion of Jesus Christ is one that leads to the salvation of the soul.

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CHRISTIAN ENDEAVOR CANDLES

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Francis E. Clark, D. D., of Boston, Mass., founder of the Christian Endeavor Society and President of the World's Christian Endeavor Union, the man who has traveled five times around the world, has spoken in every country on earth, has been presented to presidents, kings, princes and potentates, the man who has traveled more miles than any man on the face of the earth, is coming South to address the All-South Christian Endeavor Convention, July 11-14 in Memphis, Tenn.

Dr. Clark knows the world as few men have been permitted to know it. He has been all over the great country where the world's best blood is being spilled for the sake of the world's peace and humanity. His message is meeting with interest and inspiration. The only chance to hear him in the South this year will be at the Christian Endeavor Convention, and thousands of Christian young people will pack the churches of Memphis on the occasion of this important convention.

J. Campbell White

Dr. J. Campbel White, president of Wooster College and secretary of the Laymen's Missionary Movement, the man who has done more to stir the men of the South with the message and vision of a needy world, will also address this great convention; in fact the program will have a distinctly missionary note throughout with such famous missionary leaders as Dr. Clark, Dr. White, Dr. Egbert Smith, Nashville, Executive Secretary Southern Presbyterian Foreigin Missionary Committee, Rev. A. L. McDuffie, missionary from the mountains of Kentucky, Herman L. Turner, Sunday school missionary in Northern Alabama, Miss Louise Miller, missionary in the mountains of North Georgia, and many others.

William M. Danner

William M. Daner, of Boston, Mass., secretary of the World's Mission to the Lepers, will bring the Memphis convention a great message from his wonderful "round the world" journey just completed, in which he visited every leper colony in the world. He tells in an interesting and fascinating way of these poor, afflicted, outcast people and the wonderful work being done for them in the name of Christ.

Famous Tithing Evangelist

Dr. Hugh S. McCord, of Missouri, the famous tithing evangelist of the Cumberland Presbyterian Church in America, will bring his strong story and appeal to this convention as will also Dr. W. A. Ganfield, of Danville, Ky., president of Center College, one of the most brilliant speakers in America.

The program for this important convention as been carefully worked out and promises to be the greatest gathering of the kind ever held in America. Great crowds of Christian young people will journey to Memphis, July 11-14, with songs and enthusiasm. Copies of the program can be had by addressing The Dixie Endeavorer, 5 Ferger Bulding, Chattanooga, Tenn.

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THE MEETING OF THE COINS

—o—

The following is an allegory which tells of a special meeting of coins held in the offertory-plate:

The pennies attended in large numbers, and the nickels were well represented. The chairman, a nickel piece, was understood to be especially pious, having attended more religious meetings than all his companions combined. Several dimes stated that, although they had been in the habit of attending offertory meetings with fair regularit, they had of late been so much employed at moving picture shows, soda fountains and cigar stands, that they, too, found it increasingly difficult to attend. The 50-cent piece wrote that he was so incessantly required at the golf club, and theatre that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle automobile transaction." A neatly folded dollar bill, who was resting quietly and unobserved in the bottom of the plate, said he had been brought to the meeting by a poor widow, who, though she could ill spare his services, gladly gave him up out of a heart of love.—*Exchange.*

———:o:———

Mrs. Luther H. Gulick, of Maine, director of the Camp Fire Girls of America, after spending ten days in an American hurt in France, declared that American women would be serving hot chocolate to the soldiers in the front line trenches if the authorities would permit.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

TAMKIN-RITENOUR

On my way to fill my regular appointment at Dry Run on Sunday evening, May 5, 1918, I stopped at the home of W. F. Ritenour and united his daughter, Mary Bell, in holy wedlock to Edwin Tamkin. These are splendid young people of the Dry Run neighborhood, and have the best wishes of their many friends for a long and happy married life.

A. W. ANDES.

———:o:———

NEUMAN-STONE

A marriage of unusual interest in college circles was celebrated at Elon College on Wednesday, May 29, 1918 at 4:15 P. M., when Mr. J. U. Newman, Jr., Hopewell, Va., eldest son of Dr. J. U. Newman, of the College faculty, wedded Miss Thelma Stone who graduated from the College on Tuesday of this week.

The beautiful ring ceremony was used by the father of the groom. Preceding the ceremony Miss Alberta Boone, a classmate of the bride, sang Cadman's "At Dawning." During the ceremony Mr. Esmond Riedel of Holland, Va., presided at the piano.

The wedding party entered the beautifully decorated reception hall of the West Dormitory, in which building the bride has resided as a student for four years, and where very appropriately now her wedding ceremony took place.

Miss Stone is the only daughter of Mr. A. E. Stone of Charlotte, a well-known traveling salesman. She is a very attractive and highly accomplished lady. The groom is a chemist for the DuPont Manufacturing Company, and is highly esteemed and trusted by his company. He is also a graduate of Elon, and during his college days stood out as a great athlete in College circles and was familiary known as "Dummy" Newman.

They will, after a brief honeymoon because of the groom's responsibilities, make their home at Hopewell, Va.

A FRIEND.

OBITUARIES

SAVAGE

Mrs. Christian E. Savage, widow of the late Thomas W. Savage, died in Norfolk, Va., at the home of her daughter, Mrs. T. E. Porter, at the age of 74 years. Her death occurred April 22, 1918. She had been feeble for several years, although her fatal illness was for only a few days. She was last of the surviving charter members of Liberty Spring church, holding membership in that church at the time of her death. She was a woman of devoted Christian character, and her home had been a benediction and a blessing to many visitors and friends. She left two daughters and one son, and twelve grandchildren and two great grandchildren to mourn her departure. Funeral service were conducted by the writer. "Be thou faithful unto death and I will give thee a crown of life."

I. W. JOHNSON.

———:o:———

RHODES

The funeral service of Mrs. Emma F. Rhodes was held at the home in Harrisonburg on April 17, 1918. The burial took place in the Christian church cemetery at Linville. Her husband, J. B. D. Rhodes, preceded her to the grave several years.

The following children survive: Mrs. E. L. Moffitt, Asheboro, N. C.; Mrs. J. K. Ruebush, Dayton, Va.; Miss Sallie B. at home; Charles Rhodes, Alexandria, Va.; Miss Grace Rhodes, Washington, D. C.; and Miss Bruce Rhodes, Columbus, Ohio. Other relatives and many friends are left to mourn her departure. She was for a number of years a faithful member of the Christian church at Linville where the family resided until a few years ago. Sister Rhodes died at the age 63 years, 6 months and 26 days, leaving behind her a good record of usefulness and goodness.

A. W. ANDES:.

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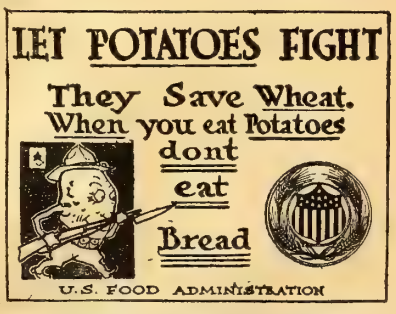

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THE CHRISTIAN SUN
Burlington, N. C.

ON THE SUNNY SIDE

"I hear yer frien' Tamson's married agin."

"Aye, so he is. He's been a dear frien' tae me. He's cost me three weddin' presents an' two wraths."

—o—

Clerk: "Now, see here, little boy, I can't spend the whole day showing you penny toys. Do you want the earth with a little red fence around it for one cent?"

Little boy: "Let me see it."

—o—

"I say, doctor, did you ever doctor another doctor?"

"Oh, yes."

"Well, tell me this. Does a doctor doctor a doctor the way the doctored doctor wants to be doctored, or does the doctor doing the doctoring doctor the other doctor in his own way?"

—o—

He was a new member of the harbor board in a seaside town, and was attending his first meeting. The board was discussing a proposal to place two buoys at the entrance to the harbor for the guidance of mariners. "I beg to propose as an amendment," said the new member, "that one man should be placed there instead of two boys, as the latter are too young for such a responsible position."

—o—

An answer that may or may not have turned away wrath was that made by a clever Englishwoman, who was giving a dinner party to one of the guests, a pompous colonel in the British army.

The officer, on learning where his place was to be at the dinner table, said rather irritably to his hostess that of course it was a matter of no importance, but that he thought in his position he ought to tell her he was a "full colonel."

"Are you really?" was her reply. "Well, I hope that when the dinner is over you will be still fuller."

"General Butler was at one time a member of a mission to examine young applicants for admission to the bar," says an exchange, "and before him came a youth who failed. Finally Butler asked: 'What would you like to be examined in? You have failed in everything we have suggested.' The reply came: 'Try me on the statutes. I'm up to them.' Butler shook his head solemnly. 'My friend,' he said, 'I'm afraid you won't do. You may be ever so familiar with the statutes, but what is to prevent a foolish legislature from repealing all you know?'"

DR. J. H. BROOKS

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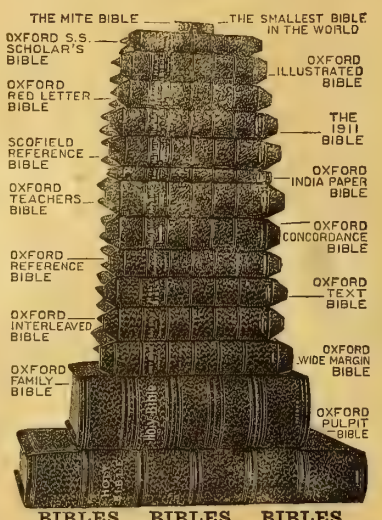

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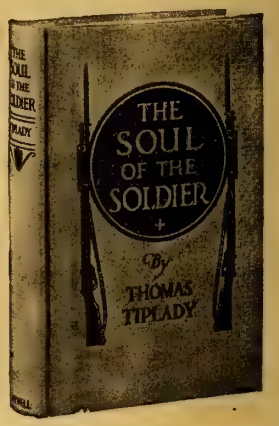

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EAT CORN SAVE WHEAT

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ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED IN 1847

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

THE COUNTRY LAD

What a fine thing it is to be a boy—to be a barefoot boy in touch with nature and rural freedom. To climb the cherry and apple trees, to race for the "ole swimmin' hole," to tinker in the woodshed and romp in the barn loft, or, if he should desire something more exciting, to charge the biggest and most heavily garrisoned hornets' nest of the entire neighborhood. To walk through the wheat fields of gold, merry with the calls of old, "Bob White," or, into the dark green corn that rattles and cracks in the breezes of the summer twilight. To pick the cotton, dig the potatoes, shuck the corn, wrestle in the shucks, and learn that good health, brawn, and the unmeasured joys of a free, simple life is the rich heritage of the country lad. The child of the soil comes to know every tree and bush. He can name all the flowers from the first buttercup of the spring time to the golden-rod that gilds the sunset of the year. These sunburnt boys, who are acquainted with every tree and flower, who feast on huckleberries and wild strawberries, are, also, the great dreamers of every age, the Josephs who dream of sheaves and stars that bow down. And the dreamers of early life become the rulers of later years.

(North Carolina Christian Advocate)

Volume LXX WEDNESDAY, JUNE 12, 1918 Number 24

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

A PLEA FOR THE PREACHER

Sometimes we think that it is great pity that the editors of many church papers are preachers. It certainly must fall their lot to be this class of servants because the very nature of things, financially and otherwise, seem to be for the keeping of ministers humble. Chasing the pen is no exception to the rule and its profession is always sympathetic with the man in the pulpit.

But while the editor of this paper is a minister, he is employed by the official body of the Church to administer in a different way. He is given no charge and the watching over a flock is not his lot and duty. We, therefore, feel ourselves free to speak a word in behalf of the man who has charge of a church or churches.

In our recent session of the Southern Christian Convention a motion was made that the President and Secretary of that body write to the various churches asking that an increase in their pastor's salary be made for at least twenty-five percent, and fifty percent where there had been no raise in the last several years. The maker of the motion was a layman and it was to our joy and satisfaction that its quickest and heartiest response came from the laymen of the Convention. The motion passed without opposition and by a unanimous vote. The Convention did right in passing this motion but the motion lies helpless, and without our help, lifeless, on the Secretary's records.

It is not enough for the members of the Southern Christian Convention to request that the ministers have their salaries increased—it behooves us who enjoy the influence of church life and the fellowship of holy worship to sanction this action by approving it and helping to adapt it as well as adopt it.

The products of the farmer have been greatly increased. What he has had to purchase from the open market for his household has also increased, but since his own products have increased to a corresponding ratio, and in most cases to a basis whereby he is better financially, he is the better situated. The manufacturer has had to pay more for his labor, but he is getting more for his products and finding a more ready market for these products. Thousands of factories that worked on half time four years ago are now working overtime in order to fill their orders. The minister and his family eat bread as other people. What they consume is produced by the same valued labor as that of what other people use. The product of the minister is the same as it was before the great increase of prices. The minister's products are his sermons, his visitations, his cooperative-educational community work.

These are values that cannot be placed upon the market. They are not listed in the market sheets issued by Wall Street. In short the minister is at the mercy of his own flock. The minister cannot demand, in the commercial sense of that word, his own price. Custom and a law of its own has so dictated that if he fails to preach because of his pay, he is ostrasized from society and labeled "preaching for money." These are facts—facts that we face. In our hurry flurry of life we must not forget that our own minister, our own pastor, our own servant of God, is facing the high tide of commercial values, and that his dollar has only the same value as ours. We must not forget that when we rob him of his physical needs, that we rob him of his spiritual needs. We must remember that when he is in his trying to figure out by every law of economy how to meet the needs of his own household that he ought to be, (and would be if we would do our duty), in his study preparing to lead us to a higher life.

Raise your pastor's salary and do it now. Do not go ask him if he wants more money, or if he needs more money, because you know that he does. When you pay your pastor more money, you will think more of him and he will undoubtedly think more of you. We pay some of our preachers so little that we cannot love them, and we cannot go to hear them with a good conscience. The reason that a great many persons get a ten cent sermon or a fifty cent sermon is because that is what they have paid for and all they deserve.

o——o

STUDYING GERMAN

There is a great deal being said now about the study of German in our high schools and colleges. A great many take the position that this language should be eliminated from the courses of study. We fear that such a decision is prompted by a selfish motive. While the study of German in our educational institutions will doubtless give some aid to continue the German propaganda, on the other hand the elimination of all German speech from our institutions will be the means of developing a generation that will be almost ignorant of what Germany is, and of German life. Who is so blind as to feel that he should not know something about the life, customs and institutions of Germany? It would be a blessing to the American people today if they knew a little more about Germany, and her national life. And while we are not in favor of Germany, nor ally ourselves with any of her crimes, we feel that it would be un-Christian and biased to say that we should close the doors to our boys and girls for any further information as to German life through German literature.

We do not sanction the philosophy of Germany. We do not give our approval to her doctrine and her dogma. But we believe that a certain amount of German literature should be studied in our institutions of learning. But, while we say this we also say and feel that all Ger-

man literature should be taught with a different aspect than that in which it has been taught. We, as a people, have studied German literature for its refinement, for its culture, for its beauty, but we have never sanctioned the philosophy of Germany. A few of the great teachers and philosophers of our day have given warning as to Germany's moral and national life, and these pedagogues are today looked upon as prophets of their own generation.

Let us, therefore, teach German and German literature in our schools and colleges, but teach it with the right of object in mind—the object of a lesson to the coming generations.

o——o

WAR LANGUAGE

It is interesting to the student to note the change in the vocabulary of a people along with the change of the national life. The coming of a great event means the coming of a new vocabulary. When this world war broke out in 1914 there immediately came to the forefront of every journal, and in the text of every book, scores of new words, and the revival of other words that had not been in use for years, yea, centuries. If one were to classify these words that had become prominent in this world upheavel he would find that eighty percent of the descriptive words now used would be words of "power." We speak of submarines, of torpedoes, bursting shells, dynamite, dread-naughts, propellers, aeroplanes, bombs, bayonets and hundreds of words whose meaning surcharge with the very atmoshere of an upheavel. One can scarcely read classical magazines without the feeling that bombs are bursting and shells are shooting.

With the coming of this great revival of language, this sudden change of vocabulary, will mean the change of our thinking, the change of our doing and the change of our deeds. With descriptive words there is a mental picture and it is toward these visions of life that we follow. This is why that we say we are going through a transient state and becoming anew every day. We are thinking in different terms and that thinking is based upon a different language, a different expression and our expressions give back ground to our visions.

And while we speak of this change in speech and thought, let us remind those who read this article that there is an underlying danger in the effort to frame words to convey our thoughts. That danger lies in the adoption of the street vernacular, and in the language of the careless and indifferent speaker. There is a danger of bordering on the vulgar and the descriptive that will lead us toward visions of life that are disastrous to our own destinies. Let our language be pure, refined, and always couched in words that mean sympathy and love; justice and devotion; freedom and friendship, so that when the coming generations read our written deeds they will find written there in our own works the finest expressions of manhood and womanhood. Let our history-making be clothed in a language of justice toward all men, and if we make history in such a way as this, our own children will rise up and call us blessed.

THE ALLIES MUST HAVE WHEAT
Their Needs and The Supply

—o—

France, Italy, United Kingdom, Belgium:

	Million Bushels
Average imports 3 years prior to war	381
Average production 3 years prior to war	591
Total used	972
They produced in 1917	348
This production is short of normal needs	624
Estimated export surplus in United States	70
Estimated export surplus in Canada	138
Total in sight	208
Total estimated shortage	416

To transport wheat from Australia to Europe requires three and one-half times the bottom it takes to bring it from the United States, or from Argentine twice as much. It will be nearly a year before our supply of ships will justify those long voyages.

The fate of Russia warns us of the dangers of insufficient food for the civil population. We must further share our supply with the allies, that no one of them may drop out of the conflict.

If the allies go down because of a lack of food, the consequences will bring the war to American shores. All that we have is in the balance, yet with the right attitude of mind and co-operation on the part of the public, the crisis may be passed in a few months, without any real privation to our home people. If we fail it will be our own fault.

———:o:———

CONVENTION MINUTES

—o—

I wish to say that I have been laboring under the disadvantage of sickness for the past several weeks, and have not yet been able to get the copy of the minutes of the late session of the Southern Christian Convention in the hands of the printer. I hope to do so in a few days. The form of many of the Committee reports submitted to the Convention makes it necessary for me to rewrite the entire matter, an dthis requires much time and labor.

I. W. Johnson, *Secretary.*

Suffolk, Va.

———:o:———

Dr. W. W. Staley, Suffolk, Va., was a caller at The Sun's office last week.

———:o:———

Oh, do not pray for easy lives! Pray to be stronger men! Oh, do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

WAR WORK—WAR WORK COMMISSION, WILL YOU WORK AND WILL YOU WORK NOW?

—o—

The War Work Commission of the Christian Church is trying to secure, and at once too, the name and post office addresses of every soldier who has in any way been connected with the Christian Church, or its Sunday schools and Christian Endeavor societies. The Editor of the *Christian Annual* secured the names of nearly a thousand of the boys in time for issue of that publication last January. Evidently the number has been doubled by now. *Can you, and will you,* help to secure these names, and their post office addresses? The War Work Commission is gathering funds with which to purchase and mail to each one of our boys a little booklet entitled, "The Call to Arms." We are getting along quite well in the matter, though we do not yet have funds enough, but the Commission has faith in the people, and believes that it will be forthcoming. Only last week the writer made a talk on the war, and told the people of the work the Commission had to do, and before he left the house he had $14.05 in his hand for the purpose mentioned. At the close of the service last Sunday evening at Conneaut, two dollars were given him for the same purpose, and so the people are giving, and others will give, but the important thing just now is to get the names and post office addresses of the boys. The following letter has been mailed to the churches who sent in lists of soldiers to the *Christian Annual.* Read it, and then send the Secretary of the American Christian Convention all the information at your command, and send it at once.

Dayton, Ohio J. F. BURNETT.

———:o:———

THE RURAL CHURCH IS IN THE WAR

(By Rev. F. G. Coffin, Chairman War Work Committee)

—o—

At every turn we are discovering that the war is introducing complications and revising relationships. War's effect is not only where it is being prosecuted, or prepared for, it is every where. Every day's labor and every purchase to sustain life has been affected by it. Effort is being made to speed up all production which will aid. Men are urged to serve patriotically whether in battle trenches or potato trenches; on ambulance wagon or vegetable wagon; with rifle or hoe. Even schools are disposed to be lenient with boys who will go into the home base war service of agriculture and many are going. They are not farmers, therefore the need of patience, unusual patience, to make them profitable. However, this may be there is a responsibility upon the rural church while they are there. The church must sense and discharge it.

To aid in improving this new relationship the General War Time Commission of the churches is appealing to the country church as follows:

"During the coming weeks thousands of city boys will go into the open country as members of the Boys' Working Reserve. They will help the farmer in raising the food to win the war. Some will live in farm homes, some in camps. They will be the average live, healthy, fun-loving city boys. They will bring with them the background of the city, the ideas, customs and experience of the city. This summer will be something entirely new for them. It will mean readjustment to a new type of life. It will mean also that those whom they have gone to help will need to get used to them. In this twofold adjustment the country church can play an important part. Among the many things that will suggest themselves are these:

1. Get in touch with the boys immediately upon their arrival in the community.

2. Invite them to Sunday school and church services, furnishing special autos for them the first Sunday or two and permanently if necessary. Shape the teaching and work in the church and Sunday school to make its appeal to the boys, to interpret religion to them in terms of the life they lead. The country church must realize its great opportunity and must measure up to the boys' ideas of what the church is.

3. Foresee and forestall any friction between city and country boys. Take particular pains to get the boys in touch with the young peoples societies and with the social life of the community, provided that life is wholesome. Watch and safeguard the relations between the city boys and country girls.

4. Provide special means of entertainment for the boys on week ends, such as baseball games, hikes, swimming parties, volley ball, etc., in which the boys of the neighborhood and the boys of the city can mingle together and get well acquainted. Where three or four boys are living on one farm it would be well to urge the building of a tennis court.

Now and then difficulties may arise between the farmer and the boy. There are bad farmers and there are lazy boys. Where a pastor learns of such he should have the official supervisor take the matter up, cooperating when necessary.

6. Place good reading matter in the hands of the boys, such as the *Youth's Companion, The Scientific American, The Literary Digest,* etc. It is not likely that many of them will care for distinctly religious reading, but they will appreciate the right kind of sex educational books, as for instance, W. S. Hall's "From Youth to Manhood." They will also devour the best type of war books."

———:o:———

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. Warren H. Denison, D. D., Superintendent)

(Mr Hermon Eldredge, Religious Education Secretary)

—o—

The Forward Movement comprises a Five-Point, Denomination-Wide, campaign:

1. *Devotion*—A campaign to intensify the devotional and spiritual life of our whole Church.

2. *Evangelism*—A campaign to encourage general and personal evangelism—50,000 souls for Christ during the campaign.

3. *Religious Education*—A campaign of religious edu-

cation in each of our churches, training classes, institutes, life recruits.

4. *Missions*—A campaign to double our present mission work at home and abroad, to measure up to what we ought to be doing in evangelizing the world.

5. *Benevolence*—A campaign to raise at least $500,000 for the work of our Church in its several departments of Home Missions, Foreign Missions, Education, American Christian Convention, Sunday schools, Christian Endeavor, and Publications department, and teach principles and methods of stewardship.

We are asking that every member in the Church begin now to help in this campaign. We ask you to talk it, to pray for it, to see that the work has a full presentation in your conference, institutes, churches, conventions by the Superintendents or those designated by him. We ask our pastors to preach from these five points, to put them on your church blackboard. We ask you to read every article in your Church papers that bears upon the Movement. We ask all to co-operate in keeping these five great challenging themes before our people until they become the habit of our thought, until we pray for them constantly, that a great blessing may come to our whole Church, and to teach member individually. Are you reading the prayer articles which have appeared in the Forward Movement department of this paper recently? Please read them carefully. Let this prayer movement be all along the line, let every member feel his personal responsibility and privilege in the matter. Below follows an article by Rev. N. G. Newman, D. D., on "What Does the Lord's Prayer Teach Us as to our Own Prayers?"

WARREN H. DENISON,
Superintendent.

———:o:———

WHAT DOES THE LORD'S PRAYER TEACH US AS TO OUR OWN PRAYERS?

(By Rev. N. G. Newman, D. D.)

—o—

Never was prayer more truly answered than that of the disciple, "Lord, teach us how to pray." Jesus responds in just fifty-two words —matchless words, the foundation of all theology and sociology. They teach us how to pray, in what spirit, with what conception of God and men, and with what petitions we should come to God.

God is no dread sovereign from whose firm grasp gifts are to be wrestled by force of appeal. He is the Father. He loves His children, is solicitous of their needs, delights in their petitions, and will withhold from them no good thing. It is to such a one we prefer our petitions.

We must come to God as members of a common brotherhood. God is *our* Father—the Father of *us* and of *all* men. Our prayers cannot be isolated from nor counter to those of others. The welfare of the individual is inseparable from that of all. We can pray only in terms of mankind and God can respond only in terms of the Kingdom.

The kingdom of God must have the right of way in all petitions. "Thy kingdom come" is in the first petition. It is first, last and all. Praying is more than importuning God to grant specific blessing. It must be an effort to learn His will, to harmonize our own therewith, and to co-operate with Him in the execution of His will.

Temporal necessities are fitting themes of prayer. "Give us this day our daily bread." The body must exist. God must have a temple. His will is to "be done on earth." His kingdom is to come through men in the flesh. Nothing, therefore, essential to the body can be either trivial or secondary.

The Lord's prayer speaks the final word on the problem of sin—how to get rid of the past sin and gain the victory over present evil. This has been man's supreme problem, the past guilt and power of sin. He can not ignore it. Nor can he eliminate it. This prayer directs him to the Father and teaches him how to come with the assurance of forgiveness. "Forgive us our debts, *as we forgive our debtors.*" This latter clause is a vital condition. It is mockery to ask of God what we refuse to our fellowmen. God forgives acts of sin forsaken. He cannot forgive state of sin continued. The conflict with present evil has been a source of human despair. Can man triumph in temptation? Or is the rule of God in the human heart but a dream? "Deliver us from evil." The command to ask is the assurance of the victory. Yes, God will give the victory. His kingdom will come and his will can be done by men on earth.

Elon College, N. C.

———:o:———

HOWARDS CHAPEL

—o—

June 1, 1918, at 4:00 o'clock P. M., a small portion of the members of Howard's Chapel met for a business meeting of the church. After the Scripture reading and a few remarks by the pastor the church was called to order. Much business claimed the attention of the body. Some very important items were transacted. Among the things done of importance was the date of the revival meeting.

The revival meeting will begin the first Sunday in July, 1918, and continue during the following week as long as interest justifies. Let all who can, come and those who cannot, pray for us that the church be revived and great good may be done. We desire the prayers of all who are interested in the Master's kingdom.

Brethren, let us get busy and be in prayer for a great revival.

L. L. WYRICK,
Elon College, N. C. *Pastor.*

———:o:———

Don't send us clippings from the daily press giving accounts of weddings and deaths asking that such be reprinted. They are not suited for the Church paper —neither do we have the room. Give the account in your language, be brief, stopping at 150 words, or send cash at the rate of one-half cent a word for all over this number.

SUFFOLK LETTER

—o—

Much is said in these days about the decadence of the family altar and family worship. Ministers, whose fathers never had family prayers in their homes, decry the present age for its lack of home religion. The plain truth, if it must be told, is that family worship in this country has always been a small percentage of church members. Without proof, I think it may be safely asserted that the family altar has not decayed, it would be safer to say it had not been erected; but either statement would only be a half-truth. There were some family altars a half century ago and there are some at the present time; the number, in both cases, all too small.

In the good years of which many good people now gild memory, the average Christian home did not regularly have a blessing at meals much less prayers in the family. In this respect there has been great progress and we will hope that family worship has increased in like proportion. It seems to be characteristic of man to look with jaundiced eye at the "present" and to look through a rose-tinted atmosphere at the "past." Say not thou, "What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Ecc. 7:10. Horace finds the same in the morose old man; "morose and guerulous praising former days when he was a boy, now never blowing youth." In yearning again for the fleshpots of Egypt, the Israelites forgot the bondage and brick-kilns from which they were delivered.

As for Bible reading the increase is a new volume in the history of man. Almost every person in the Christian home has a Bible and the Sunday school has multiplied Bible-reading beyond compare. Those who sit in harsh judgment upon the present in its religious life, should keep in mind that memory is a fine artist, picking out the good of the past and discarding the bad. I can look back now upon conditons that would be intolerable to me now, and, in memory, they were among the best of my life. The present is the worst part of human experience. Our greatest delights are in memory and in hope. It is the home that was; the home that is to be. The friends of other days; the friends we shall meet again. Now, we are bearing our burdens, fighting our battles, digging our graves, sympathizing with others, meeting the demands upon us; but the past was so good. Let us not forget the difference between the family *altar* and family *prayers*. The family altar with its vows and sacrifices may keep the "Hom Fires Burning," though many tasks may cut off the time for family prayers and silence the voice of outward devotion. This is the best age of all the ages since time began.

W. W. Staley.

———:o:———

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

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To the Pastors in the Christian Church:

Have you told your people about the good things that are to be had at our School of Methods and Chautauqua this year at Virginia Beach? Will you please lay upon their hearts the importance of being present this particular year, this year of all years, when every effort must be made to train the leadership in our churches, and make them feel and understand that the boys at the front are not coming back to the same kind of a church as the one they went from. New demands will be made upon the churches. The churches can never be simply making the wheels go around. There must be life, power, activity, plan, co-operation. We are giving a list of lecturers, and speakers who have caught a new visiion. Brother pastors, we appeal to you to help make the opportunities of the Christian Church Chautauqua known to them. We want you to come and we want you to help some young people and other church workers to realize the opportunity we are offering. Come with them.

What a list of speakers and teachers! Dr. George C. Enders, Dr. O. W. Powers, Dr. J. O. Atkinson, Dr. F. G. Coffin, Mrs. Fred Bullock, Mrs. C. H. Rowland, Dr. A. B. Kendall, Dr. N. G. Newman, Missionaries E. K. McCord, Miss Olive G. Williams, Rev. H. G. Rowe, and Mr. Hermon Eldredge.

Rev. Pressley E. Zartmann, Dayton, Ohio

will conduct the singing this year. Everybody wants to come prepared to sing for you will just have to sing. It will be Mr. Zartmann's first time at the Chautauqua. He always wears the smile that will not come off and we may all expect a good time with our music. Do you read all the poetry that "Jedekiah" writes for *The Herald of Gospel Liberty?* Well, all that he says there about Mr. Zartmann is true and possibly some more. We gve him a royal welcome to the Seaside Chautauqua.

Warren H. Denison,
President.

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BURLINGTON CHURCH PATRIOTIC SERVICE

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The Burlington Christian church had a splendid patriotic service Sunday night. Special arrangements had been made for the service and a regular program carried out. Pastor Harrell presided. The music used was patriotic throughout. After the preliminary and announcements the audience joined in singing "The Star Spangled Banner," after which a salute was given to the Christian Flag and also to the National Flag.

Mr. V. S. Kilby presented in a most able and eloquent manner the Christian Flag. His message rang with genuine patriotism. Mr. Kilby spoke with feeling and tenderness and it was not difficult to see that, though it had been several years since he fought in the war between the States, his memory was kindled of the great battles of Gettysburg and Bull Run. In presenting the flag to the church Mr. Kilby remarked that it was under this banner that we would conquer, and paid a most fitting tribute to the principles of Christianity and the Man of Galilee. Captain James A. Turrentine, senior deacon of the church, accepted the flag. His re-

marks were able and well put. He reviewed briefly what the flag meant and spoke personally of the boys who had gone out from the church into the world-service, calling attention to the fact that three of the boys were direct descendents of the famous sea officer, John Paul Jones, and that these were the last in line for the famous fighting family.

Mrs. John M. Fix, President of the Lades' Aid Society, spoke concerning the Service Flag that the Ladies' Aid Society had secured to be unfurled at the close of the service. In her remarks she said: "Today is a day of service. Not since Christ was crucified on Calvary has there been such a pressing need for service. Every true American is serving God either by serving his country here at home or on the battlefield "Somewhere in France." We are now engaged in a great religious war, proving that this nation will stand for righteousness. Among the many thousands who are serving in this great war Alamance county has the honor of giving between three and four hundred young men. From this number twelve have gone from the Burlington Christian church. This evening The Ladies' Aid Society of this church feels it an honored pleasure to present this Service Flag with twelve true blue stars shining from its pure white background. May each one of us be reminded to constantly pray that our dear boys will be cared for while away from home and return to us soon without blemish or guilt, still wearing the stars and stripes in a new America free forever from this terrible war."

Dr. N. G. Newman, College pastor at Elon, delivered the patriotic address, reviewing briefly and fittingly the causes, why we are at war and the cure for the evils of war. Dr. Newman was at his best and the audience heard him gladly and with rapt attention. After Dr. Newman's address, Mr. W. M. Brown read the roll of the twelve men who had gone from the Burlington church to help make the world safe for democracy. His tribute to the boys was fitting.

The service closed by singing "God Save Our Boys." May He save them and in saving them help them to save our country. X.

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American women in France are carrying on Y. M. C. A. work at some points in hay lofts, no other place being available.

NOTICE TO CHURHES OF ALABAMA CONFERENCE

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It has been the custom of the Alabama Conference, for several years, to hold a Missionary Rally. While this is war times, and we are trying to conserve in every way possible, yet it is not right to stop, in the least, the work of the Master. So there have been arrangements made with the church at Antioch to hold the Rally there on Saturday and Sunday, June 29-30.

This is an important meeting. The place is centrally located. Let the churches and those interested in missions take due notice and arrange to attend. Program will appear next week.

E. M. Carter,
Conference Secretary.

Wadley, Ala.

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Y. M. C. A. war work secretaries are teaching thousands of enlisted men the English language. These men in many cases do not understand the commands.

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The Y. M. C. A. today is using more motion picture films than was the total output of all the studios in this country three years ago.

(Service of Federal Council of Churches)

TWO PLATOONS OF STUDENT CHAPLAINS ON REVIEW

The supreme job of the Y. M. C. A. overseas is to create and preserve the morale of the troops. It is doing this so effectively that France and Italy have asked that the work be extended to reach all their soldiers.

A mountain of chocolate, if such a thing existed, would be consumed by the American soldiers overseas in less than two years, according to the estimate of a Y. M. C. A. war work secretary who spent a single day behind the counter in a Y. M. C. A. hut in France.

Children in France have learned what the Y. M. C. A. stands for and when they see the gray uniforms of the women canteen workers they gleefully shout, 'Y. M. C. A! Y. M. C. A!'

Five thousand sticks of shaving soap went in one shipment from this country to the Y. M. C. A. in France for the Amercian soldiers.

THE MISSIONARY MOTIVE

(By Rev. J. O. Atkinson, D. D., Elon College, N. C., Mission Secretary of the Southern Christian Convention)

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Eight months ago, that is to say, on September 1, 1917, I began my first trip as Field Secretary of Missions for this Convention. I remember well enough now the desire that filled my heart then, and the faith in the people whom I was to reach that had somehow got itself fixed in my mind. I had then, and I have now, but one desire in this whole missionary matter and movement, and that desire is that the people of the Christian Church, whom I have learned to love better than my own life, shall become a missionary people, imbued with the missionary spirit, filled with missionary fervor, and consumed with missionary zeal, and this I believed then and I believe now, they will become if given a chance. My work the past eight months has been prompted by this sole and simple principle of giving our people a chance to get at the business of missions which is the chief business of the Church, and the biggest business of God and man. I knew that our people had never had this chance, and my heart was burdened and bleeding and breaking to give them this holy chance, this sublime and this divine opportunity. This is, I say, the desire that prompted me on my first journey, and has prompted me on every journey and every errand since—that our people, like the individuals in other churches, might have a chance to become a missionary people. And then there was a faith. And that faith has never wavered. It is as deep, it is as broad and far-reaching to-day as it was when I went forth on my first journey the first Sunday of last September; and that was the faith which, thank God, has never forsaken me one moment in all the months, that our people, given the chance, would give not only $50,000, nor even $100,000, for missions within the next five years, but twice or thrice that amount, if the sense of need and the challenge of opportunity and the burden of responsibility were carried home to them. Let this Convention decide that three hundred thousand dollars are needed and can, and will be, wisely used to promote God's Kingdom thru missions in the Christian Church for the next five years, and that three hundred thousand dollars would be an offering easily and willingly and gladly made by the peoples of the churches comprising the conferences of this Convention. This declaration now does not have to be made on faith alone, but may be reduced to solid fact by calculation. I have visited in all thirty-five of our 219 churches, whose aggregate membership is 24,587, and these churches have an aggregate membership of 6,900, and these 6,900 members constitute but twenty-five per cent of our total membership here in the South. That is to say, the few persons, certainly not five per cent in fifteen per cent of our churches, among twenty-five per cent of our members, have given in cash or pledged themselves to pay within the next five years $75,000.00 for missions! It is safe to say that in this campaign, your Secretary has not visited, nor in any visit solicited, more than four per cent of our church membership and certainly not more than twenty-five per cent of our available wealth. If other members of the Church not solicited give in this campaign as liberally in proportion to their wealth, and no more than those thus far visited, there could as easily be secured $300,000 with three men working, as $100,000, one man working. I have gone into these figures, my brethren, to try to make you see the grounds for the faith that is in me, and to let us understand that the resources of God are ours if we but undertake the program of God. I have from the first gone upon the assumption and worked in the faith, and do yet, that the giving of this hundred thousand dollars is not the end, but the beginning, of missionary liberality amongst us. If any think that this has been a spasmodic or hysterical campaign, let such an one undeceive himself here and now. There has been nothing hysterical, nothing spasmodic, nothing sensational about it. I have only done what any one of a score of men amongst us could have done, and with more ease.

Namely, I have gone into the homes, shops, stores, fields, offices, barnyards, and cook kitchens and quietly, but prayerfully, given individuals amongst us the chance to undertake something in their own name and in God's strength for the cause of the Kingdom through missions. It has simply been a matter of personal and pastoral visitations; and of all the years of my ministry, I have had none as deeply and as intensely spiritual as the present one since I have been your Field Secretary. I have begged no man for his money. My God is no pauper and I will not pauperize His cause by begging a man's money to carry on God's business with. But I have tried to bring home to some of our people their sense of stewardship and that through our money we may, if we will, become co-workers together with God. The laymen with his money, no less than the preacher with his pulpit, may obey the great commission and go into all the world and preach the gospel to every creature. Through the holy, sacred, and divine institution of money, God has made it possible for every toiler on this planet who earns a dollar to help other toilers on this planet, wherever they are, to hear the message of God and become the sons of God.

I ask no glory for this campaign. I desire none. I deserve none. I only crave that it has been thus far so conducted and achieved such results and proportions as to discover to ourselves the resources at our command with which to do our part of God's work in the world. If we can in this Convention somehow bring ourselves to realize that we *can* and we *must* do things for God on a large scale, then my endeavors through your prayers are more than paid for. Oh, how my heart yearns! Oh, how it is burdened, bleeding, and breaking that our own dear people of the Christian Church awaken to the fact that we have a mighty mission in the world, a stupendous task to undertake for God. I wish it could be sounded in every pulpit, in every prayer-meeting, in every religious gathering of

Christians everywhere till we hear and till we heed these words! Undertake great things for God, expect great things of God. Brethren and beloved, haven't we long enough and all too long undertaken small things for God and only expected small things of God? Brethren, we have looked at our smallness all too long, and at God's greatness all too little. I wish I had the power to persuade us to lift our eyes from our weakness and center our gaze on God's strength; lift our gaze from our poverty and fix our vision on God's riches.

And have you thought why we do not do this thing? I will tell you: We of the Christian Church have not heard and heeded the Great Commission. This is a rather grave and serious indictment, but in all candor and in all sorrow and grief and humiliation and shame I say it. We have not heard, we have not heeded the Great Commission.

I have heard it said in our Christian Church that we do not send missionaries because we are too weak, too small, too poor as a denomination. By all the love I have for our dear Church, I deny this charge as a base slander and calumny. It is altogether erroneous, not to say wicked, to say that we don't send out missionaries into the home and foreign fields because we are small. To say such a thing is to make God's Book a tissue of falsehood and the Great Commission a travesty on truth. Say not we don't send missionaries because we are small; but tell the eternal truth and back it with God's Word when you say, We are small only when and only because we don't send our missionaries.—Expansion tells.

May I for a moment analyze the Great Commission in its relationship to our Church and our polity?

There is one and only one motive which at once explains and justifies sending forth missionaries to convert the nations to Christ. Not because commerce is increased by evangelizing the nations, not because the pagan peoples need better education, better civilization, better morals, or even better religion does the Church send out missionaries, or does the missionary go out. These things may follow his going; but there is only one motive which can explain all that the missionaries have endured, and all the efforts, prayers, and means people have put into missions from the beginning until now, and that one motive which at once justifies and explains all Christian missions is the command of our Lord and Savior, Jesus Christ. Hear it, my brethren, and let us get its significance. "All power has been given unto me. Go ye therefore and make disciples of all the nations and, lo, I am with you always, even unto the end." I heard a man say once he did not believe in missions. Well, then, he did not believe in Christ, for Christ gave the direct command to His followers, that they should be missionary, that they should teach missions, preach missions, live missions, be missionary, go as missionaries.

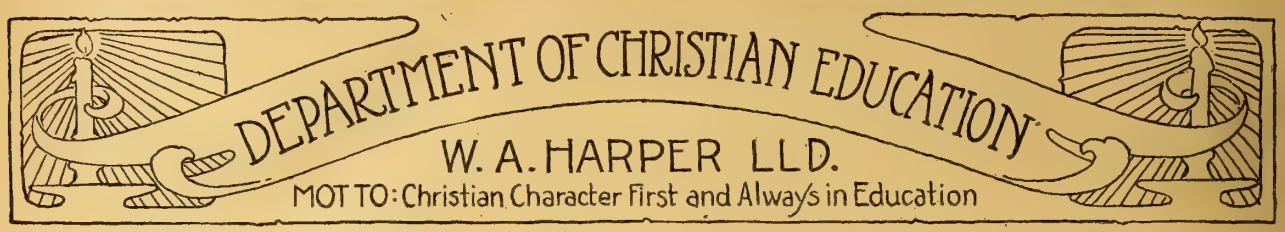
Do you know why we of the Christian Church go laboriously to every task we undertake; struggle uphill and against odds in all our enterprises, institutions, and organized efforts? I want to tell you. We have not obeyed the command of Christ. He said, Go, and for a hundred years and more we have neither gone in person, nor in purse to the extent of our duty, obligation, and responsibilities. We haven't missionaries in India, in Africa, in China, in Japan to-day, not because we are too small and cannot, but because we have disobeyed the command of Lord Christ and will not.

Brethren, am I wrong? Listen. Christ did not say, "When the power, *even the power of large numbers,* has been given you, go, and disciple all the nations." Nay, verily, He said that all power had been given, not unto us, or our numbers, but unto Him. Seeing that all power in heaven and in earth had been given unto Him —on this account go into all the world and make disciples of all the nations.

Now this command carried a promise. Hear ye it: "Go and lo, I am with you, even unto the end." There are churches in our number no stronger than they were twenty-five years ago. Of course, they are not. They have not the blessed and saving presence of our Lord and Savior, Jesus Christ. Christ's presence is promised only on condition that the Church, the individual carry out the Great Commission, be missionary. And members from churches have not in any maner been missionary. I said to a man, a layman, the other week, that his local church was not missionary, either in spirit, in pursuit, or in purse. He said, "I know it, and our church is drying up and becoming weaker every year and it is because our pastor has not preached and does not preach missions." When will we learn, my beloved brethren, that the Great Commission is not optional, but is imperative? It is not an invitation, it is a divine command. It is not a matter that may be taken up or laid aside at pleasure. The Great Commission is a command of our Lord and Savior, Jesus Christ, and only as we obey that command have we the promise of His presence, or may we at all expect His power. The blessed presence of our Lord Jesus Christ is forevermore conditioned on our willingness to heed and obey the command of our Christ when He said: "All power is given unto me. On this account go ye into all the world and preach my gospel to every creature." The condition of the heathen, pitiable and tragic and deplorable as that condition is, is not sufficient ground for missionary endeavor and missionary activity. The low state of civilization in pagan lands, the fact that millions of our fellows are dying in want, suffering, prejudice, and poverty without hope and without Christ in the world, is neither the basis, nor the motive, nor the excuse for our missionary activity. But in the Great Commission, in the command, in the promise of Jesus Christ is the basis, is the excuse, is the all-sufficient reason and motive for our missionary activity. Because Lord Christ said *we should, we must,* if we are to obey His command, know His power, or share His presence. We are never going to have the presence of the Lord Jesus in our Christian Church until we become a missionary force and factor in the world.

I want to ask my brethren of the ministry now in particular, this solemn, and all-important question: Does the real weakness of the missionary movement in

(Continued on page 13).



REPORT OF THE BOARD OF EDUCATION TO THE SOUTHERN CHRISTIAN CONVENTION

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Never has Christian Education had such justification, not to say vindication, as in these crisal days. The folly, nay the stupidity, of education without spirituality is the plain teaching of the World War. The Imperial German Government fostered education. Its universities were the common resort of scholars of mankind, but it was an education without conscience which they imparted, and today we behold the tragic spectacle of a world in grief and desolation because the religious life of a great and talented people did not keep pace with intellectual progress. May our great Republic bear well in mind this disastrous educational policy of Germany, and may she escape it in her own life!

During twenty-eight years now Elon has stood for "Christian character, first and always." That position now stands amply justified, sadly indicated. The wisdom of her founders we must thank for this happy circumstance. Her reputation for a wholesome spiritual atmosphere is a compliment to her Faculty and students through the years, and the noble Brotherhood that has sacrificed and prayed for her progress. We would pledge this College of ours our deoted loyalty and bespeak for it the universal patronage of our people.

Elon College and The War

Of course, Elon College has suffered because of the war. In April and May of 1917, the call to the colors took away many noble sons. For the first time in her history men were graduated from her platform clad in khaki, and for the first time also men in distant training camps were graduated in absentia. This year the College was to have graduated forty-six. Because of the war only twenty-nine will receive their degrees. The first College man of the National Army to give his life in freedom's cause was Charles N. Whitelock, Elon '18. More than 300 of Elon's Alumni and students, to be exact 392 men and two ladies, are now in the various arms of the service. While our hearts bleed that their going is necessary, we can only rejoice that Elon men and women in the hour of national danger have not forgotten the noble altruism that their Alma Mater has ever sought to inculcate in her sons and daughters.

In spite of the handicaps of the war, by the loyal co-operation of our people and particularly of our ministry and of her Alumni and students Elon has during 1917-18 been able to maintain the maximum enrollment of 400 students adopted by her Board of Trustees four years ago. But obviously the attendance has not been as regular as in former years. Almost every week one or more young men unable longer to delay answered the call of the nation. And to maintain our enrollment next year will call for such intercession and co-operation as we have never experienced before. We call upon this Convention to pray that God may lead and direct the College in this anxious time.

Deficit In The General Fund

For the first time in many years, the College finds itself face to face with a deficit in its current expense or general funds account. Elon is not exceptional in this matter. All institutions are facing deficits, even the strongest in number and endowment. Yale, for instance, with $30,000,000 endowment and five thousand students, announces a deficit for the calendar year 1917 of $259,000 and says "expenses have been cut to the bone to hold it even so low." The loss of tuition rates, the increased cost of every item of living in the Boarding Department and of maintenance, the very greatly increased price of coal for the power plant, all due to the war, entailed a deficit for 1916-17 of $4,360.77. The figures for 1917-18 are not available as yet, but they can hardly reveal a less deficit than that of last year. We have only one source of relief from this condition, and that is the generosity of our people. The Convention is asked to urge our people to come to the College's rescue in this time of dire need.

The $125,000 Endowment Fund

The Convention at its 1916 session authorized the Board of Trustees to undertake a campaign for $125,000 additional endowment. All was in readiness to undertake this campaign in October 1917, when it was postponed on the advice of the Convention's president till the Special Campaign For Missions should be completed. The Trustees of the College would like the Convention's advice as to when to begin this campaign. We do not hesitate to say that Elon must have additional endowment. (The Convention voted to begin when the Special Mission Campaign is concluded.)

The Elon College Fund

The amount asked for the Elon College Fund now is $2,400. Of this amount $1,750 was paid in 1916 and $1,900 for 1917. The Convention at its 1914 session, authorized the giving of a note in the sum of $51,250, which was the amount at four per cent interest requisite to produce the sum then asked of the Conference for this fund. On this same basis now the note should be for $60,000, and we recommend that the officers of the Convention execute a note in this amount upon the surrender by the Treasurer of the College of the note he now holds. (The Convention voted to increase the fall for Elon to $4,000 and to make the note $100,000.)

Some Important Facts

The College carries insurance to the amount of $98,300.00. It indebtedness is $52,500. The College plant and equipment inventories $325,750. The endowment is $88,216.98. The budget for $1916-17 was $66,498.25. The full graduates number 282. During 28 years, 5,585 students have been matriculated. There are 28 members in the Faculty. Only one graduate of the College does not claim to be a Christian. The College has sent into the ministry of the Christian Church 76 ministers and licentiates, and furnished the wives of most of them. 46 of the members of this Convention are Alumni of the College. The Alumni Fund was completed in May 1917. $13,373.50 remain unpaid on the $50,000 Special Fund. $4,244.80 has so far been paid in on the Alumni Fund. The Theological Chair Fund amounts to but $25.22 so far.

High School in Georgia and Alabama Conferences

Since the Convention in 1916 appointed a Board of Trustees to care for the establishment of a High School in Georgia and Alabama, we make no recommendation touching this matter in our report. It is understood that nothing definite has as yet been undertaken.

The Dearth of Ministerial Students

A few years ago the College counted in one year 44 ministerial students. This year we enrolled only 22, and but 7 of them came from our own Church. We regard it our solemn duty to urge upon this Convention that it take measures to replemish the leadership of our pulpits. Our ministry is our hope. Without ministers our noble cause must lie prostrate. No more vital question faces this session of our Convention. The College is anxious to train the men, but the Churches and Conferences must send them up.

The Theological Chair Fund

In 1914 the Convention authorized a Christian Education Day to be held in the Churches, on which each Congregation

(Continued on page 11)

EIGHTY THOUSAND

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That members and friends of some forty churches visited have given in cash and pledges eighty thousand dollars for missions, to be paid within a period of five years, in equal annual installments, ought to be a source of encouragement to many who have not done so, to volunteer and subscribe. The first payment is to be made some time during the present year. A voluntary subscription is a oy forever and thrills the heart. I spoke to a brother some weeks ago about subscribing. He was one of the very few who declined. This week I had a letter from him saying, "Please send me a blank. I did not subscribe when you saw and asked me, but I want to do so now." That is fine.

To personally visit, and hold personal interviews with enough people in our Church to give $100,000 for missions—one-half for home, and one-half for foreign—is a tremendous and an exhausting task. It is a joy, but it saps strength and requires time. Come along, beloved, and let us finish this goodly and this glorious task. Undertake something for God as a personal effort and task. When you lay a dollar down on God's altar to help evangelize and save this sin-cursed world for Him, then you become a co-worker together with God. Volunteer for the King's service! This is a right, royal and a most noble and Christ-like thing to do.

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FELLOWSHIP IN SERVICE AND IN SUFFERING

The Sunday school children of India have contributed more than $8,000.00 for the relief of Belgian children. Many Indian Christians have enlisted in the army and are fighting side by side with English, French, and Americans in the trenches. More than a hundred Indian missionaries have enlisted in the army as soldiers, chaplains, doctors and nurses, and scores of others have offered themselves to the Government for local service, thus enabling others to go to the front.

Our Lord Christ is making of this world a brotherhood, and if the churches had done their duty in evangelizing the world the brotherhood of man would already be a realization, and there would have been no need of a world war of blood and carnage and death.

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HOW MUCH IS A WIFE WORTH?

A missionary doctor in Africa was accustomed to leave his hospital on occasions and visit the sick in the far out-lying villages. One day a man with his sick wife upon his shoulders came into a village where the missionary doctor was practicing. The woman was too ill to be treated in the village and the doctor told the husband he would have to carry his wife to the hospital for an operation and treatment, or she could not live. "How much will that cost?" inquired the husband. "Not over $40.00," the doctor replied. "Well, I am much obliged to you, doctor, for your advice, but it is not worth the trouble. I can buy a *new* wife for $40.00," replied the man and he loaded the sick wife onto his shoulders for the homeward journey. Yes, they buy and sell wives in Africa and in many other non-Christian lands, and these women thus bought and sold are possible daughters of God, made of the same blood that we are and have souls to be saved or lost. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear wtihout a preacher; and how shall they preach, except they be sent?" (Romans 10:13-15). I wonder if there are not CHRISTIAN SUN readers who, blessed and benefitted by the Gospel all their days, have never yet given enough from their bounty and benefits to send one preacher anywhere to tell the Gospel message to those who have never heard?

DEPARTMENT OF CHRISTIAN EDUCATION

(Continued from page 10)

was to be requested to make an offering for a Chair of Theology and to have an address on Christian Education with special reference to Elon. We now recommend that this day be the regular day set by our Board of Education in February, or the Sunday nearest Easter on which regular worship is had, and that the day be known as Life-Work Recruit Day, wherein the call to the ministry shall be presented and an offering may be received.

Use of The College Faculty

The churches are urged too to make use of the College Faculty for Rally Day addresses and their regular preaching services. In this way the College will be kept before our people and a very helpful co-operation result. The professors are free on Sundays and during the summer. No charge beyond actual expenses will be made. The president will be glad to correspond with pastors or churches desiring speakers and to send the one especially requested.

Dr. A. W. Lightbourne

We must not close our report without referring briefly to our great loss in the death of Rev. A. W. Lightbourne, D. D., a member of this Board, and one of Elon's staunchest friends. He never lost an opportunity to visit the College nor an occasion to commend it and its work. He was too, one of the ablest counsellors in our fellowship. In his decease Elon and the cause of Christian Education among us has sustained a serious, if not irreparable loss.

W. A. HARPER,
W. P. LAWRENCE,
E. L. MOFFITT,
W. S. LONG,
Committee.

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Thousands of American soldiers are studying French under auspices of the National War Work Council of the Y. M. C. A. It is part of their army training.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Our financial report still climbs upward and we have passed the four thousand dollar mark this week on the grand total for this year. Four of the eleven mile posts have been passed and we are making haste to reach the fifth one.

Our Easter offerings to date have reached the total of $1,957.49. We still lack $42.51 of reaching the goal of $2,000.00, the amount we set out to raise for this offering. There are a number of churches to report and I feel sure that when the reports all get in we will not only reach the goal, but will go over the top.

I would not be satisfied just to reach the goal and stop there, but we must go over the top and we will have more joy in the doing of the task. If I were in the trenches in France I would not be contented in just staying in the trenches, but my heart's desire would be to go over the top.

Raising this Easter offering has been a great pleasure to me and it has often brought to my heart happiness when I would receive a check telling me of the many good wishes the Sunday school or church was sending me with the check, and praying that I might accomplish what we had set out to do. A number of the churches have gotten on the roll of "banner churches" by raising more than a hundred dollars on this offering. Last week I received a nice letter from Holland Christian church with a check for $101.00 which placed them on the "banner list." Our Holland people are a great and good people and are loyal to the Orphanage as can be and will go over the top every time.

We want to ask all who made pledges for the Orphanage at the Southern Christian Convention to mail in the amounts as we want to report this all at one time and will make the report as soon as all checks are received.

Our friends are always good to us and never forget our needs and are always ready and willing to supply them. Our good friend, W. T. Stokes, Jr., of Burlington made us a present of a splendid canning outfit for the use of the Orphanage and it will be quite a blessing to us this year in our canning department.

The good ladies of the Ladies Aid Society of the Dendron Christian church canned and shipped us four dozen cans fruit.

Mrs. Addie Harden, Graham, N. C., also gave us a number of cans of fruit.

All these gifts will be a great help to us and for which we are profoundly grateful. C. D. J.

REPORT FOR JUNE 12, 1918

Amount brought forward		$3,921.20
Sunday School Monthly Offerings		
(Western North Carolina Conference)		
Grace's Chapel	$ 1.00	
Burlington, N. C.	38.88	
Pleasant Hill	2.00	
Ramseur, N. C.	5.95	
Shallow Well	2.92	
(North Carolina and Virginia Conference)		
Monticello	1.00	
Apple's Chapel	1.00	
Durham, N. C.	5.00	
(Georgia and Alabama Conference)		
North Highlands	7.30	
(Eastern North Carolina Conference)		
Amelia	5.21	
(Eastern Virginia Sunday School)		
Dendron, Va. Sunday school	4.70	
Dendron, Va. Sunday school Little Works Band	1.72	76.68
Easter Offerings		
Pleasant Cross Sunday school	9.00	
Big Oak church	10.15	
Peoples church, Dover, Del.	35.00	54.15
Special Offerings		
Miss Louie Williams	1.00	
Mr. and Mrs. W. O. Bulla, Hillsboro, N. C.	7.00	
Mrs. Minnie Andrews, Burlington, N. C.	1.50	
Dr. G. S. Watson, Elon College, N. C.	30.00	39.50
Total for the week		$170.33
Grand total		$4,091.53

—:o:—

Bridget: "An' did th' docthor say yer had any pronounced dis'ase?" Pat: "Shure an' he did; but, begorrah, Oi couldn't pronounce it!"—*Judge's Library.*

—:o:—

A certain British soldier's letters runs thus: "I am sorry I cannot tell you where I am, because I am not allowed to say. But I venture to state that I am not where I was, but where I was before I left here to go where I have just come from."—*Punch.*

—:o:—

"Mabel," queried the caller of the minister's little daughter, "does your father ever preach the same sermon twice?" "Yes, I think he does," replied Mabel; "but he talks loud and soft in different places each time, so it doesn't sound the same."—*Indianapolis Star.*

—:o:—

Back of the French lines four hundred "projection posts" have been established by the Y. M. C. A., where motion pictures are shown to the soldiers. They are moved as the division or regiment moves.

THE YOUNG ROBIN'S BATH

(L. Myrtle Sours)

—o—

Oh, you little speckled beauty! splash away.
I'll not hurt you, don't be troubled, only stay.
Make the water in your fish tub fly in spray.
Your'e the finest little robin here today.

Mother robin with a cry flew to a tree,
But this youngster didn't seem afraid of me;
So he spattered in the water, full of glee,
Giving to me every chance there was to see.

So he spread his spotted wings and fluffed his breast
In a way he had not room to in his nest,
And his black eyes shone their brightest and their best
As he splashed the water round with lively zest.

'Twas a pretty sight to see the water fly
Like a fountain, o'er the robin, toward the sky,
And 'twas sweet to hear his happy little cry,
And to see him shake his feathers out to dry.

———:o:———

THE BOY FIREMEN

—o—

They worked a week, this bunch of boys, with hammers and saws and screwdrivers; and then a wonderful hoe truck stood in Bunny Smith's barn, with red painted wheels, with long ropes to pull it by, and, for make-believe hose, sixty feet of large-sized rope, wound on the reel. But the boys made one mistake; the inner end of the hose was tied tight to the reel.

And now it was 6 P. M., with the streets full of people, when suddenly: "Clang, ding, ding! Hi-i-i! Get outa the wa-a-y! Fi-i-re! Clangety, ding, ding, ding!" Pell-mell they came, two long rows of boy firemen in red shirts and tin helmets, charging down the street with the shiny machine whirling after them. As we looked, two husky little hose-men sprang from the truck, whipped the loose end of the hose around a hitching post for the hydrant, and held fast, while the cheering brigade dashed on to the make-believe fire.

Alas! when the end of the hose was reached that knot around the reel held tight; there was a crash; the air was filled with splinters and wheels—"all together and nothing first," just like the Wonderful One-Hose Shay, while shouts of laughter rose from the sidewalks and an astonished fire company stood looking ruefully at the strewed pieces.

"Too bad," said a kind-faced man. "Now their work's all thrown away."

But he was mistaken. The lads had worked together to imitate men saving life and property. They had hammered and sawed and had elected officers with dreams of a real fire and heroic firemen dashing up stairways with real nozzles, carrying real babies safely down real ladders and protecting the whole city by their quick legs and brave hearts and strong backs. That dash was to do something brave and dangerous, to save life and protect the city, was the very thing that was fitting our boys to work together by and by, as true men must, for safe homes, strong Churches, and clean cities.

And so I loved those broken pieces of the little hose truck as they lay there. Each piece seemed to chuckle and say: "Well, we have had a jolly good time while it lasted, anyway; and we helped make boys into men. So it's all right."—*Henry J. Kilbourn, in Congregationalist and Advance.*

———:o:———

It is no mastery to watch and fast till thy head ache; nor to turn to Rome or Jerusalem on pilgrimage upon thy bare feet; nor to stir about and preach, as if thou wouldst turn all men by thy preaching. Nor is it any mastery to build churches or chapels, or to feed poor men and build hospitals. But it is a mastery for a man to love his neighbor in charity, and wisely hate his sin and love the man.—*Walter Hilton* (1396.).

———:o:———

China is sending contributions toward the six Y. M. C. A. huts that are maintained in France for the Chinese labor army.

———:o:———

THE MISSIONARY MOTIVE

(Continued from page 9).

our midst result from our smallness of numbers, our lack of funds, our inadequate supply of missionaries, and our inadequate support of those we have? I say, No. The weakness of the missionary movement amongst us results from the absence amongst us of any overmastering, moral passion to carry out our Lord's command and through it and through the power given unto Him establish His Kingdom in all the world.

You and I should literally be consumed with an overwhelming moral and spiritual passion to obey Christ's supreme command and carry out His one great commission. And when we become overwhelmed with such a passion, we are going to see weak churches become strong with the power and presence of Christ. We are going to see weak preachers become mighty men of valor for God, and we are going to see that which we have now narrowly and falsely called a weak denomination come forth clothed in royal robes and as powerful as an army with banners.

Brethren, we must become missionary. Our laymen are saying that we preachers are to blame that our Christian Church is not missionary. Can we not, will we not, must we not, forever rid ourselves of such an accusation, true or false? By one grand, united effort make this glorious Christian Church of ours a power for God, for truth, and for righteousness, that shall be known and felt throughout this whole world. This, sirs, is our privilege, and this is our Lord's command.

SUNDAY SCHOOL LESSON—JUNE 23

By G. O. Lankford

—o—

Jesus Triumphant Over Death. Mark 16:1-20.

In 1 Cor. 15:26 we find the following words: "The last enemy that shall be destroyed is death." And in the 5th verse of the same chapter we also find the following: "Death is swallowed up in victory." Before these two statements were made by Paul, he knew that the truth he was uttering had already been exemplified in Jesus Christ. Jesus had conquered death and Paul spoke with certainty concerning the Christian's triumph over his "last enemy." In our lesson for the day, Mark gives a graphic account of Jesus' triumph over death and the grave.

1. **The Stone Removed. (Verse 1-8).** Jesus was buried in Joseph's "new tomb" against the door of which a stone was rolled as a seal. Certain women saw where Jesus was laid and when they started to the tomb on the morning of "the first day of the week," they remembered the stone that sealed the place where the body of Jesus lay. Therefore, they said among themselves as they came to anoint the body of their Lord, "Who shall roll us away the stone?" In their minds a serious difficulty existed, but in reality this difficulty—"the stone"—was removed before they reached the place. Many of our difficulties exist only in our own thought. And where actual hindrances do arise, a faith, such as moved the hearts of these women as toward the tomb they went, will overcome the most serious obstacles that a Christian ever meets. The stone that was once in the way was rolled back because Jesus lived again. The women went to seek for "Jesus of Nazareth Who was crucified;' instead they found the Christ Who was risen indeed. They expected to anoint a dead Christ, but were permitted to worship their ever-living King. The removal of the stone from the Savior's tomb brings a halo and a hope around the graves of all those who sleep in Him.

2. **Three Appearances of the Risen Christ. (Verse 9-14.)** Between the resurrection and the ascension of Jesus, He verified several times the truth that He had spoken that He would "rise again." Of the several appearances of the risen Christ, Mark mentions only three. According to Mark's account, Jesus appeared first unto Mary Magdalene, then "in another form" unto two of the disciples, and still later unto the eleven. Mary went and told the rest how she had seen the Lord, but they believed her not. The two to whom Jesus had appeared also went forth and declared that He was alive and that they had seen Him, but their testimony was not believed. Finally, He appeared unto the eleven and upbraided them for their unbelief and hardness of heart. Jesus was grieved because of their unbelief, a factor that has through all the years retarded the work of the Kingdom. It is a tragic commentary upon the church that Jesus as the world's risen Redeemer has so often appeared and yet has been so little believed in and accepted.

3. **Christ's World-wide Commission. (Verse 15-18).** Christ died for the world. His gospel is for all the world. He commissions His servants to go "into all the world, and preach the gospel to every creature." He lived a triumphant life, died a triumphant death, and gave to the world a triumphant gospel. That which kept Jesus in life, in death, and in the resurrection is sufficient for a world when that world is given the opportunity to know and comes to believe in Him whom the Father hath sent. Christ has commissioned His disciples to give the world a chance to know that it may believe and be saved. This is the responsibility of the church unto the risen Christ.

4. **Christ's Heavenly Reception, (Verse 19-20).** "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.' 'Jesus had indeed finished His work in the world; He had performed His Father's will. This done He was ready to return to the Father's house. He had done well His work and was accorded a welcome and a place "on the right hand of God." While Jesus has gone back to His Father, He is still in reach of all who work in the Kingdom. He is still "working with them."

CHRISTIAN ENDEAVOR LESSON—JUNE 23

(By H. S. Hardcastle)

—o—

How to Have a Good Time. 1 Thess. 5:16-24.

The world is pleasure mad. Aside from the war the one absorbing theme before people in general today is the question, "How can I have a good time?" Indeed, even in the stress of war with its fearful toll of suffering, and anxiety, and bereavement, we find but little statement in the efforts of people, and especially of young people, to find some way of having a good time. We have but to observe actual conditions to see that the God of pleasure is going up and down our land like a roaring lion, seeking whom he may devour, and the situation becomes all the more tragic when we realize that he not only wrecks mind and body, but what is still worse, damns the soul of the fairest youth in our great nation.

Now, let it be said at the beginning that there is nothing wrong in "having a good" time of the right sort. Indeed God has implanted in the human heart the play instinct, and man does not become really normal unless this instinct finds expression in some action which brings pleasure. Man by virtue of his constitution must seek a good time. The indictment against man, however, is that in recent years he has allowed this instinct to be guided by feeling rather than to be controlled by reason, with the result that it has become his master. At the same time he has gradually lost sight of eternal principles of righteousness, so that now he has a false conception of what "having a good time" is. Indeed many young people, when confronted with the question of accepting Jesus Christ, often reject Him with the statement that they cannot be a Christian and "have a good time." They fail to realize that what they are pleased to call a good time such as card-playing, dancing, drinking, theatre-going, moving pictures—yes, moving pictures—,joy-riding, spooning, etc., are in reality legitimate pleasures, while on the other hand, anything that is wholesome and legitimate is not only countenanced by hristianity, but actually is fostered and encouraged by it. They fail to distinguish between pleasure and happiness. But let us turn to Paul that we may learn the rules for "having a good time.' He says:

1. Be cheerful. (Rejoice always). It is an acknowledged fact that one of the simplest rules for having a good time is to be cheerful. "Smile and the world smiles with you," is more truth than fiction. Moreover being cheerful not only helps a person to have a good time; it helps others.

2. Be prayerful. (Pray without ceasing). Prayer is communion with God. Could anything contribute more to real happiness than to go about in conscious fellowship with God?

3. Be thankful. (In everything give thanks.) There is nothing that adds to real joy in life like the sense of gratitude, the spirit of thankfulness. The secret of Pollyanna's good time was the fact that she always had something for which to be thankful.

4. Be spiritual. (Quench not the spirit). We are living in an age of materialism. Happy indeed is the man who sees things in their relation to the kingdom of God and his righteousness.

5. Be conscientious. (Prove all things. Hold fast to that which is good). There are many books to be read; many pleasures to be sought; many things to be done; but if we are to have a good time we are to hold fast only to that which is good.

6. Be pure. (Abstain from every form of evil). This is the culminating principle for having a good time, for no young man or woman can do wrong and have a good time. "There is a way that seemeth good unto man, but the end thereof is destruction." If we do right we will have a good time, for godliness is profitable to all things.

These are general principles, not specific rules. If they seem puritanical, let us remember that the natural man receives not the thing of the Spirit of God. It is only as we allow Jesus to come with our lives that we can see these things and "have a good time."

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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MARRIAGES

JONES-DARNELL

Mr. Robert H. W. Jones and Miss Eunice M. Darnell were married by Rev. E. Frank Lee at the home of the bride's father, J. D. Darnell, Greensboro, N. C., April 30, 1918. The bride is a beautiful and intelligent young lady and Mr. Jones is a highly respected young man of Mebane, N. C., and is full of energy and good works.

W. G. CLEMENTS.

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HALL-BARBER

Beautiful in its simplicity was the wedding of Miss Ollie Hall, daughter of Mr. and Mrs. R. J. Hall of Burlington, N. C., and Mr. P. F. Barber of Jackson, Miss. The ceremony being solemnized in the First Christian church on the 29th of May at three o'clock P. M. The church was decorated very beautifully for the occasion, the color scheme of white and green prevailed.

The choir loft and pulpit wer banked with palms, ferns and daisies. Pedestals and chancel rail draped in white, supported lovely baskets of daisies tied with tulle. Prior to the entrance of bridal party, Miss Sadie Fonville sang Cadman's "At Dawning." Miss Sadie Trollinger presided at the piano. The ushers were Messrs. Lonnie Hall, C. C. Fonville, Ben May and Herbert Barber. The maid of honor was Miss Ada Guthrie. She wore champagne georgette and carried Killiarney roses. Little Miss Hilda Davidson, of Greensboro, lovely in simple white frock carried the ring in a stately lily.

The bride entered on the arm of her father who gave her in marriage. She wore a traveling suit of blue with gray accessories. The souvenir ceremony was used. Immediately after the ceremony they motored to Greensboro and left for Asheville for a short honeymoon after which they will go to Jackson, Miss., their future home.

Mr. Barber is a native of Alamance county and a graduate of Elon College. He is a young man of excellent qualities. His bride is an accomplished young woman. She has a large circle of friends who will wish her every happiness. She also attended school at Elon College. Ceremony by the writer.

J. W. HARRELL.

OBITUARIES

SMITH

Mrs. Sallie B. Smith of Greensboro, N. C., passed from labod to reward, May 29, 1918, in her thirtieth year. She was the daughter of Mr. and Mrs. Marion L. Waynick. She is survived by her husband, Mr. C. H. Smith, and one son, Vance Lee; and by three brothers and three sisters.

She was a member of Hines' Chapel Christian church. I visited her, talked with her, and prayed for and with her a few days before her death. She placed her faith and hope in Christ, and though she knew the end was near, she did not fear, but trusted in Christ.

The funeral services were conducted from the First Christian church by the writer. The interment was in Green Hill cemetery, Greensboro, N. C. May Jesus Christ comfort the bereaved ones.

P. H. FLEMING.

BLAIR

Mrs. C. H. Blair, wife of C. A. Blair, died at her home, Lexington Avenue, Greensboro, N. C., May 29, 1918, after several months of illness in her forty-eighth year. She and Brother Blair were united in marriage January 28, 1893. Her husband, four daughters and one son survive her.

She was a member of the First Christian church of Greensboro. I visited her, read and prayed for and with her during her sickness and I always found her hopeful and trustful.

The funeral services were held at her old home church, Pleasant Ridge Christian church, Randolph county, N. C., May 31. May the Christ, the Son of God, comfort those who mourn.

P. H. FLEMING.

——:o:——

JOHNSON

Williard Sylvester Johnson, Jr., died at Waynesboro, Va., Sunday, April 28, 1918, in the sixteenth year of his age. At the time of his death he was a student of Fishburn Military Academy, located in that town. He was the only surviving son of his parents, Mr. and Mrs. W. S. Johnson, of Norfolk County, Virginia. About two years ago he was wonderfully rescued from drowning with his brother while bathing in Deep Creek, near which the family resides, and thereforward he became the object of increased solicitude and affection.

We fondly hoped that mature manhood and a long life of usefulness awaited him. But, alas! thus often our brightest expectations like fairest flowers are soon blasted. This filial affection, especially his devotion to his father was a striking and beautiful trait of his character. We are not without hope in his death. Reared under auspicious and Christian influences, breathing from birth the atmosphere of sincere piety pervading his home, we feel sure that his heart responded to the claims of Christ and that in death he found eternal gain.

JAMES O. MOSS.

——:o:——

ELLIOTT

Mariah H. Elliott was born July 14, 1854 and died April 14, 1918, aged sixty-four years and nine months. She was married three times and is survived by her last husband, one son, Robert Baggy, one daughter, Mrs. Lula Miller, and one brother, Albertar Yancey. She professed religion when young and had been a mem-

ber of Hebron Christian church about thirty-seven years.

The burial services were conducted at the family cemetery by the writer on the afternoon of April fifteenth. May the bereaved ones sorrow not as those without hope.

C. E. NEWMAN.

June 4, 1918.

——:o:——

ATKINS

Mrs. Sallie William Atkins, daughter of William and Susan Grabitt of Halifax County, Virginia, died at her home in Virgilina, April 9, 1918, aged fifty-four years. Sister Atkins had been married to James W. Atkins thirty-four years. Besides her husband she leaves eight boys and one daughter and nine grandchildren.

When young she united with the M. E. Church, but several years ago joined Union Christian church, where she remained a member till death. She was a faithful companion, devoted and sacrificing mother. She was afflicted for a long time and suffered intensely. I visited her in her last illness and found her trusting in her Saviour.

The burial services were conducted by the writer at Union cemetery on the morning of April the tenth. May God bless and comfort the bereaved family.

C. E. NEWMAN.

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KIDD

Mrs. Tobitha Ann Kidd, daughter of Joseph J. and Adelia G. Ellison, was born October 16, 1863, and died May 30, 1918 at Virgilina, Va. She was 65 years seven months and fourteen days old. She had been married thirty years to Mr. Henry Kidd, one of the oldest citizens of Virgilina, who survives her. For two years Sister Kidd had been a great sufferer from a complication of diseases, but she bore her sufferings with Christian bravery. Several weeks before her death she expressed herself as having a hope of entering into the rest of the faithful. On the day of her departure she bade farewell to her companion and said she wished to depart and be out of her sufferings. She had been a member of Union Christian church for fifty years.

Besides a husband she leaves two brothers and one sister. May the sorrowing so live as to meet her again.

C. E. NEWMAN.

June 5, 1918.

TUCK

Arthur Coen Tuck, the only son of Brother and Sister Arthur Tuck of Virgilina, died Sunday, May 12, 1918, aged two and one-half years. Coen was not a strong child in body, but had an exceptionally bright mind and was one of the most interesting and attractive children I have ever known. I was present and took part in the ceremony of his Christening just two weeks before his death.

I have never known the sympathies of the people of a community to be so universal as spoken towards the parents in their hour of sorrow. Coen's life was not lived in vain. Two lives have been more perfectly blended into one by his stay, and two servants of Christ are more thoroughly surrendered to him by the influence of a young innocent life. "For of such is the kingdom of heaven." Relatives, neighbors and friends have their thoughts linked the closer to heaven because all know the angel of spirit is there.

C. E. NEWMAN.

June 5, 1918.

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EDWARDS

Mrs. Mattie A. Edwards, widow of Weston H. Edwards, and daughter of A. Edwards, died at her home in Chatham County, North Carolina, May 4, 1918. She was about 67 years old and had been a faithful member of the Christian church at O'Kelley's Chapel for forty, or more years. She leaves a son, a brother and a sister to mourn their loss. She was buried at the cemetery near the home of her childhood, funeral services being conducted by Rev. Robert Atkins in the absence of her pastor. May God bless the loved ones.

W. G. CLEMENTS.

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I have been reading THE SUN since it was published at Suffolk, Va., and edited by Mr. Dunbar. Would regret to have to do without it as it always seems like an old friend from home of long ago.—*C. A. Howell, Branford, Fla.*

1918	JUNE					1918
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1842

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

The Service Star

By Edgar M. Munford

I love the star of the morning bright,
The evening star that glows at night
And all the stars that give forth light;
  But the star I love the best of all
  Is the star of the lad that answered the call.

The stars of the sky are fair and white
Tinged with a twinkling, golden light,
Making a glad and beautiful sight;
  But dearer to me is the bright blue star
  That points where the men in the service are.

The star in my window gleams afar
Through a rift in the cloud of a mighty war
And shines where the sailors and soldiers are.
  I love with all my human might
  The star of the lad that's in the fight.

And all the stars declare at night
That He who gives the stars their light
Will guide my darling boy aright;
  That He who gave the world a cross
  Will save that world from utter loss.

Volume LXX WEDNESDAY, JUNE 19, 1918 Number 25

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

HOLDING DOWN CHURCHES

A common expression that one often hears is "he is holding down his churches," or to be more definite, you frequently hear that "young brother Blank is doing fine—he is holding down four churches." All of us know what the speaker means by "holding them down." He means that he (the pastor) is caring for or preaching at four churches.

But brethren, when we cast about in some communities it begins to look as if the expression is not altogether a figure of speech. We fear that "holding them *down*" is about right. At any rate some churches are at the bottom of the page in which they do. They pay the same (barely do) from year to year. If there is any growth in them it seems that some one is holding it *down*.

Let us hold up the churches. They have been held *down* long enough.

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COLLEGES AND THE WAR

The educational institution of the country have lost heavily from the call of war and its ravages. A census has just been taken of 28 large educational institutions with the following results:

	Loss.	Percentage Loss.
Harvard	2,537	—40
Pennsylvania	2,422	—26
Columbia	2,214	—16
Michigan	1,801	—24
Nebraska	1,537	—30
Northwestern	1,369	—25
Wisconsin	1,178	—15
Yale	1,174	—35
Illinois	1.172	—17
Chicago	1,166	—12
Ohio	1,034	—17
Missouri	792	—20
Texas	713	—18
Princeton	683	—43
Minnesota	647	—16
Syracuse	640	—15
Kansas	568	—17
California	496	— 5
Stanford	456	—22
Indiana	435	—15

o——o

THE INCREASING DEMAND FOR CHAPLAINS

Figures recently received from the War Department indicate that Protestant churches will be called upon to supply 160 candidates for chaplaincies each month for some time. This number is needed simply to supply chaplains for the units organized from the men drafted each month. A large number of candidates must also be found to fill the vacancies created by the new law in units already organized. The War Department is meeting the problem of the training of these candidates by greatly enlarging the Training School for Chaplains and Approved Chaplain Candidates at Camp Zachary Taylor. Sixty additional candidates reported there on June 15th, thus forming two student groups in session at the same time with the same faculty. At the following session which will open early in July, the school will be enlarged to accommodate two hundred and fifty men.

In addition to the sixty candidates who reported on June 15th, there are at the school fourteen newly commissioned chaplains and eighty-one candidates. Thirty are Methodists, twenty-six Roman Catholics, fifteen Baptists, fifteen Presbyterians; five Lutherans, two Congregationalists, one Moravian, and one United Brethren. There are now twenty-six negro chaplains in the army, of which four are in the Regular Army, three in the National Guard, and nineteen in the National Army.

o——o

ST. JOHN'S DAY, JUNE 25

The celebration of St. John's Day, which is held each year at the Oxford Orphanage is an event of State-wide interest, especially to the Masonic Fraternity, and the occasion carries to Oxford a large crowd of visitors annually. This celebration will be held this year on Tuesday, June 25th, instead of June 24th, the usual date.

A great many friends of this Institution even in the Fraternity have never visited the Orphanage except on this occasion but have made it a point to go at this time and get a glimpse of the work and participate in this annual home-coming. While the railroads are under government control reduced rates will not be given, nor special trains put on as heretofore, but the regular train schedules and automobiles will most likely take a large crowd to this favored spot. All who are interested in work of this kind and have never visited such an institution should avail themselves of this pleasure.

The Orator of the day will be Hon. Raymond C. Dunn, of Enfield, a man who has a State-wide reputation as a speaker. There will also be the usual communication of the Grand Lodge and exercises by the children. A special feature this year will be a drill by a military company which is composed of the Orphanage boys.

o——o

THE MAN WITH A GUN

The man with a gun is the striking title of a booklet published by The International Purity Association, 127 North Wells Street, Chicago, Ill. They need more money to enable them to print and distribute this booklet among the soldiers—not sell to the soldiers, but to give to them that it may help to keep them out of places of evil and

lead them to admire and love purity. The booklet contains a wonderful statement by Hon. Josephus Daniels, Secretary of the Navy, concerning the evils of the social disease, said to be so common among soldiers in war time. Let us be glad that so many restraining influences are thrown around our soldier boys to keep them in comparative safety zones. When in Norfolk, Va., recently, we witnessed a new thing under the sun, as it seems to us. The Government had soldiers, armed soldiers, stationed at the entrance of all streets on which there was danger of this social evil, and they would not allow any soldier to enter one of those streets. Take Church Street in that city, a part of one side of it was said to be infested with this evil. A soldier was not allowed to walk on that side of the street. I saw, while waiting for a car, one sailor attempt to go on that side of the street, but a guard was right after him and made him double quick to the other side of the street. So far as I know, never such a thing was undertaken in any war before. Let us rejoice in the wisdom of our Government in this particular, and then let us send Rev. Albert Godley, Tenafly, N. J., money to enable him to publish and distribute to our soldiers this booklet, seeking to guard the soldiers against the dangers in the way. Helping the soldiers in this way, will at the same time be helping our Government to maintain a high standard of morality among its fighting men—the need of the hour!—*Herald of Gospel Liberty.*

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NOTES AND PERSONALS

The Afro-Christian Convention is in session at Graham, N. C., this week.

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Rev. H. S. Hardcastle and Rev. J. Lee Johnson have just closed a very successful revival at Danville, Va.

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President W. A. Harper and Dr. W. C. Wicker are in Buffalo, N. Y., attending the World's Sunday School Convention.

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Rev. H. Jennings Fleming leaves this week for the Georgia and Alabama Conferences to assist several brethren in that section in revival services during his vacation.

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Rev. J. F. Morgan, pastor of the First Christian church, Norfolk, Va., was a caller at THE SUN'S office last week. He is assisting Brother F. C. Lester in a revival at Haw River.

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THE TITHER

"THE TITHER", a sixteen page inter-denominational publication devoted to tithing and Christian stewardship, with C. B. Riddle as editor; Karl Lehmann, Dr. Bert Wilson, Dr. Hugh S. McCord and Hon. Fred G. Thomas as associate editors, makes its first appearance this week. The publication starts with a splendid circulation and has received much encouragement.

FROM OTHER SANCTUMS

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WE WANT TO KNOW

"Wanted: An honest, sober, and industrious man, one that understands small cooking, for porter in saloon. Good wages promised." This want ad., signed by a Dayton, (Ohio) saloonist, appeared the other day in the Dayton *Journal.* This question naturally arises: Why does the saloon-keeper who desires the services of a porter insist upon sobriety as a qualification for this menial position in a booze shop?—*Exchange.*

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ANOTHER CALL TO SERVICE

Fired by loyal and Christian patriotism, thousands of men are volunteering their service to their county, to humanity, and to God to fight the battles of righteousness on earthly battle fields. The same spirit of voluntary sacrifice should lead the boys of our age to hear the call that comes from the Master as He says: "Whom shall we send, and who will go for us?" It rests with parents and Christian people of the Churches today whether there shall go forth a chorus of voices saying, in response to this challenge of our Master: "Here am I, O Lord; send me."—*Christian Observer.*

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MAKING A PRACTICE OF LOVE

Because we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so much of our daily life. Some one has said keenly: "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" the effect of impatience, discourtesy, harsh criticism, and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine, and "better side' of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perilously near death.—*Sunday School Times.*

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BAD NOVELS

Novels have a great influence on their readers. For this reason the teaching of such books ought to be examined carefully before they are put into the hands of the young especially. Unfortunately many of the novels of today are injurious from a moral standpoint. It is said by writers who are describing certain types of people that they must be true to the characteristics of these people. But there is no excuse for inventing characters whose lives are evil and of such a character that their influence will be harmful to those who read the story. A great number of the modern novels deal with the violation of the seventh commandment in a way that is very harmful. This is true even of many so-called religious novels. Parents should guard their children against such poison.—*Presbyterian of the South.*

MORAL AIMS OF THE WAR

(Contributed)

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The National Committee on the Churches and the Moral Aims of the War will devote most of its attention this summer to a series of Institutes held at educational centers in different parts of the country. The first of these Institutes, on Wednesday and Thursday, June 12 and 13, at Vanderbilt University, Nashville, Tenn., brought together more than one hundred of the leading ministers of six states—Tennessee, Kentucky, Mississippi, Alabama, Arkansas and Georgia.

The plan of the Nashville meeting deserves attention, because it will serve as the model for others. The speakers included the Rev. George Adam Smith, principal of Aberdeen University, Scotland; Chaplain Nehemiah Boynton of Brooklyn; Bishop Walter Russell Lambuth, Methodist Episcopal Church, South; Dr. Frederick Lynch, Editor Christian Work, New York; Dr. Charles Reed Zahniser, Secretary Council of Churches, Pittsburgh, Pa.; Dr. Edmund deS. Brunner, Secretary Rural Life Commission, Federal Council of Churches, New York; Dr. Henry A. Atkinson, Secretary of the National Committee.

The fundamental purpose of these summer Institutes is to study how the churches may make the best use of their opportunities for war service. The National Committee was organized last January to mobilize ministers of the Gospel and church workers in a campaign to emphasize the high moral aims of the war as defined by President Wilson. International reorganization after the war and the establishment of a League of Nations is regarded as one of the most important of these aims. The Committee speaking campaign, in which between fifty and sixty prominent ministers and laymen took part, has extended through April, May and June, and probably will be continued next fall.

These Institutes are being organized in the belief that the subjects under discussion cannot be adequately handled in one short conference. By gathering 2,000 or more leading clergymen for a series of meetings covering two days, the Commitee hopes to establish a nucleus for renewed campaign activities in the fall.

At the opening session in Nashville Chaplain Boynton spoke on "Why We Are Fighting,' Dr. Zahniser on "The New City," Dr. Lynch on "A League of Nations", Dr. Atkinson on "The New Social Order," Bishop Lambuth on "The Church in This Crisis" and Sir George Adam Smith on "Great Britain's Message to America."

The second day was devoted to a more intensive study of the League of National movement. Dr. Lynch's subject was "A League of Nations the Hope of the World." Dr. Atkinson discussed "Social Reconstruction," and Chaplain Boynton "Religious Reconstruction." Group conferences considered the theme "How to Make the Ideals as Expressed in the President's Messages Effective in the Local Community and a conference on Ways and Means discussed Extending the Churches' Message of Spiritual Power and Moral Leadership in This Day of Crisis." The Institute closed with a public mass meeting.

"HOW MUCH ARE THE BOYS IN CAMP BENEFITTED BY MY CONTRIBUTION TO THE ARMY Y. M. C. A?"

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This and other questions of a similar nature often arise in the mind of the prospective contributor to the Army Y. M C. A. Fund. Not because he is unwilling to part with the money that he is asked to contribute, not because his vision of a suffering world is clouded by the outstretched wings of the American Eagle, not because he is unwilling to make most any sacrifice to make life in the army camps more endurable and more pleasant. On the contrary such a question is born of a generous and noble impulse, the impulse to give unstintingly, and yet cautiously, lest the subscription be given in such a manner that even one penny fail to do its ten mills of work in helping the boys at the front.

If any such question should arise in the mind of any reader of this article, I would ask that the reader make a visit to the nearest Army Camp, place himself inside the door of the Y. M. C. A., and watch the steady stream of embryonic "Boche Chasers" as they swarm to and from the building from morn till night, and he will wonder if his is the right to ask such a question.

Various are the social needs of so heterogenous a mass of individuals as are thrown together in any Army camp and as various are the means employed by the Y. M. C. A., to supply these needs.

To the athletic youth the Y. M. C. A., offers a course of athletics of the cleanest type under the direction of a competent athletic director. To the literary inclined it offers the very best books in all literature, and for music lovers, pianos and victrolas with the very best and most expensive records are provided. Games of all sorts and kinds are near at hand and no man finds that time hangs heavily on his hands while in the "Y" buildings.

In addition, the War Work Council has provided the best moving pictures for the amusement and instruction of the men in camp and these are shown several nights each week without charge.

Daily multitudes of boys flock to the writing rooms of this institution to write to the "Folks at Home," and for all is offered religious services of every kind that conditions will permit, regardless of cult and cred.

In fact almost every need and wholesome desire has been anticipated by the Army Y. M. C. A., and it stands in every cantonment as a "Friend Indeed" to the soldier.

The above account followed by a plus sign should give one a fair estimate of what the Army Y. M. C. A., is actually doing.

Is it worth while?

The "Y" functions is both Church and Home. How much better is it for our boys to spend their "off duty" hours in places of this kind than to be engaged in the gambling games which are so frequent in Army camps?

Man is by nature a social being and if his cravings for social activity are not met with pleasures that are elevating he will naturally drift to those degrading in character.

During the few months that it has been my privilege to spend in the service of Uncle Sam I have been a regular visitor of the Y. M. C. A., and I have never gone away disappointed.

L. W. VAUGHAN.

Fort Monroe, Va.

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HENDERSON LETTER

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Since my last letter to THE SUN there have come many experiences in my work which ought to have been written about and many that would have done harm to the cause had they been written for print. We have met with many encouragements and some discouragements both of which I am thankful.

The work of the church has been pleasant and in the main encouraging. We held our mission day the fourth Sunday in April. Dr. Atkinson was here and preached the sermon to great acceptance. The offering in cash was $17.75. The next day Dr. Atkinson canvassed a part of the congregation and secured about $500.00 in subscriptions to the Mission Fund.

Our Christian Endeavor Society has raised $15.00 this year for missions besides the State pledge and other work which it did.

The Sunday school, Ladies Aid Society, and the Woman's Missionary Society are holding their own.

On the second Sunday in May we began an evangelistic campaign to last three weeks including four Sundays. It was a co-operative meeting with our church at the back of it. All the pastors and churches co-operated beautifully. Brother George D. Eastes did the preaching and Rev. Charlie D. Tillman, Atlanta, Ga., led the singing, while Mrs. Eastes and Mr. Frank Twilley performed at the pianos. That is a team that is hard to beat. Mr. Tillman, (better known here as Brother Charlie), is the much beloved Southern gospel song leader. He sings the gospel with much force and power. He not only sings but preaches well.

Brother Eastes was at his best all the time. His sermons have met with the highest praise by all who heard him. This is the common expression about him: "I never heard an evangelist preach on such a high plane as he did. His sermons were full of force; his language clear and pointed." As for myself I never heard sin more strongly condemned and Jesus Christ more highly exalted than did Brother Eastes in all his sermons, and yet he was absolutely free from slang or cutting remarks as most evangelists use.

The meeting resulted in about 150 professions and reclamations. The churches were much revived and lots of permanent good done. There were many things to interrupt and conflict. The Red Cross drive was on, county and city politics with their primaries and other detractions. Brother Eastes has left a better impression and feeling in the minds of the people than any evangelist since I have been in Henderson. Any church or group of churches will do well to secure his services for an evangelistic campaign.

A. T. BANKS.

SUFFOLK LETTER

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Church attendance and community life might be expressed in terms of an equation; but the average Christian seems to be unmindful of individual obligation to "forsake not the assembling of yourselves together, as the manner of some is." There is something in congregations that influences the community in a way that individual life and home-life cannot do; and it has a fine illustration in the marching of the Iraelites around the City of Jericho for six days, and then seven times on the seventh day, when the walls fell down and the city was taken. The tramp, tramp, tramp, was the expression of their faith. The army of the Lord marching to church, regularly, impresses the community as no pious lives in secret can possibly do. It is the cow that comes up *everyday* that furnishes the family with milk. It is the people who attend church that furnish spiritual thought and example to the community. There is a power in regular congregations that is measureless in its moulding effect upon the character of public sentiment and public conduct. All organizations decline when their members neglect the regular meetings; and the life of the church depends upon the attendance of its members. The Jewish commonwealth could not have existed without the three annual feasts of the Passover, Penticost, and Tabernacles. These annual gatherings not only celebrated deliverance from Egypt, the giving of the Law on Mount Sinai, and tent-life in the wilderness, but they kept alive these historic facts in their religious history and their allegiance to God. Had these gatherings been neglected for a century, religion would have faded out of their nation.

It would be as futile to undertake to educate children without attendance at school as to develop Christians without regular attendance upon church worship. There are some things that cannot be developed in the individual, and religion is one of them. The monk is a failure as a normal Christian Asceticism adds nothing to the salvation of society. John had no value till he came forth to preach in the wilderness of Judea. The absent Christian is a useless Christian. The safety of sheep was in entering the sheepfold. The safest place on earth for the Christian is the House of God. Decline in Christian life usually manifests itself in the vacant pew. The faithful Christian delights in the place of worship, and loves the church—its music, its prayer, and its fellowship. Very few faithful attendants upon regular worship fail to "grow in grace and the knowledge of the truth as it is in Christ." It should be kept in mind that nothing can furnish a substitute for church attendance. It is the one necessity for the existence of spiritual religion in the individual life, the home, and the community. It is not a question of good music, good preaching, or any social preference; it is the bounden duty and high privilege of the Christian believer to attend public worship.

W W STALEY.

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Mrs. Theodore Roosevelt, Jr., is working fourteen hours a day in a Y. M. C. A. canteen at Aix, France.

TEN THOUSAND A DAY

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Ten thousand khaki Testaments a day, week in and week out, is the record of production of the American Bible Society on its pledge to supply the Young Men's Christian Association gratuitously with service Testaments for American soldiers and sailors. One-half of the books have already been delivered, despite difficulty of obtaining paper, scarcity of labor, and the delays in transportation. The Young Men's Christian Association has no funds for this purpose, and the American Bible Society looks to the Christian people of America for the money to meet the costs of manufacture. This is one of the ways in which the war is making the young men of this generation accessible to the Christian truth. The Churches should eagerly respond to the call, for the society has undertaken to perform this emergency service, nothing doubting that the Christian public would desire to have it done and would pay the bill. —*Christian Advocate (New York.)*

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CHRISTIAN GIVERS

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A writer in the Boston *Transcript* recently called attention to the fact that the Christian people of America number about forty per cent of the total population. Upon analyzing the giving to Red Cross, Y. M. C. A., Knights of Columbus, etc., it is found that the great majority of the funds have been raised from Christian givers. In Chicago during the recent Y. M. C. A. drive six thousand volunteer workers were soliciting. Investigation reveals that well past ninety per cent of these solicitors were members of some Church, and a prominent Association official estimated that more than eighty per cent of the receipts came from the pocketbooks of Christian people. An analysis of the liberty loan subscriptions reveals a preponderance of Christian people among the purchasers. Red Cross receipts show a surprising proportion coming from Christian people. Gypsy Smith, speaking in New York, said: "If any one ever again tells you that Christianity has failed, point him to the Red Triangle. This is an argument he cannot answer."—*Northwestern Christian Advocate.*

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THE CALL TO UNITY

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That call for unity of effort and cordially of spirit between the branches of the Christian Church is one of the most persistent and insistent calls of our times. And not a few among earnest and thougtful Christian men have come to the conclusion that it will be a dark day for the Church of the future if she today refuses to hear and to heed such call. The missionary forces of the Church in general have nearly always been the leaders in successful movements for a closer co-operation and a better understanding among the Churches, and many striking and cheering illustrations might be quoted of how the leaders of the Lord's hosts in heathen lands have been the pioneers of a better spirit among the Lord's followers, both at home and abroad. The missionary has often startled the Church with a new vision of the possibilities of its unity in Jesus Christ, and perhaps it has been the missionary more than the theologian, the Church historian, or any other person who has been leading the way toward unity.—*Christian Guardian (Toronto).*

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THE PRODUCT OF CHRISTIAN COLLEGES

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In answer to a question propounded to us by the State we gave recently some figures taken from the *Sunday School Times,* which set forth the value of the denominational college in the light of its product. We have before us a copy of an address by Dr. C. A. Jones, the Secretary of our Board of Education, in which he gives some statistics bearing on the same subject. Our readers will be interested in the following facts: "Our denominational schools are rendering a great service in training leaders for the work of the Church and for the larger field of public service. Investigation shows that the Baptists, the Methodists, and the Presbyterians get eighty-five per cent of their trained Church workers from their own denominational colleges. "Who's Who in America" for 1912, according to Professor Eby, gives the names of seven thousand two hundred men of eminence in the varied walks of American life—in business, statesmanship, science, and Church work—of whom five thousand four hundred were from denominational colleges. While these denominational colleges had less than half the number of students that the others had, yet they produced more than four times as many great men. On the basis of an equal number of students the Christian college is producing eight great men to one produced by non-Christian institutions!"—*Baptist Observer.*

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MEMORIAL ADDRESS

(Extract of the Memorial address by Chaplain H. E. Rountree at the United States Navy Yard, Portsmouth, and at Rochester, New Hampshire, on May 30.)

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Friends and Fellow Citizens:

I never come to such a day as this without thinking of the message of flowers.

There is not a more beautiful picture to me than the sky bespangled with stars and the earth emblazoned with flowers. The silent sentinels of the night seem to look down with unsleeping devotion while the flowers of earth seem to look up with grateful and sympathetic breath and one of the holiest spots, to me is "God's acre" where the flowers of the living cluster in beauty about the mounds of the sacred dead. It is a garden where the loveliness of fond memories sing a song of heaven and modest beauty is a passion exceeding all sentiment.

We are assembled here today to pay tribute in this way to the memory of our noble neroes who have given their lives for democracy and it is not surprising that we are. From the landing of the Mayflower to the Revolution; then from the Revolution to Civil strife,

and then from Civil strife to the present great world war, men have fought and died for a liberty for the people which shall be eternal; and by their example our sons are able to go forward today in a willing sacrifice to save the world for the same thing.

Today as we assemble here beneath the daiating influence of heaven's skies and amid the aroma of earth's fragrant green and flowers, contemplating these things, a fresh tide of feeling floods our souls and opens new channels of thought.

We are believing as never before that God secures progress through upheaval and sacrifice. When Europe was torn asunder by the Reformation, the world saw a freedom and a democracy it had never known before. When our noble statesmen signed the Declaration of Independence the country was made safe for all alike and the Monroe Doctrine made the hemisphere safe for democracy, and when Lee surrendered at Appomattox, a new democracy was brought to our people in the abolition of all slavery.

Today we are realizing that these steps forward in human history were more than we have hitherto dreamed of. They have prepared us for a larger democracy, a democracy which shall save the world for an eternal peace and brotherhood. And it is because of the example of those who have given their lives in the former struggles that our sons are now able through the nation to go forward and save the world for the democracy of an eternal peace. I can see a direct connection between the heroes of the present struggle and that of those early settlers who arrived on the Mayflower. And as we honor the memory of the dead for their deeds, so I count it an honor to be a part of a great program which no doubt will bring in a new order of things by uniting the nations of the world into one great brotherhood.

Today autocracy against democracy has forced us into this great world struggle, and the freedom of the world is at stake. Between these two there is a deadly feud and they cannot,—they will not,—live together on the same planet. We have joined our lives to our country and our people to make the world safe for all. When that is secured our object will be attained and the war will be at an end.

Who can contemplate the memories of our dead and their achievements witout bowing the head in prayer? And yet who had thought of a nation at prayer? If our Nation were at prayer today you would soon see the answer. In due time we would see ourselves exalted and out of that trust we shall abide forever. Assemble yourselves and spread your flowers, but don't forget their message.

Have your memorials but don't forget that it is the great purpose of a broken past that is heaving us on to its accomplishment.

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Scores of former athletic stars are enlisting for service with the Y. M. C. A. to instruct and help the American soldier overseas to keep himself physically fit to fight.

A RESOLUTION

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Suffolk, Va., June 15, 1918.

To The Church:

The following was passed by the recent session of the Southern Christian Convention, held in Franklin, Virginia, with instructions to communicate the same to the individual churches; and we are taking this method of placing this information before all of the churches within the bounds of the Convention:

"RESOLVED, That, in view of the increased cost of living, our churches individually, be memorialized by the President and Secretary of this Convention, suggesting to them, as a Christian duty, at least a 25 per cent increase in salary for our beloved and faithful ministers; and, with the further suggestion, that it be made 50 per cent increase in many cases."

The above was introduced by a layman, who was inspired by a double motive to develop the church and the minister by placing the work of the Lord on a higher plane; and we sincerely hope that every church will consider the wisdom of the suggestion and give it prayerful and practical application, especially in the churches that have not already increased the salary of their pastors.

As THE CHRISTIAN SUN goes into every congregation, it seems to us that this notice will give sufficient publicity to the matter without writing more than two hundred letters that might not be brought to the attention of the churches.

Signed,
W. W. STALEY, *President*,
I. W. JOHNSON, *Secretary*,
Southern Christian Convention.

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CAMP CONDITIONS

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Reports of unfavorable camp conditions fail to make as much impression as they would if the average soldier did not look so much happier and healthier than the average civilian.—*Washington Star.*

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A CORRECTION

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An error was made in the obituary of Sister Mattie A Howard which appeared in last week's SUN. She was the widow of J. H. Howard and sister of W. H. Edwards. She had two living sisters.

I guess I made the mistake, which I regret very much.

W. G. CLEMENTS.

Morrisville, N. C.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Secretary)

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The following article by Rev. O. W. Powers, D. D., did not reach our office in time for the symposium on "The Why of the Forward Movement" but it sets forth the purposes of the Movement in such a strong clear way that we give it now. Do not fail to read it under the title "An Opportune Undertaking." It will pay you to read again the symposium in the issue of April 18 and get the view point of many our leaders as to the value and work of the Forward Movement. If you have not sent in your name and address to the Superintendent as one of those who will pray constantly for the Forward Movement as requested last week will you do so now? Do it now before you forget it.

WARREN H. DENISON,
Norfolk, Va. *Supt.*

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AN OPPORTUNE UNDERTAKING

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The "Forward Movement" upon which the Christians are entering, is most opportune. These are great days. The Church of Christ is called to face new conditions, and to undertake task unprecedented in magnitudes. Our nation, in entering upon the great war, found its resources and methods inadequate, and was obliged to form new plans, create new agencies, and provide arms, munitions and supplies of all kinds in immense quantities. In like manner the Church, in entering upon this new era of opportunity and privilege, is finding that her methods and resources are not sufficient. The emergency calls for new plans, new energy, new resources and new consecration. And what the Church as a whole is learning, we are beginning to realize as a denomination. What a few years ago seemed desirable, is now seen to be indispensable, if we are to count for what we should in the great task to which the Church of Christ is summoned. Hence the five-fold emphasis upon *Devotion, Evangelism, Education, Missions* and *Benevolence,* through a movement adequately planned, named, financed and supported, is most timely, and will be productive of important results.

The movement should promote unity of feeling and purpose. We have sometime lacked a sense of denominational unity, and this has hindered our effectiveness. Nothwithstanding the breadth of our denominational principles, and the comprehensiveness of our fellowship, we have had some tendency to draw lines. Brethren of different sections have not always understood each other. We have not had uniformity concerning theology, ceremony, organization, educational standards, and methods of work . We have had a little inclination to characterize one another as liberal, consecrative, progressive, reactionary, safe and unsafe. The differences come from our freedom, which does not hold uniformity to be essential; the friction over these things comes from a failure to emphasize the greater unities, or to visualize the larger tasks, which would leave us no time for mutual criticism. While we have made steady progress toward greater fellowship, service and co-operation, the Forward Movement still accellerates it. Our Conferences and Conventions will have still less time to devote to debating differences, for it will all be needed to make plans, and align ourselves for the larger work.

The movement will tend to produce continuity of effort. Too often we have made plans, adopted programs, and set goals, sometimes with great enthusiasm, and then have gone away, each to do that which was right in his own eyes. With the better organization of our departments of work ,our policies have been more sustained and consistent, the greatest lack being coordination. A great movement, presented to all of our people, definitely pursued, year after year, will tend to remedy this defect, and bind us into a closer fellowship of continuous service.

We are inaugurating a movement, not creating a new organization. There is danger of over-organization. It is the American tendency. Under the urge of new duties and opportunities we are likely to feel that we must have new agencies. The limitless necessities revealed by the war called into being relief societies and agencies almost without number; but in the interest of effectiveness and the elimination of competition they were quickly combined. Our great cities, to avoid the distractions of multitudious appeals for charity, are merging all the appeals of the charitable institutions into one great "War Chest" from which all needs will be supplied. The "Forward Movement" will doubtless utilize all existing departments, commissions, secretaryships, committees, etc., as far as they can be adapted to the work in hands. It will be flexible, adaptable and practical, a support and not a burden.

The movement should be of great benefit to our smaller Conferences and Churches. These need to be made to feel that they have a definite relationship to it. Too often when a denominational enterprise has been undertaken, the larger congregations have been made acquainted with it, and have become sympathetic and responsive, while the smaller and weaker units have been passed by, because they could do so little. This effort should reach down to the smallest congregations, and cause them to feel the thrill of the new ideals. They must be made to feel that the work cannot succeed without their co-operation and their prayers. The result may not be large, as compared with that secured in the stronger Churches and Conferences; but to the Churches that are inspired and helped by the privilege of service and the larger outlook it will be invaluable.

The Movement should be so conducted as to secure permanent improvement of the denominational life. The methods, as far as possible, should not be exceptional, but of such a character as will justify their continuance. They should fit into the every day working plans of the Churches, so far as these are adequate. We should cause the things to be done that we should have been doing all the time, and that we can keep on doing when the initial impulse of the "movement" ceases.

Thus the ideals of the movement will be built into the normal life of the Churches.

This movement is the most promising and helpful development of our whole denominational history. It has been formulated with great deliberation, with the most careful study, much consultation, and earnest prayer. Carried forward in the same spirit, it will mark a new era in the life of our people, To its support we should all pledge our most loyal endeavor.

OLIVER W. POWERS.

Dayton, Ohio.

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PROGRAM FOR MISSIONARY RALLY, AT ANTIOCH, CHAMBERS COUNTY, ALABAMA, JUNE 29-30

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10:00 A. M.—Devotional services, by Rev. C. W. Carter, President Missionary Association.
Welcome address, by J. F. Beaird.
Response, by Dr. J. T. Clark.
The Forward Movement of the Christian Church, by Rev. E. M. Carter.
Dinner.

1:30 P. M.—Devotional services, by Rev. A. H. Sheppard.
The demands upon the church for Missionary work, by Rev. C. W. Carter.
Missions and the World War, by Rev. G. D. Hunt.
The Missionary Outlook, by Rev. J. H. Hughes.
My Part in The Work—General discussion, led by Rev. B. F. Young.

Sunday Morning

9:00 A. M.—Devotional services, by the President.
Sunday School, by the Superintendent.
The Sunday School and Missions, by J. W. Payne.
Our Part in The Hundred Thousand Dollar campaign, by Rev. J. D. Dollar.
Address, by Dr. J. O. Atkinson, Field Secretary.

J. M. WELCH,
J. T. CLARK,
J. J. CARTER,
Committee.

NOTE:—In the event that Dr. J. O. Atkinson is not present we have arranged for Rev. C. W. Carter to occupy the time allotted to Dr. Atkinson.

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AMERICA'S GREATEST LEADERS IN CHRISITIAN YOUNG PEOPLES' WORK

(Press Note.)

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The greatest leaders in work among Christian young people in America will gather in Memphis, Tenn., July 11-14 this summer at the All-South Christian Endeavor convention.

Dr. Francis E. Clark of Boston, founder and president of the World's Christian Endeavor Union, and Dr. J. Campbell White, secretary of the Laymen's Missionary Movement, will bring their inspiring messages and with them will come E. P. Gates, of Chicago, field secretary of the Illinois Christian Endeavor Union, who is said to be the best all-round state Christian Endeavor field secretary in America, a forceful, effective speaker and an effective conference leader.

Miss Grace Hooper, of Crete, Nebraska, the national superintendent of Junior Christian Endeavor, who knows more about best methods of work with boys and girls than any other specialists in the country, will bring addresses and lead conferences. No leader of children should miss this opportunity.

R. A. Walker, of Indianapolis, Ind., field secretary of the Indiana Christian Endeavor Union, a splendid convention song leader, will lead the singing at the Memphis convention, but perhaps his best work will be done in the conferences, as he is an Intermediate Christian Endeavor specialist of note and will head the features that will present the campaign to reach every high school boy and girl in Dixie for Christ.

From the southern field of Christian Endeavor will come Southern States Christian Endeavor Karl Lehmann of Chattanooga, who has charge of the plans and details of the convention; Field Secretary Charles F. Evans of Lexington, Ky., so well known and loved throughout the South; Field Secretary Wyatt A. Taylor of Columbia, S. C., who has organized more Christian Endeavor societies and brought more inspiration to the towns and cities of Dixie than any other field secretary, and W. Roy Breb, of Dallas, general secretary of the Texas Christian Endeavor Union, under whose efficient leadership the Texas Christian Endeavor Union is doing such big things.

To these eminent specialists in young peoples work will be added the state presidents of Christian Endeavor, A. Clinton Decker of Birmingam, Ala.; Miss Mary F. Bullock of Russellville, Ark.; Henry Lofquist of Deland, Fla.; George R. Rusk of Deactur, Ga.; Homer W. Carpenter of Richmond, Ky.; Rev. A. H. Ziemer of New Orleans, La.; D. A. McCandliss of Gulfport, Miss.; E. P. Barker of Greensboro, N. C.; J. T. Frill of Rock Hill, S. C.; John M. Gore, Knoxville, Tenn.; Rev. J. B. Gonzales of Dallas, Texas, and G. E. Miley of Roanoke, Va.

In fact, never before in the South has there been brought together a greater array of specialists in church work than the speakers and conference leaders who will participate in the program of the All-South Christian Endeavor convention at Memphis July 11-14.

The registration fee of $1.00 for this convention covers cost of badge, program and convention privileges. A copy of the program can be had upon request, and registration fees can be sent to The Dixie Endeavorer, 5 Ferger Bldg., Chattanooga, Tenn.

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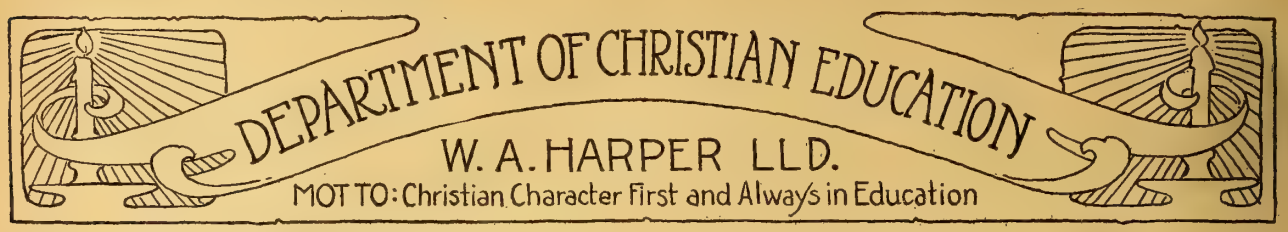
The Queen of England has presented one hundred volumes to the American Expeditionary Force Library of the American Y M. C. A. for the use of the American troops in England and France.



ELON COLLEGE—PRESIDENT'S REPORT TO BOARD OF TRUSTEES MAY 27, 1918

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To The Board of Trustees:

It is with peculiar satisfaction that we are able to report the enrollment of 400 students this year. We have lost heavily to the war. Our senior class, due to contain 46 graduates, has only 29. Our young men have been leaving us almost weekly during the session, and many who remained true to their posts through the year will be called into service during the summer. We now have 394 in some branch of the service. What I may not improperly style the morale of our constituency has enabled us this year to attain what no other North Carolina College enrolling men has done,—reach our maximum enrollment. Every effort will be put forth this summer to make the attendance next year as near normal as possible. But we fully recognize the serious situation we face.

The Faculty

The Faculty has been faithful and earnest and a hard-working unit. I cannot praise them too highly.

I regret to report the following losses from the force for next year:

Miss Bessie Urquhart, resignation.
Miss Ava Dodge, resignation.
Mr. H. E. Jorgenson, with the Colors.
Mr. F. F. Myrick, with the Colors.
Mr. W. J. Cotten, with the Colors.
Mr. W. L. Kinney, resignation.

In view of the very greatly increased cost of living. I wish it were possible for some increase in salary to be provided for the heads of the literary department at least.

I am pleased to report that Dr. W. P. Lawrence, after a year's leave of absence, is willing to resume his duties as head of the English Department.

Important Events of The Year

We won the first of a series of three debates with the North Carolina State College of Agriculture and Engineering last November.

For the twelfth successive time we are happy to report no death among our students.

The North Carolina Student Volunteer Convention was held with us this year.

The conduct of the student body as a whole has never been better than this year.

Special Fund

Balance to credit of the Fund last year	$3,764.35
Collected this year	925.30
Total	$4,689.65

I recommend that all possible be collected on this fund in connection with the $125,000 Campaign and that much collections be used on interest account.

Alumni Fund

Balance on hand last year	$2,183.40
Collected this year	1,721.80
	$3,905.20
Less amount paid to endowment	176.25
	$3,728.95
Less improvement account	2,016.75
Balance to credit	$1,712.20

I recommend that all collections on this fund be applied to indebtedness, and improvement.

The $125,000 Campaign

You have seen from the action of the Executive Board that this campaign was postponed just as I was ready to launch it until Dr. Atkinson could complete his special campaign for $100,000 for missions. I am ready to begin when he is through or before, as you prefer. I think the earlier we begin the better. I should be glad for you to fix the exact date.

I recommend that this fund be known as The Elon Standardization Fund; that the subscription be in the form of individual notes on a five-year basis without interest before maturity; a separate note being taken for each year's subscription; that the minimum subscription be $250, or $50 the year; that a committee to be elected by the Board of Trustees to co-operate with me in working out the further details of the campaign; and that Liberty Loan and Elon College bonds and War Savings Stamps be accepted as cash in payment of subscriptions.

Property Purchases

During the year we have felt constrained to purchase tentatively the W. C. Michael property adjoining the campus and the Publishing House property here.

The Michael property will cost $4,445.00. The terms are $1,176.25 cash, and the remainder in three equal installments of one year, 18 months, and two years with interest on deferred payments.

The Publishing House property cost $2,000 and was paid for cash. For this purpose $500 of the endowment and three Elon College bonds were used in payment.

We submit these transactions for your consideration, with verbal explanations to cover details not herein included.

Finance or Investment Committee

I suggest that the Board of Trustees decide at this session whether the endowment should be used to purchase real estate as well as be lent on first mortgage of real estate.

Fiscal Year

I find that other colleges for the most part terminate their fiscal year on January 1st. This date has many advantages. I recommend that this be our policy in future, with quarterly reports to be submitted by the Bursar and Treasurer.

I recommend also that the regular college professors be paid each month in the year and not in ten installments as heretofore, beginning June 15, 1918.

Donations

We acknowledge with grateful appreciation the following donations during the year:

George W. Watts	$ 250.00
Girls' Red Cross Society for Service Flag	50.00
A. C. C. Board	350.00
Mr. M. L. Gray for Flags	50.00
Francis Asbury Palmer Board	4,000.00
Class of 1918, Subscriptions for Walks on Campus	1,500.00
Fred Pickard	10.00
	$6,210.00

Additions to Endowment

T. C. Amick Fund	$ 50.00
E. H. Bowling Fund	220.00

Change in Light System

We submit herewith the contract negotiated with the Piedmont Railway and Power Company by your special committee. I recommend the purchase of an electric pump for pumping our

(Continued on page 13)

A SELFISH GOSPEL

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Yes, one may easily make our good and glorious gospel a very selfish gospel. We do this by coveting it for ourselves, but care not that others go without it. When one pays more to have the gospel preached to himself, to his family and to his neighbors than he pays to have it preached to others who need it just as much, and who would appreciate it more, is not that person practicing a species of selfishness? Does a man love his neighbor as himself when he gives all to provide the gospel for himself and nothing to send it or provide it for his neighbor—that neighbor five thousand miles away who has never heard the gospel, and who living without the gospel must soon die without Christ, without God, without hope? Who then is my neighbor? He is my neighbor of every kindred and tongue and kind and color whom I may help. The fact that I may serve him and save him makes him my neighbor. The man five thousand miles away, if he is in need, is as much my neighbor as the man five acres away. Christ taught us in the parable of the good Samaritan (Luke, Chapter 10) that the man who has mercy on another, and helps him, becomes thereby his neighbor—and living close by or far off has nothing whatever to do with the matter. Missions is the medium whereby God challenges us to a faith deep and broad enough to make the whole world one neighborhood. The trouble, the humiliation, the curse of our dear Christian church is that we have been too exclusive, too self-satisfied, too narrow in vision, too limited in the scope and sweep of our faith, and God has not crowned our labors and our efforts with success and achievements. "As is thy faith so be it done unto thee." And it has been done unto us according to our faith. But our faith has been small, all too small. And we are small, all too small. The Christian church will become world-wide in power, in numbers and influence when it gets a faith large enough to take the whole word into its sympathy, care, and help. Some of us are yet intensely selfish with our gospel—willing to help some to support it when it is to be preached to us; but when it is to be sent to our neighbors who are pershing by the millions without it we refuse. God so loved the world. The faith that is not world-wide is not God-like.

PURE AS GOLD

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One of our devoted and faithful pastors in remitting his first payment on a liberal subscription to our hundred thousand dollar mission fund does this superb and inspiring thing: "Dear Brother Atkinson; Find enclosed a gold coin to pay my first installment on the pledge for missions. I believe the cause is much purer even than the coin in gold which I send. It represents the sincerity of my heart." When the brethren of the ministry feel like that is it any wonder that our Heavenly Father is answering the prayers of His people in this great undertaking for His cause in the name of our dear Church? My heart is filled with gratitude unspeakable for such expressions of interest, co-operative and brotherly love.

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QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE EASTERN NORTH CAROLINA CONFERENCE FOR QUARTER ENDING APRIL 30, 1918

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Wake Chapel	$ 16.14
Mt. Auburn Woman's Society	29.35
Mt. Auburn Cradle Roll	2.15
Mt. Auburn Willing Workers	6.00
Total	$53.64
Amount to be ued for dues	$ 9.25
Santa Isabel blocks	8.15
Barrett Home	16.85
Franklinton Church	10.00
Elon Orphanage	9.39
Total	$53.64

MRS. A. F. SMITH, Secretary.

———:o:———

FRANKLIN, VA. WOMAN'S MISSIONARY SOCIETY

The Franklin, Va., Woman's Missionary Society observed Missionary Cradle Roll Day at their June meeting, which occasions are always the most interesting of the year's programs. This time was no exception to the rule. The little ones entertained their mothers and friends with songs and recitation and brought their offerings which amounted to $6.06. To the untiring efforts of their superintendent, Mrs. R. B. Eure, the success of the occasion is due. Every society should have a Cradle Roll Department.

MRS. C. H. ROWLAND.

———:o:———

THE EMPIRE OF INDIA

According to recent statistics gathered in India and Ceylon, the entire population numbered 325,392,524—one-fifth of the population of the earth. They are living in 2,259 towns and 736,708 villages. The area of India, Burma and Ceylon is 1,913,124 square miles, or two-thirds that of the United States, while the population per square mile is 171, or nearly six times greater than in the American republic. Of the total population only about 1,500,000 are communicants or adherents of the Protestant Christian Church and at least 730,000 villages are still unoccupied by messengers of the Gospel. There is still work to be done in India!—*Missionary Review.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—The dry, hot weather has cured our wheat before it could ripen and we will fall far short of the number of bushels we had expected to make. We have a fine prospect for Irish potatoes if we could have rain but if it does not rain soon the crop will be cut very short.

We have in the Southern Christian Convention about two hundred and twenty-five churchs, and out of that number less than one hundred have contributed toward the Easter Offering this time. Less than one hundred churches and friends have raised two thousand dollars for this offering. What if all the rest had taken a part in this offering, could we not have raised four thousand dollars instead of two thousand?

I hope and pray that we may sometime, and somehow, get our churches more interested in the little orphan boys and girls and be able to help the little fellows who are anxiously waiting for an invitation to come and make their home at the Christian Orphanage. Whereever I have been in this work I find the children are always interested in the orphans and they would be glad to give if they had the opportunity. The Superintendent who does not give his school a chance to make this offering once each month denies the children in his Sunday school a privilege and a pleasure they would really enjoy.

Now Brother Superintendent, if your school has not made the Easter offering will you not give your school an opportunity to join in this great work next Sunday? We want your school on our list of schools that give. We do not want to see you on the list of not giving. If your Sunday school is not making the monthly offering please give the school an opportunity once each month to make this offering.

Had you ever thought how much good you can do by helping to care for the many bright little boys and girls who have been unfortunate as to lose father and mother and are left to the cold charity of the world?

We have many empty fruit jars and all who want to lend us a helping hand in that line will write me how many you can fill for us this year. I will be glad to ship them to you.

The Superintendent would like to visit as many churches as possible this summer and fall and will be glad to accept invitations any time unless previous engagements have already been made. C. D. J.

REPORT FOR JUNE 12, 1918

Amount brought forward		$4,091.53
Sunday School Monthly Offerings		
(North Carolina and Virginia Conference)		
Mt. Bethel	$ 1.00	
New Lebanon	1.23	
Berea	5.05	
Union	3.28	
Ingram	5.00	
(Virginia Valley Conference)		
Dry Run	3.75	
Linville	1.00	
(Eastern Virginia Conference)		
Portsmouth	3.00	
Old Zion	2.00	
Windsor	7.72	
Berea (Nansemond)	10.00	
First Christian church, Norfolk	7.76	
Wakefield	1.00	
(Eastern North Carolina Conference)		
Catawba Springs	5.22	
Catawba Springs Baraca Class	.60	
Christian Light	1.75	
Raleigh, N. C.	2.00	
Pleasant Union	1.50	
(Western North Carolina Conference)		
Sanford, N. C.	5.04	
Graham, N. C.	3.00	70.30
Special Easter Offerings		
Dr. J. E. Rawls	10.00	
Mrs. J. H. Massey, Durham, N. C.	100.00	110.00
Toal for the week		$180.30
Grand total		$4,271.83

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THE ORIGIN OF THE SALUTE

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"It was ever the custom of brave and gallant knights, upon meeting, to raise their vizors and look each other squarely and fearlessly in the eyes. On the road or in the arena before the tilting-match, clicking up of the vizor was an indispensable courtesy. This custom has come down to us in the form of the salute. We no longer wear vizors covering our faces, but we raise our hands to the vizors of our caps and look squarely and fearlessly at the person saluted. The salute is a sign manual of a proud fellowship in arms, and not the subservient acknowledgment of a superior ojcer. Our military regulations require all officers and soldiers to salute each other upon meeting, and it is courteous for the junior in rank to salute first. Courtesy is an indispensable quality of pride. No one can be discourteous and be proud of it."—*St. Nicholas.*

—:o:—

Faith is being, not guessing, and the holding of immortality and immortal depth of life.—*J. Brownlee Brown.*

DEPARTMENT OF EDUCATION

(Continued from page 10)

water. In this way we will save much expense. Such pump will cost about $1,100.00, but its installation will be wise economy.

Insurance

We carry the following insurance:

Administration Building and Furniture	$33,000.00
West Dormitory	7,000.00
East Dormitory	4,000.00
Alumni Building	15,000.00
Ladies' Hall	2,500.00
Men's Club House	500.00
Power House (Fire)	3,800.00
Power House (Boiler Explosion)	15,000.00
Michael House	2,500.00
Publishing House	2,000.00
Total	$86,300.00

Elon and The War—Our Policy

This year we have offered instruction in military science and drill under our own instructors. We tried to secure government recognition for it, but were assured none could be had under the law. Our course, however, was undertaken after consultation with the Secretary of War and Adjutant General of the United States. The work was effective, as has been testified to by the men who took it and later entered the service.

Secretary Baker on May 8th wrote me that next year in college numbering 100 male students 18 years or over, the government would furnish instruction and equipment so far as possible, leaving the students free to elect the work or not as they might prefer. I recommend that we apply for this service, under rules to be supplied by the Secretary of War.

I felt sure you would be glad for our plant during the summer to be at the disposal of the government. I offered it to General Crowder in response to a suggestion from the Association of American Colleges. Col. Holland, Major Stedman, and Senators Overman and Simmons took personal interest in re-enforcing my offer. A telegram says Dist. Director Pratt will reach here early in June. I am glad of this date because it enables the full Board of Trustees to express its wish in regard to the matter.

Last year, like the other colleges, we granted degrees to men who volunteered for the Officers Training Camps. This year the government had expressed its wish for a selective draft act and consequently we have not recommended for degrees those who volunteered their service to the governmnt, nor have any of the men leaving gone to Officers Training Camps. The policy of the Colleges is to graduate men who are drafted and who remain till called, but not to graduate those who volunteer. I recommend that this be our policy, giving each man who volunteers full credit for daily grade and allowing him when the war is over to resume his course where he left off.

I would further recommend that any student who furnished evidence of having spent three months at work on a farm this summer be given credit for three hours in Agriculture toward his degree, his grade to be fixed at 85.

Our Financial Situation

Accounts Receivable, 1916-17		$14,032.38
Accounts Payable, 1916-17		3,761.36
Accounts Receivable, 1917-18		17,392.03
Accounts Payable, 1917-18		6,892.38
Total Receipts—1917-18:		
A. By Bursar	$55,576.17	
B. By Treasurer	8,289.24	
		64,865.41
Total Disbursements 1917-18		61.379.73
Cash in Treasury:		
A. Special Fund	$4,689.65	
B. Alumni Fund	1,712.20	
C. Overdraft Gen. Fund	391.17	
		2,485.68
Overdraft in General Fund, 1916-17		4.390.77
Gain in General Fund, 1917-18		444.60

Election of Trustees

The Southern Christian Convention at its Franklin session April 30-May 3, 1918, nominated eighteen trustees. Of this number you are commissioned to elect eight for six years and one for two years, to fill out the unexpired term of William H. Jones, Jr., deceased.

Additional Theological Professor

The Southern Christian Convention at its recent session also passed the following resolution: "The Board of Trustees be requested to establish a Theological Department having at least one full time professor for next scholastic year. It is hereby referred to you for consideration.

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THE PURPOSE OF GRIEF

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Grief is an attitude of mind. With some people it is a habit.

In a sense we owe it, as a sort of deferential token of our love and esteem, to manifest a reasonable amount of grief for those whom duty has called to danger and suffering.

Every boy knows, however, that the intensity and duration of the visible manifestations of grief are seldom in direct proportion to the sincerity of our love and esteem.

It is hard to be obliged to yield the man or boy we love to become cannon fodder for the Germans. It is a cause for intense sorrow, but it is no cause or excuse for insensibility to our own immediate duty toward that man or boy.

It is our battle they are fighting, and they cannot shoot nor eat our tears.

They say it is the anguish of waiting that makes it so hard on the women. If that is the cause of our grief, we have an easy solution—just stop waiting and get busy. There is plenty to do.

To have something before, clearly seen, which you know you must do, and can do, and will spend your utmost strength and perhaps life in doing, that is one form at least of very high happiness, and one that appeals—the facts prove it—not only to saints and heroes, but to average men.

And those who can love enough, and are strong enough in heart, will find opportunity for that same happiness, that same exhilaration in doing their part, here at home.

This is the real triumph, the great victory which must be won over here if any permanent good is to come of this great tragedy.—*The Mother's Magazine.*

—:o:—

WHERE IGNORANCE IS BLISS

The reason why some people know so much is because they know so little. If they only knew more, they would know less. The reason why some people know everything is because they don't know enough to know there are some things they don't know. If they only knew what they don't know, then they would know everything. But what a fine field for research!—*Western Recorder.*

SUNDAY SCHOOL LESSON—JUNE 30

(By G. O. Lankford)

—o—

Jesus Christ Our Redeemer and Lord, (Review). Read John 10:1-18.

Golden Text: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Thou art the Christ, the Son of the living God." Matt. 16:16. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Instead of undertaking a discussion of the lessons of the quarter that now closes, let us notice a few of the salient features of John 10:1-18, mentioned above.

1. **The Good Shepherd Leading His Sheep.** "When he putteth forth his own sheep, he goeth before them." Just as the shepherd led his sheep forth to the grazing lands of Palestine, so does the Good Shepherd lead His sheep into "green pastures" and by the "still waters" of life. The shepherd went before his flock, Jesus goes before His children to give direction and protection. "The sheep follow Him." It is the business of the disciple to follow his Lord. In doing so, however, he has to watch lest a "stranger's voice" lead him astray. A multitude of voices are calling unto us today, and only the ear trained to listen to the voice of the Good Shepherd can be sure of the one he follows. As Jesus leads, make sure that you are following Him. Let no one deceive you with the glare of trumpets or with the bugle call of the world, but train your ear until you can recognize the voice of Jesus above the roar and den of other voices. It is well for every one to "flee from" the very appearance of evil. There is safety for one only in taking up his cross and following Jesus.

2. **The Good Shepherd Knowing His Sheep.** "I know my and His followers know Him. The Disciple of Christ must know in order to follow; Jesus knows and is, therefore, able to lead to safety and salvation. He knows His own "by name." He knows us as persons. God knows our frame and remembers that we are dust. Thus knowing the weaknesses of man. He is anxious to supply man's needs according to His riches in glory. God knows not only man's weakness and the dangerous that lurk on every side, but the possibilities of his life. The sheep must be sheared and man must serve; the sheep must yield wool, and man must worship if he would please the Good Shepherd wo knows His own by name.

3. **The Good Shepherd Gives His Life For The Sheep.** "I lay down my life for the sheep." "Greater love hath no man than this that he lay down his life for his friends." Jesus loved His friends and for this reason He laid down His life for them. But He had power to take it again. Thus He becomes the Redeemer of the world. Man can lay down his life, but only the Messiah could lay down His life and take it again. In this way has man's redemption from sin been purchased. The plan of salvation requires that life be given for life. "He saved others; himself he cannot save."

Lesson Thoughts

1. "The Way" and not "some other way" leads to life.

2. Hearing alone is of little value, but heeding lays the foundation and builds the walls of a character well-pleasing to God.

3. Before a sheep can feed in the Shepherd's pastures, he must become a member of the Sheperd's flock.

4. Jesus said, "I am the door"—the door that opens when a sinner knocks for entrance and closes when he hardens his heart against the truth.

5. The "hireling" flees for his own safety when the wolf comes, but the Good Shepherd dies that the sheep may live.

———:o:———

In one section in France where Y. M. C. A work was instituted among soldiers the commanding officer said: "Since you men came my crime sheet has gone down 90 per cent."

CHRISTIAN ENDEAVOR LESSON—JUNE 30

(By H. S. Hardcastle)

—o—

The Power of The Cross in Africa. Acts 8:26-39

Africa has long been called the Dark Continent, but thanks be unto God the light of the Gospel of Jesus Christ with all its transforming power is beginning to lighten the darkest corners of this dark, damp, dismal continent, until today there are many living witnesses to the power of the Cross to "save unto the uttermost them that come unto God through Him." As a typical example of this I quote in part an extract from Dr. Cornelius H. Patton's book, **The Lure of Africa**, a book, by the way, which every young man and woman should read.

Dr. Patton had been invited to preach in a large stone church at Umsoti in Natal and as he entered te church he was impressed by the scene which confronted him. He says, "I found myself looking into the faces of an African congregation which completely filled the church. They were divided, the men to the left of the center aisle, the women to the right. All were neatly clothed, the men with trousers, coats, shirts, collars, and even a few neckties; the women in well-laundered calicoes and wearing sunbonnets of brilliant hues. There was perfect decorum, as in an American church; their faces indicated earnestness and intelligence; the impression was of a congregation not only civilized but educated and properous. * * *

Finally my eyes dropped to the seats immediately in front of the pulpit, and there I saw a row of the nakedest, the dirtiest, the most unutterable pagans I had ever seen. * * * The men were nude, save for a bunch of monkey tails hung at the loins and headdress of feathers which gave them a peculiarly wierd appearance. Each man carried a spear. The women wore about their shoulders a cloth which was saturated with red clay and grease. Their hair was done up also in clay and grease and hung in snake-like strings to the level of the tip of the nose. Their wild eyes peered out from among these strings like the eyes of a French poodle. They were all one color—skin, clothes and hair. They were of the earth; earthly. I had seen many savages, but none like these."

While Dr. Patton was wondering what it all could mean a Zulu chief, garbed like a city gentleman in a long black coat, starched shirt, etc., came forward and ordered the men and women to stand up. Then turning to Dr. Patton he said "Mfundsti (teacher) take a good look at these people. These are heathen, as you see, just like the wild beasts; and Mfundsti, we want you to know that all of us people (he waved an arm impressively across the congregation) were once like that, just like the wild beasts, until Mr. and Mrs. Grant came among us to live, and, Mfundsti, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. Grant and other missionaries who have lived among us; and, Mfundsti, when you go back to your people over the sea, we want you to tell them what a change has come over us and how grateful we are."

The writer of this article does not know whether those Christian Zulus could sing or not, but he is of the opinion that if they could, they would close their services with "All hail the power of Jesus' Name."

"I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Romans 1:16.

———:o:———

Miss Frances Gulick, of South Casco, Maine, who is a Y. M. C. A. canteen worker near Toul, France, was so keen about her work that when her mother visited her, the young woman forgot to ask about the folks back home for a full day.

American sailors last year deposited close to a million dollars in the branch bank maintained at the Brooklyn Navy Y. M. C. A. building.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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MARRIAGES

DURHAM-CLARK

Mr. Ed Durham and Miss Novie Clark were married by the writer at my home on 906 Shepherd Street, Durham, N. C., on the evening of May 23, 1918. May their lives be long and happy.

J. S. CARDEN.

—:o:—

GLASS-MOORE

Mr. E. F. Glass and Miss Elva Moore were united in marriage by the writer at the home of Mr. E. B. Moore, Siler City, N. C., June 5, 1918. Only a few invited friends were present. They will reside in New Hill, N. C. May the blessings of God go with them.

J. S. CARDEN.

—:o:—

BAILEY-MEACHAM

On May 12, 1918, at the home of the bride's parents, Miss Ethel Meacham and Mr. Grady Bailey were united in the holy bonds of matrimony. The ceremony was performed by the writer in the presence of a large number of relatives and friends. Both people are worthy and popular young people of Bethany community. They have the best wishes of their many friends.

J. D. DOLLAR.

—:o:—

SMITH-CHANDLER

A quite home marriage was solemnized by the writer at the home of the bride in Virgilina, Va., Thursday afternoon at 1:30, June 6, 1918, when Miss Ella F. Chandler became the bride of Mr. William David Smith.

Just prior to the ceremony Miss Lucy Gregory sang "Mine." Miss Annie Simpson, of Burlington, N. C., played Mendelssohn's wedding march as the young couple entered the parlor and during the ceremony "Traumerei."

Mrs. Smith is a former Elon student and has also been teaching. She is one of the most active church and Sunday school workers in Union church and will be greatly missed. Mr. Smith is a successful business man of South Boston, Va.

Immediately after the marriage the happy couple boarded the Southern train for a trip to Asheville and other points. Their home will be in South Boston, Va. The prayers and blessings of a host of friends and relatives are with this splendid young couple.

C. E. NEWMAN.

OBITUARIES

SCALF

Little Minnie Bell Scalf as born December 4, 1917, and died May 31, 1918, aged 5 months and 25 days. The funeral was conducted by the writer, assisted by Rev. J. M. McCallum. From the home the little body was carried to Maplewood cemetery, where it was committed to the earth in the sure and certain hope a final resurrection in Christ. The Holy Spirit comfort the sore hearts.

R. F. BROWN.

—:o:—

ASHWORTH

Johnnie Sue Ashworth, daughter of Mr. and Mrs. Pickard B. Ashworth, aged three years, one month and two days, died at her home in Nansemond County, Virginia, May 28, 1918. She was a granddaughter of the late John W. Brinkley. The family have the sympathy of their friends in this their sad bereavement. She was their first and only daughter. Funeral services were conducted by the writer and her remains laid to rest in the church cemetery at Cypress Chapel.

H. H. BUTLER.

—:o:—

LASSITER

On May 31, 1918 Mrs. Sallie Lassiter, wife of Abram Lassiter, of Sunbury, N. C., died in the sixty-second year of her age. She was a member of Damascus Christian church and was greatly beloved by all who knew her. Seven children survive her while seven preceded her to the grave. She also leaves a devout husband, fifteen grandchildren and two brothers. The funeral services were conducted at her home by the writer and her remains laid to rest in the family cemetery. The bereaved ones have the sympathy of their many friends.

H. H. BUTLER.

—:o:—

TEAGUE

Mrs. Mary Ellen Teague, wife of Dan Teague, died at her home, seven miles East of Liberty, May 13, 1918, at the age of 42 years, 5 months and 16 days. She had been enjoying good health and one week before her death attended Sylvan commencement, being one of the musicians there. She was an active woman in her neighborhood, always taking great interest in Sunday school and public school work. She will be missed by the entire community. Her husband and six children survive her. Funeral services were conducted from Pleasant Hill church by Rev. W. M. Pike. The floral offerings bespeak the high esteem in which Mrs. Teague was held.

J. W. CURTIS.

—:o:—

RICE

Mrs. Martha Lee Rice, beloved wife of J. T. Rice, died at her home, Bosley, Gates County, N. C., May 26, 1918, at the age of 52 years, five months and 26 days. She was a Christian mother, neighbor and friend. She was a true and faithful member of Damascus Christian church and will be greatly missed in her home, community and church. She leaves a devout husband, six children, one brother, three sisters and many friends. She lived only a little while after she was taken sick. Funeral services were conducted at her

home by the writer and her remains were laid to rest in the family cemetery.

H. H. BUTLER.

——:o:——

WARREN

Brother Macon Warren died at his home Durham, N. C., June 1, 1918, after an illness of two years from a complication of diseases. Surviving are a wife and two children, James and Macon, Jr., and also a father, Mr. Labert Warren and three brothers, L. H., and Earl of Durham, and John Warren of Washington, D. C. For two years brother Warren has been a faithful member of the Durham Christian church. During his illness he frequently expressed his faith in God's promises. The funeral was conducted by the writer from his home on June 2 and the interment was made in Maplewood cemetery. We commend the bereaved ones to God who is able to comfort them.

R. F. BROWN.

——:o:——

CHEEK

Mrs. Susan Tally Cheek was born July 31, 1858 and died May 30, 1918. For several years she has been a faithful member of the Durham Christian church. She loved her church and did what she could to promote its interests. She was a good wife and a loving mother. She taught her children to love and serve God. Truly the traces of her sterling character and Godly influence cannot be erased. The funeral was conducted by the writer from the home of her son, S. B. Cheek, East Main Street, Durham, N. C. The committal was made in Maplewood cemetery. She leaves two brothers; L. W. Talley, Wells, N. C.; and J. A. Talley, Bennett, N. C.; two sisters; Miss Mary Talley, Bennett, N. C., and Mrs. G. M. Andrew, Bennett, N. C.; three children, S. B. Cheek, Durham, N. C.; Mrs. F. W. White, Durham, N. C.; and J. W. Cheek, U. S. A., service. May the Lord bless and comfort these bereaved ones.

R. F. BROWN.

——:o:——

RESOLUTIONS OF RESPECT—CLENDENIN

God in His infinite wisdom has removed from our Philathea Class of Graham Christian church one of her most true and devoted members, Miss Mollie Clendenin. Although unable to attend her church and class in the last year of her life she never ceased to hold both most sacred in her hearts memories. Therefore be it resolved:

First, That while we feel our loss we commend her noble character and unselfish life of service as an inspiration to the other members of our class to help them in loving right and in rendering service to God and our fellowman.

Second, That we, as a class, bow in humble submission to the will of our Heavenly Father.

Third, That we express our sympathy to her parents and family and assure them of our hope of her present state of happiness.

Fourth, That a copy of these resolutions be placed upon the minutes of our class, a copy be sent to the family, to The Philathea Herald, The Christian Sun and the Alamance Gleaner.

MRS. C. D. JOHNSTON,
MISS NETTIE LONGEST,
MISS EMMA HARDEN,
Committee.

——:o:——

CRABTREE

On April 18, 1918, our Heavenly Father saw fit to call Brother Willie Crabtree from his earthly labors to his heavenly reward. On December 21 he was drafted in the army. Six days after arriving at Camp Sevier, Greenville, S. C., he was taken sick with measles, then pneumonia which developed into a pure case of tuberculosis which resulted in his death. He was never able to do any drilling after he was taken sick with measles. Just four months after he was taken from home in the bloom of life and health and strength he was brought back a corpse. He was the first to give his life for his country from Orange county. He was a devoted member of Damascus Christian church from early life. I was his pastor for three years and found in him many amiable traits of character. His dying testimonies were rich in word and song giving expression of his strong faith in Jesus Christ. He leaves to mourn their loss: Mother, four brothers, three sisters, many relatives and a host of friends. The funeral was conducted from Damascus Christian church, in the presence of an unusually large congregation, by his pastor, Rev. B. J. Howard, assisted by Dr. W. S. Long, Rev. R. F. Brown and the pastor of Chapel Hill First Baptist church. May the Lord bless and comfort the bereaved ones.

A. T. BANKS.

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THE CHRISTIAN SUN

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORIGINAL ORGANIZED 1854

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The Business of the Church

(J. R. Pepper)

THE Church is in real business—religious business. The Church desires to do all the business it can with all the people it can. The Church cannot be satisfied with a retail business to a purely local clientage. The Church must do a wholesale business. The Church in doing a wholesale business must extend its business to the largest area possible. The Church cannot satisfy itself with the business of one continent. The Church must seek the patronage of the whole world. The Church must invest enough of its capital and men to do a wholesale business in an enterprising way. The rim of the earth is the only limit to the business of the Church. If the Church is to touch the other man, and the other man is to touch the other man, then the Church of necessity must reach the utmost limits of the globe before it ceases its effort.

Volume LXX WEDNESDAY, JUNE 26, 1918 Number 26

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

HOLDING TO THE FAITH

Are you holding to the faith, the simple faith, of Jesus Christ? It is so easy to grow cold and indifferent. God is always the same; our coldness and indifference is of our own choice. Only personal devotion can keep the soul in touch with heaven's blessings.

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THE CALL TO SERVICE

Everywhere the call to service is heard. Never in the world's history has man had such an opportunity to work and render some service for humanity. Thousands of unemployed and idlers are now finding themselves useful. Indeed men are realizing that every man has a work to do and a task to perform.

o——o

RECEIVING SOLDIERS INTO CHURCHES

Denominations have now arranged that soldiers in camp or in France, professing Christ, can be received into the home church. The Federal Council has prepared a blank for this work. The idea is a fine one. Why not, upon the recommendation of the Chaplain and the young man's profession, receive him into the church at home?

o——o

INCREASING YOUR PASTOR'S SALARY

Two weeks ago we called attention to the matter of more pay for our beloved ministers. Last week there appeared an official message from the President and and Secretary of the Convention. This week we repeat that message with the hope that all concerned will see, read, and abide by it. Give it heed and give your pastor more help.

o——o

SIGNS OF A NEW DAY

Signs of a new day for the Christian Church are to be seen everywhere. She is coming into her own. Her people are waking up to do and give, and with these the heart goes. The hearts of too many of our people have been with their treasures—and we had to move the treasure to get the heart. The Master knew what He was talking about when He said, "Where your treasure is, there will your heart be also."

o——o

"———— MINUTES LATE"

A Sunday school of our acquaintance has a rule for its secretary that in reading the minutes of the school —the following is the opening paragraph of the school's record: "———— Sunday school opened———— minutes late by the superintendent." The number of minutes late is always stated. A good rule, for it keeps before the superintendent of the school the matter of being late if such is the case. Try this method and see what the effect will be.

TAKING A VACATION

Taking a vacation is a necessity with some and a custom with others. A vacation is a much needed thing with many who never get such an opportunity. It is a great pity that vacations cannot come to all who need such. If this could be the case the summer resorts would be overflowing with thousands of tired mothers who have no set hour for beginning or ending their work.

A vacation is not so much the stopping of work as it is the change of work. We fully believe that a person can really have a vacation doing even harder work than that which he is doing—the change makes the difference. We also believe that it is possible for a person to enjoy a week or two in an unusual way by working during that time and paying the expenses of a friend who needs a vacation. This would be enjoyment through service, the greatest enjoyment that can come to the Christian.

And while we are talking about this vacation business, let us ask if we should indulge in vacations now when the world is in such need? Would it not be better for us to give the money that we spend on a vacation to help relieve the suffering millions? Sacrifice, we know not the meaning of the word. In all things let us consider and put self last, for that is the great principle that must prevail if we are to win the war and win the world.

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EDITORIAL NOTES

The way to be right is to do right. Our actions are ourselves.

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Scolding don't get men into heaven. Love is the world's winning force.

o——o

The servants of the devil do not enjoy going to church—the servants of God do.

o——o

Licenses do not always give us liberty—they have oftimes put us in bondage.

———:o:———

Dr. W. H. Denison, Superintendent of the Forward Movement of the Christian Church, is now located in Dayton, Ohio, the headquarters of the Movement.

o——o

The time for the Chautauqua and School of Methods will soon be here. Begin now to make preparation for the trip.

o——o

GOING TO CHURCH BY TELEPHONE

Mrs. M. E. Rowland, mother of Dr. C. H. Rowland, is an invalid, but she goes to church. She is not carried—she goes by telephone. The Franklin, Virginia church

of which Dr. Rowland is pastor, has in it two telephones —one on each side of the pulpit with only the mouthpieces showing. The parsonage is adjacent to the church and these telephones are connected with Mrs. Rowland's 'phone in her room. Thus a dear invalid mother hears her sons preach every Sunday.

o——o

MORE CHAPLAINS NEEDED

We are informed that the Christian Church needs 12 more Chaplains for the National Army. Those interested may write Dr. J. F. Burnett, Dayton, Ohio; Rev. O. S. Thomas, Dayton, Ohio; or Dr. W. A. Harper, Elon College, N. C. These brethren are members of the Commissioners of the Christian Church for this work.

o——o

DR. MORRILL GOES TO DEFIANCE

The following clipped from *The Herald of Gospel Liberty* will be of interest to Dr. Morrill's Southern friends:

"Rev. Milo T. Morrill, D. D., now Foreign Mission Secretary, has been chosen by the Board of Trustees a member of the faculty of The Christian Divinity School, Defiance College, Ohio. He will finish out his present term as Foreign Secretary, and, as we understand it, will enter upon his new duties January 1, 1919. This means that we must find some one to become Foreign Mission Secretary, as his successor. This duty will fall to the next quadrennial session of The American Christian Convention, which is announced to assemble with our church at Conneaut, Ohio, October 15, 1918. Dr. Morrill, when he retires, will have served as Foreign Mission Secretary for twelve years. No more important position is to be filled by the coming Convention. We believe it ought to be a matter for much prayer. Let the praying people of the Christian Church daily take this matter before the Lord and ask for divine guidance for the Convention that a wise choice may be made. May God's blessings follow Dr. Morrill in his labors in his new field. The training of young men for the ministry is far reaching in its influence and power for our future usefulness."

———:o:———

GOD AND WAR

(By J. B. Gambrell).

All wars occur under the permissive decrees of God. Wars function in two ways. There are the surgery of civilization. Evils which become obdurate and beyond the reach of moral remedies are often eradicated by war, just as deadly tumors in the human system must be removed by the surgeon's knife. Waterloo, eradicated from the national life of France, Napoleon, the curse of the nation. He was strangling the better life of the nation. The bitter defeat of Napoleon made France sane. Nothing but the defeat of Prussian militarism will save Germany to her best self or to the world.

War is also God's rod of correction. Nations, not wrong on great national issues, are sometimes prideful, pleasure-loving, selfish, God forgetting and God defying. They sink down into a sinful complacency and not in the muck they delight in. They deteriorate by a process of fatty degeneracy. Spirituality fails. They allow gross evils to flourish in their midst, just as America, and England more than America, allowed saloons and sold the souls of men for money.

God corrects nations by the chastisements of war.

If America would act in the light of divine truth, first of all, let the people humble themselves before God and put away their sins. Let them come back to the simple, primary virtue of life. God calls us to put away pride, selfishness, muck raking, ease, etc. We are called to do our duty, unselfishly to a bleeding world. Nationally we cannot live to ourselves. Today America is her brother's keeper. If we will fully resolve to do our duty and then do it, God will do good to us according to all the days in which we see trouble.

It will be inferred from what is here written that I believe God rules above the clouds that shadow the world today. I certainly do. A Scripture is being fulfilled before our eyes: The wrath of man shall praise the Lord, and the remainder He will restrain. When the surgery has been accomplished and the rod has corrected the nations, then will the war cease and the world chastened and humbled will start forward again. —*Baptist Standard.*

———:o:———

TO THE UNITED STATES OF AMERICA

(By Bertrand Shadwell in "The London Chronicle.")

Here's to our Starry Banner!
  Let it shine on our masts and tours—
And here's to the great Republic,
  That has wedded her strength with ours!
Her flag's in the streets of London;
  Her fleet's in the Northern Sea;
And her sons stand firm in the trenches,
  To fight till the world is free.

From the Lakes to the Mexican border,
  From Maine to the Golden Gate,
There is drumming and marching and drilling
  Through every giant State.
It begins at the call of the bugle,
  With the sun on the earth's wide rim;
And the heart of the great Republic
  Is beating a battle hymn.

The heavens are filled with her eagles,
  Which circle and soar and swing;
Through the windy sky, they go wheeling by,
  With her star on each widespread wing;
And in all her ports and rivers,
  In building yards and slips,
Night and day the hammers play
  On the ribs of her rising ships.

She is forging mighty armies,
  To fight in a war of peace;
They shall leave her shore in a thousand ships,
  To strike till the sword shall cease,
Till the tyrant's power is broken,
  By land and sky and sea,
The last world conqueror overthrown,
  And the world, at length, is free.

FROM THE CHURCHES OF MY CHARGE

—o—

Good Hope has a good congregation, interesting Sunday school and music of the inspiring kind.

Since the snowy and rainy third Sundays have passed away the church and Sunday school at O'Kelley's Chapel seem to be taking on new life.

The little band at Mebane is energetic, both in church and Sunday school, having missed only one Sunday school through all the cold winter.

Rev. J. F. Apple is expected to be with the writer at all the revivals and we are praying for Jesus to be the Leader.

W. G. Clements.

Morrisville, N. C.

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DURHAM LETTER

—o—

Since entering the work here I have been very busy surveying the field, learning the location and names of streets, as well as house numbers. It is no easy task to become adjusted to a new field. No one except a pastor can fully appreciate this. However, I will say for the benefit of those who have not had the experience that there is a certain amount of romance (romance does not mean courtship either) in exploration. The work of finding our people and trying to minister to them during the week as well as on Sunday has been a real joy and benediction

I find the people enthusiastic over and responsive to all worthy causes. The call of the secretary for home and foreign missions was among the first and most imperative calls that has come. To this call our congregation responded with a contribution amounting to about $2,500.00. The Christmas offerings and the Easter offerings were liberal and gratifying as may be seen from reports already made. A large per cent of our people have bought Liberty Bonds and Thrift Stamps. A special offering was made for foreign missions amounting to $35.00, and also a good offering for the Convention Fund.

We are now in a home mission drive campaign. The Home Mission Secretary, Rev. Omer S. Thomas, has asked each member of every church in the American Christian Convention to give one cent a day for home missions. This drive will continue three months—June, July and August. During this period every member is asked to lay aside ninety cents for home missions. The Durham people think it as little as they can do. Several of our members are resolving to give several times that amount. Our people here are wide awake on missions.

The church met in regular business session June 12. It was pronounced one of the most business-like and enthusiastic business meetings of the church. The chairmen of the various committees rendered written reports. Some of these reports contained recommendations, among which was a recommendation by the music committee to purchase a necessary supply of Christian hymnaries and to adopt this book as our church hymnal. This report met with instant approval. The secretary to the board of deacons read a report from the deacons. In this report was a recommendation that a committee be appointed to investigate and present plans to repair the church. The church property committee was asked to take this matter in hand. We do not know what report they may make, but here is hoping that it will be a recommendation to build a new church.

Since coming to this field I have received eight new members into church fellowship.

R. F. Brown, *Pastor.*

———:o:———

SUFFOLK LETTER

—o—

The laxity of social life consequent upon war is registering a new chapter in the history of the world. One would think that war would sober the thought and conduct of men and women; but it brutalizes all the forces of man. When man is engaged in the grossest crime under the sanction of right, it makes all other wrongs seem of small moment. Whatever may be said in justification of war, it still remains that the killing of men violates every principle of humanity and every teaching of Jesus. He did not resist the fiercest attack upon His person, His manhood, or His character. His life is our example, and His spirit should inspire our own. Yet Jesus said: "Ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but end is not yet." You see Jesus admits the *fact* of *war* while He teaches the *principle* of *peace.* War is the worst crime because it legalizes and even glorifies murder. Even the best of men in this country inwardly rejoice when reports tell of Huns killed by American soldiers. Since war creates an atmosphere that inoculates society with bloodthirsty sentiments, it is not strange that moral standards are lowered, social life loses its refinement and purity, business suffers in its fairness, and justice forgets her honor. War is not in France and Italy; it is in all the world. It whispers its debauching suggestions in the silent influences of picture, printed page, and parades. The thunder of its guns, the explosion of its bombs, the effect of its gas and liquid fire are not more deadly than the diseases it breeds, the schemes, its concocts, the falsehood it teaches, and the gates it throws open. It not only tries to go to Paris and torpedoes innocent ships, but it lays seige to the citadel of the human heart. Its demands are imperious, and it raises up some new Baal or Juggernant for human worship. It may be the false English teaching that those who die for their country are sure of salvation. Patriotism is worthy of honor, but it will no more save men than faithful work in a mine, farm, or shop will save.

All this means that the Church must bestir herself to greater activity in time of war in order to counteract the evils that spring up in the wake of camps, munition plants marts of trade, and battle lines. More prayer, more money, more service, more spirituality in individual lives; more loyality to honesty, virtue, peace, and good will. The best people have always lived in the

worst times; but not the largest numbers—Abraham, Job, Moses, Paul, Luther—and this heroic age, this age of war, greed, vice, and neglect of God, calls for a double portion of the gospel spirit to save the world.

W. W. STALEY.

———:o:———

MANY DENOMINATIONS SEND LEADERS TO MEMPHIS

(Contributed)

—o—

Many of the denominations represented in the great Christian Endeavor movement which holds its convention for the South at Memphis, Tenn., July 11-14, will be represented by speakers and delegates. Already there are registrations from the Christian, Congregational, Disciples, Southern Presbyterian, U. S. A. Presbyterian, Cumberland Presbyterian, Episcopal, Friends, Moravian, Reformed, Baptist, Methodist, Methodist Protestant, United Brethren, and many more of the 87 denominations that use this great interdenominational young people's society.

From the Christian Church comes Dr. W. A. Harper of Elon College, N. C., one of the most forceful speakers in the country, while the Disciples of Christ will be represented by James DeForest Murch, of Cincinnati, editor of the weekly Christian Endeavor paper of that Church, called "Something Doing;" Field Secretary Charles F. Evans and State President Homer W. Carpenter of Kentucky; G. E. Miley of Virginia; Milo Whitlach of Shreveport, La., and many others. The Cumberland Presbyterian Church will have Dr. T. Ashburn of Syersburg, Tenn.; Dr. Hugh S. McCord of Missouri, and John M. Gore, of Knoxville, Tenn.

The U. S. A. Presbyterian Church will have Dr. J. Campbell White, Wooster, Ohio; Sunday School Missionary Herman L. Turner and Rev. L. E. Brubaker of Alabama. The Congregationalists will have Dr. J. B. Gonzales and W. Roy Breg of Dallas, Texas, from the Friends church comes E. P. Barker and Mrs. L. C. McFarland of North Carolina, the Reformed Church will be represented by Miss Eunice and Miss Lola Long of Greensboro, N. C., while H. E. Powers of Winston-Salem, N. C., will represent the Moravian Church. The Southern Presbyterians will be represented by a host of workers including Dr. Egbert Smith of Nashville; Dr. A. B. Curry of Memphis; Rev. A. L. McDuffie of Kentucky; Wyatt A. Taylor of Columbia; Miss Louis Miller of Nacoochee Institute, Ga.; Rev. A. H. Ziemer of New Orleans; Rev. Gilbert Glass, D. D., of Richmond, Va.; and many others.

There will be denominational rallies when the leaders of each church will present to their young people the distinctively denominational missionary needs and opportunities of their church.

One of the finest things about the Christian Endeavor society is that it does not set the young people of any one denomination off by themselves and say to them, "You must work along purely as members of this denomination," but Christian Endeavor brings together the young of all churches in a glorious fellowship of service and says to them, "You must be not only a faithful, loyal member of your own denomination but you must be a great big broad-gauged citizen of the Kingdom of God."

The All-South Christian Endeavor Convention in Memphis, July 11-14 this summer, will witness the reports of the wonderful progress Christian Endeavor is making here in the South in the matter of generous gifts to the missionary boards and committees of the churches of which they are a part.

The registration fee for this convention, which covers cost of program, badge and convention privileges, is $1.00. A copy of the program can be had and registration fee sent to the *Dixie Endeavor,* 5 Ferger Bldg., Chattanooga, Tenn.

Dr. Francis E. Clark of Boston, president of the World's Christian Endeavor Union, is to be the chief speaker at this great convention.

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SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

—o—

Faculty

The Chautauqua offers you a very strong list of lecturers, teachers, successful workmen. Can you afford to sty away from your own church Chautauqua?

Hon. P. P. Claxton, Washington, D. D., United States Commissioner of Education.

Rev. F. G. Coffin, D. D., Albany, N. Y., President American Christian Convention.

Rev. G. C. Enders, D. D., Defiance, Ohio, Dean of the Christian Divinity School.

Mrs. Fred Bullock, Suffolk, Va., Sunday School Board American Christian Convention.

Rev. A. B. Kendall, D. D., Ravena, N. Y., Sunday School Board American Christian Convention.

Rev. H. G. Rowe, Chicago, Ill., Sunday School Board American Christian Convention.

Rev. E. K. McCord, Sendai, Japan, Missionary to Japan.

Rev. J. O. Atkinson, D. D., Elon College, N. C., Mission Field Secretary Southern Christian Convention.

Miss Olive G. Williams, Ponce, Porto Rico., Missionary to Porto Rico.

Rev. O. W. Powers, D. D., Dayton, Ohio, Secretary Bureau of Evangelism and Social Service.

Rev. N. G. Newman, D. D., Elon College, College Pastor.

Mrs. C. H. Rowland, Franklin, Va., President Woman's Conference Mission Board.

Mr. Hermon Eldredge, Erie, Pa., Religious Education Secretary American Christian Convention.

Rev. W. H. Denison, D. D., Norfolk, Va., Superintendent Forward Movement.

Young People's Missionary Society, Suffolk, Va.

Chapel Service Leaders

Rev. R. F. Brown, Durham, N. C.; Rev. I. W. Johnson, D. D., Suffolk, Va.; Rev. H. W. Dowding, Portsmouth, Va.; Rev. G. O. Lankford, Norfolk, Va.; Rev. A. T. Banks, Henderson, N. C.

Vesper Service Speakers

Rev. J. V. Knight, Newsport News, Va.; Rev. G. D. Eastes, Norfolk, Va.; Rev. E. K. McCord, Sendai, Japan; Rev. H. W. Elder, Richland, Ga.; Mr. Hermon Eldredge, Erie, Pa.; Rev. Pressley E. Zartmann, Dayton, Ohio.

Music Director

Rev. Pressley E. Zartmann, Dayton, Ohio.

It will be worth your while to hear the opening message Monday night, July 22, by Hermon Eldredge on "The Church and the War—With the Colors."

We are counting on you.

WARREN H. DENISON, *President.*

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GATHERING UP BASKETFULS

(By Rev. Edmund De S. Brunner)

The stress of existing conditions has turned many a person's thought back to food conservation, as shown twice in the concern of the Master that nothing be wasted when He fed the multitudes. The great war has made us see, as never before, the scriptural reasons for food conservation. But food conservation does not consist only in a gathering up of fragments, in the savings of scraps that would otherwise be thrown away, in the using of various kinds of war bread, and in the taking of one lump of sugar instead of two.

The coming summer will bring with it a great opportunity for the conservation of food grown on the farms. Time and time again in the last decade, because of our faulty system of distribution of food products, various crops have been plowed under because the return was so low that it would not pay to take the food to market. In addition, thousands of dollars worth of food are wasted in our cities because of the displays or the failure to sell the food before it begins to spoil. It will be a task of real value for the relief of suffering in the coming winter, for the better economic return to the farmer, and for the winning of the war, if the food thus wasted could be conserved. This can be done through the formation of Canning Clubs among girls and women. Such groups can be formed within churches, both in the city and in the country. The city club could work either in co-operation with a community kitchen, where there is one, or it could undertake itself, the task of canning food in the church kitchen. The government will give plenty of assistance to those who need it.

In the country such work would not only help in making every local community self-sustaining from the food standpoint during the winter, but it would also be a profitable undertaking. The surplus products could be sold either in the community itself, or through the Women's Exchange of the nearest city. It is the hope of the government that many churches will be able to assist in the work of food conservation in these and other ways during the coming summer.

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American sailors last year deposited nearly a million dollars in the branch bank maintained at the Brooklyn Navy Y. M. C. A. building.

THE HOLY SPIRIT

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1. The Names of The Holy Spirit

The Spirit (1 Cor. 2:10); the Eternal Spirit (Heb. 9:14); the Spirit of the Loving God (2 Cor. 3:3); the Spirit of His Son (Gal. 4:6); the Spirit of Jesus, of Christ, of Jesus Christ (Acts 16:17; Rom. 8:9; Phil. 1:9); the Holy Spirit, the Spirit of Holiness (Lu. 11:13; Rom. 1:4); the Spirit of Promise (Eph. 1:13); the Spirit of Truth (Jno. 14:17; 15:26; 16:13); the Spirit of Grace (Heb. 10:29); the Spirit of Life (Rom. 8:2); the Spirit of Glory (1 Pet. 4:14); the Paraclete, which means Comforter, Advocate, Friend, Helper (Jno. 14:16-18:26; 15:26; 1 Jno. 2:1).

II. The Emblems of The Spirit

1. FIRE.—The Holy Spirit rested upon the apostles in the shape of "tongues like as of fire." Ac. 2:3.) By common consent this is taken as an emblem of the Holy Spirit. The tongues refer to the instrument of service, the means of preaching the Gospel to all nations. The fire refers to the inspiration of the preachers, and the zeal and ardor with which they are to be fired to do their work.

Come, Holy Spirit, from above
With Thy celestial fire,
Come, and with flames of zeal and love
Our hearts and tongues inspire!
Be this our day of Pentecost,
The coming of the Holy Ghost!

2. WIND.—The word Spirit means breath or wind, and in Jno. 3:5-8) Jesus likens the Holy Spirit to the wind.

The Spirit, like the wind, is myterious: "Thou knowest not whence it cometh and whither it goeth."

The Spirit, like the wind, is invisible: "Thou hearest the sound thereof."

The Spirit, like the wind, is independent: "Bloweth where it listeth."

The Spirit, like the wind, is indispensable. Air in motion, wind, is necessary for physical life; and the Spirit is necessary for spiritual life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The Spirit, like the wind, is powerful: "Ye shall receive power, after that the Holy Spirit is come upon you." (Acts 1:8; 2:2; 4:31).

The Spirit by His heavenly breath
Creates new life within;
He quickens sinners from the death
Of trespasses and sin.
All hail the day of Pentecost,
The coming of the Holy Ghostd

3. WATER.—As water cleanses, so the Holy Spirit cleanses the soul in the birth "of water and of the Spirit." (Jno. 3:5; 7:38, 39; Titus 3:5; Rom. 6:4, 7.)

Send, O God, a gentle shower,
For my heart is dry as sand;
Father, bathe Thy drooping flower,

Water Thou Thy thirtsy land;
Let Thy Holy Spirit's boon
O'er me from Thy heavenly throne
Like abundant streams be flowing,
Blessings on my heart bestowing.

4. Seal.—A seal is the token of ownership and security, and thus a symbol of the Holy Spirit, with whom we have been sealed for God's property, and God's service, and for security unto salvation. (2 Tim. 2:19; Eph. 1:13).

Life and peace to me impart;
Seal salvation on my heart;
Dwell Thyself within my breast,
Earnest of eternal rest.

5. Oil.—God anointed Jesus of Nazareth with the Holy Spirit. (Ac. 10:38; 4:27; Lu. 4:18). And we Christians have an unction from the Holy One. (1 Jno. 2:20, 27; 2 Cor. 1:21.)

Jesus was "anointed with the oil of gladness." (Heb. 1:9). It is certain the Holy Spirit is the Spirit of joy. (Gal. 5:22; Eph. 5:18, 19; 1 Thes. 1:6).

Thou art, O Holy Spirit,
The true anointing Oil,
Through which are consecrated
Soul, body, ease, and toil
To Christ, whose guardian wings,
Where'er their lot appointed,
Protect His own anointed,
His prophets, priests, and kings.

6. Dove.—The Holy Spirit came down from heaven in the shape of a dove, and rested upon Jesus as He was praying. (Mat. 3:16; Mk. 1:10; Lu. 3:22; Jno. 1:32.)

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.

III. The Reception of The Spirit

As God gave Christ to all men, and men receive Christ as they believe the Gospel, so God gives the Holy Spirit to all men, and men receive the Holy Spirit as they believe the Gospel. Paul asks, "Received ye the Spirit by the works of the Law or by the hearing of faith?" And he says we receive the promise of the Spirit through faith. (Gal. 3:2, 14.)

As Peter preached, the Holy Spirit fell on the hearers. (Acts 10:44; 11:15).

Peter said to the people: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord, our God, shall call." (Ac. 2:38, 39.)

God gives the Holy Spirit to them that obey Him. (Ac. 5:32.)

Give to Thy Word impressive power,
That in our hearts, from this good hour
As fire it may be glowing;
That we confess the Father, Son,
And Thee, the Spirit, Three in One,
Thy glory ever showing.
Oh, stay, and sway
Our souls ever, that they never
May forsake Thee,
But by faith their refuge make Thee.

—*Wm. Dallman, in The Lutheran Witness.*

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Whenever you attempt a good work, you will find other men doing the same kind of work, and probably doing it better. Envy them not.—*Drummond.*

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China is making contributions toward the six Y. M. C. A. huts that are maintained in France for the Chinese labor army.

A RESOLUTION

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Suffolk, Va., June 15, 1918.

To The Church:

The following was passed by the recent session of the Southern Christian Convention, held in Franklin, Virginia, with instructions to communicate the same to the individual churches; and we are taking this method of placing this information before all of the churches within the bounds of the Convention:

"RESOLVED, That, in view of the increased cost of living, our churches individually, be memorialized by the President and Secretary of this Convention, suggesting to them, as a Christian duty, at least a 25 per cent increase in salary for our beloved and faithful ministers; and, with the further suggestion, that it be made 50 per cent increase in many cases."

The above was introduced by a layman, who was inspired by a double motive to develop the church and the minister by placing the work of the Lord on a higher plane; and we sincerely hope that every church will consider the wisdom of the suggestion and give it prayerful and practical application, especially in the churches that have not already increased the salary of their pastors.

As The Christian Sun goes into every congregation, it seems to us that this notice will give sufficient publicity to the matter without writing more than two hundred letters that might not be brought to the attention of the churches.

Signed,
W. W. Staley, *President,*
I. W. Johnson, *Secretary,*
Southern Christian Convention.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Secretary)

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The Superintendent is enroute, June 4, to the New York Eastern Christian Conference, to Huntington, Ind., to Defiance, Ohio, to Dayton, Ohio to open headquarter office in the Christian Publishing Association Building.

There are some splendid messages in the following article by Rev. G. A. Conibear on "What Ought We to Pray For? He says "God has His purposes for us all and definite plans for us all and not to get the things He holds for us is to lose out in life, and not ask for these things is to lose them." I believe God has some great things in store for our Church and I am very sure that God has called this Forward Movement into existence for a definite and larger work in the Christian Church. Dr. Conibear says, "We should pray for others as well as for ourselves, that we should think in the large, that we should have great anticipations as well as great visions." That expresses one of the great purposes of the Movement. Read the article carefully.

WARREN H. DENISON, *Supt.*

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WHAT OUGHT WE TO PRAY FOR?

(By Rev. G. A. Conibear)

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The word *ought* in this question suggests the phase of duty in connection with prayer. The importance of the question is indicated in the statement of Paul in Romans 3:26. Prayer is a mighty privilege but there is no privilege without some phase of obligation involved in the same.

First: We ought to pray for what God has for us. God has His purposes for us and definite plans for us, and not to get the things He holds for us is to lose out in life, and not to ask for these things is to lose them. God is to be trusted for what He has planned for us, not only as to what is safe for us, but also as to our every and greatest good. "Thy will be done" as prayer is not so much a note of resignation as it is a recognition of wisdom and glad enthusiasm in entering into the purposes and experiences our Father has for us. We ought to honor God and we enrich ourselves most as we get what He has planned for us.

Second: We ought to pray for understanding and good judgment. The world is full of good things but these are recognized only by those who have discernment, "eyes to see" and "ears to hear." Illustrations of this abound on every hand. It is the artist who perceives the beauty and helps us all to see it. It is the musician who catches the melody and harmony which fill the universe. Nature yields her treasures to the observing, the student, the scientist. The good things of God are "revealed," they are everywhere, but only the seeing eyes sees them. Yet these are all ready to be made known; these that "seek, find" and to those who knock, the treasure house is opened. This is the great significance and lesson of the Bible. The vast resources of spiritual treasures stored up in this wonderful book were apprehended by the writers because they were alert to perceive what God had to say and to reveal. What God has for this day and generation and what God has for us individually, He waits to make known to us, but we must listen and watch and study to learn, in order to understand and know what to ask and work for. How the Church even has blundered and all of us have stumbled because we "ask amiss." Jesus is Teacher and the meaning of discipleship is to learn the will and ways of our Father.

Third: We ough to pray for grace—that is the disposition, the heart and mind to rejoice in what God has for us and to delight in His ways and plans for us. It is a reflection of unbelief and resentment when we enter into His plans and purposes sullenly and reluctantly. Not dull acquiescence, not grudging consent, not complaining resignation becomes the children of God, but gladness in the infinite goodness which is concerned for the welfare of men. While it is God Himself "Who worketh in us to do His good will," yet it is possible for us in perversity and blindness to thwart and frustrate His good purposes for us. But given the understanding and disposition, spiritual sagacity and a willing heart, then what shall we pray for in detail?

Some things are very plain and duty and desire easily coincide in connection with these. We ought to pray for the coming of the Kingdom. No one who is concerned at all for the things of God would think for a moment otherwise. This means that we should pray for others as well as ourselves, that we should think in the large, that we should have great anticipations as well as great visions.

We ought to pray for the removal of the ills of life and humanity in general. It is not the will of the Father that any, anywhere should perish. Evil is not the purpose of God and while we may not be able to formulate any satisfactory and comprehensive philosophy of evil, it is clear that the mind of God according to Christ is to heal the woes of men. Sorrow there is to be, but only the sorrow of the Christ who suffers in the sufferings of others and to hasten the healing of all. But he is to see of the travail of his soul and be satisfied. We cannot pray in detail, for every specific ill of the world, but these which we touch and can affect, challenge us to work for their removal by our prayer. Praying for the coming of the Kingdom and praying for the removal of the ills of life mean praying for the salvation of the individuals for particular reforms in society.

Just how much or how many of these each can or should carry in his personal prayer life, is to be decided by each according to his own spiritual understanding, but it will largely be conditioned by the measure of grace each has received and the interest he carries as to the will of God and the establishment of the Kingdom. Ought we to pray for material good? Most surely. All good things are God's and for us. Having given his Son, "shall he not also freely with him give us all things?" Health is a good thing we all should pray

for. Sickness is not God's order for us only as it is His message as to the folly of not complying with His laws and arrangements. We ought to pray for health so that we may be the better able to do the work He calls us to do and glorify our Father in heaven by displaying the infinite glory of even the physical life. Praying for health would make us careful in study and obedience to the laws of our body and mind.

We ought to pray for prosperity because it is the Father's good pleasure to give us the kingdom of natural forces. The cattle upon a thousand hills are His, for us because He has no need of them to sustain His life. The fertility of the soil, the mineral resources, the fruits, the grain, all await our use.

We should pray for money because in our modern life it has become the great agency, or factor for facilitating the development and distribution of the good things. We should pray for money so that we may be able to do more toward spreading the Gospel. All the good things we possess are to be enjoyed by us, but the highest enjoyment comes in seeing God's ways carried out. God has no pleasure in seeing us unhappy and when we know Him we shall find our joy in doing our Father's will.

Just now we ought to pray for peace and peace in God's way. There can be no peace as long as there is wickedness and so the prayer for peace brings us back to the fact and necessity of getting the will of God done on earth.

We ought to pray for God's way rather than for our way, or rather we should pray for the knowledge and desire of God's way, then everything would be all right for us and for everybody else.

We ought to pray for the open mind, for a contented mind, for a willing heart, for patience with our brethren, for sympathy with the unfortunate, for freedom from prejudice, for the spirit of co-operation, for self-respect as well as humility, for perseverance in well doing in the face of discouragement, for a winsome disposition, indeed for everything we ought to have and do have and for more of what we do not have which God intended for us to have and we ought to pray that all people, old and young, rich and poor, black and white shall have as much as we have of the good things God has planned for them.

Without this spirit of prayer we have no right to expect any of the good things of God so as to understand them and enjoy them.

Ridgefield Park, N. J.

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NOTICE

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The twenty-fourth annual session of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference will be held with the good people of Mt. Gilead church July 16-18.

Notwithstanding the unsettled conditions of everything, and the additional strain which the war has brought on our Sunday schools and Christian Endeavor Societies, we are planning for a great convention and we want *you* to be there, whether you are a pastor, superintendent, officer, teacher, or pupil. If it is your *duty* to go there—go and take an active part, and you will reap the reward. *Don't forget that this means you.*

The call is greater now than ever before to do all in our power to put through the work God has entrusted in our care. To live up to this new challenge in the coming Convention we must have the full support of every church, every Sunday school and every Christian Endeavor Society within the bounds of the Conference. Do you belong to any of these institutions? If so, begin now to plan three days' service, the second week in July 16, 17, 18, and meet us at Mt. Gilead Christian church. We can not afford to do less than our duty.

Mt. Gilead church is located six miles from Louisburg. Mr. W. C. Wilder is superintendent of the Sunday school, and Miss Ernestine Hayes is chairman of Entertainment Committee. Trains will be met at Louisburg Tuesday afternoon and Wednesday morning. Begin your preparation now, and we will have a *great Convention.*

C. H. STEPHENSON, *President.*

Raleigh, N. C.

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DANVILLE CHRISTIAN CHURCH

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One of the most successful series of evangelistic meetings ever held in the Third Avenue Christian church at Danville closed on Sunday night, June 16, after having continued for two weeks.

The meetings were well attended and the interest was good, especially toward the close of the meeting. Thirty-four trade professions or reconsecrated themselves, and the significant feature of the meeting was the fact that many of the number making professions were heads of families, some of whom had never accepted Christ before. Among this number was one man 72 years of age. (Heb. 7:25). A number of young people also took Christ as their personal Savior.

Brother J. Lee Johnson did the preaching and he preached *the Gospel* fearlessly and earnestly and his sermons fairly bristled with Scriptures. He won the heart of saved and unsaved, not only by his preaching, but by his wholeheartedness and splendid fellowship. He was an inspiration to all who met him.

Seventeen joined the church either on profession of faith or by letter. The ordinance of baptism was administered on Sunday when eight were baptized, six by immerson and two by sprinkling. Others will be baptized the first Sunday in July. God wonderfully blessed us and to Him we gladly give all honor and glory. Brethren, pray for the work at this place.

H. S. HARDCASTLE, *Pastor.*

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The government is now instructing recruits in warfare through the use of motion pictures shown on the screen in Y. M. C. A. buildings in military camps and cantonments in this country.

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

THE WEST FAMILY AND THE CHRISTIAN CHURCH

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One of the most remarkable families of the Christian Church is that of H. T. West, Sussex County, Virginia, a deacon in Spring Hill Christian church. Deacon West went to his reward in 1881, but he left a legacy to the present generation in his noble family of children. Like their father they have been leaders in church and state. Wavely, Suffolk, and Newport News Christian churches testify to the thoroughness of their Christian home training, and the life of these three cities has in no small measure been moulded for good by the descendants of this Christian gentleman. In professional life his five sons number a prominent judge, a state senator, and three business men who wed religion and commercial achievement into a happy union of Christian character.

Recently I came into possession of the last will and testament of Deacon West and I noticed in it a phrase with reference to his youngest son, that to my mind, is the key that unlocks the success of his sons and his success as a Christian father. His youngest son was under age and he knew he should be living the other life before it was time that he should go to boarding school. Here is what he provided with respect to his boy's education: "I desire that my son shall be sent to school in like manner as that described for my daughter, with great care in regard to his moral and religious training while going to school." This son came to Elon. He is now a successful business man of large interests and influence, a trustee of the Christian Orphange, and a pillar in the church his father loved and labored to establish. And these excellencies of attainment on his part are but the legitimate out-cropping of a far-sighted father's deep concern for "his moral and religious training while going to school."

I would that in our day Christian parents would be equally wise and solicitious respecting the education of their children. Brother West was ahead of his day in seeing the necessity for Christian education, as are all men whose sons are to be leaders in the next generation. Nine years after his death, his prophetic wisdom was justified in his church by the establishment of Elon College, and to Elon's support no family has been more devoted and liberal than the descendants of this splendid seer of our beloved Church. May the Christian Church be blessed in the unfolding days with many such families as that of Deacon H. T. West.

And To What Sort of College Should You Go?

To a Christian college undoubtedly. This diabolical war is the amplest justification of Christian education that can ever be offered. It is its satisfying vindication as well. The world is wrapped in a blanket of fire and drenched in reeking gore in this most enlightened era of human annals. Why?

Because the most intellectual nation on the earth left God out of its educational system. The futility, nay the fatality of education without religion, is blazoned on the horizon of a suffering humanity today. Had Germany taught her people the obligation of the scholar to serve man and all men, had her intellectualism been savored with the salt of love and brotherhood, this dire calamity had not overtaken our world.

This is the day of the Christian college, wherein men of learning and culture are given stability and uprightness and altruism as the saving principles of a great service. Don't in your selection of a college make Germany's fatal blunder.

We invite you to Elon, which, under God, is endeavoring to wed education and spirituality in holy wed-lock, one and inseparable.

What Shall The Answer Be?

The boy Samuel said: "Speak, Lord, for thy servant heareth."

The prophet Isaiah answered: "Here am I; send me."

Nathan Hale, Revolutionary patriot, when he was about to be executed as a spy, declared: "My only regret is that I have but one life to give for my country."

The world calls you, young man, young woman, *the world.* What is *your* response to be?

Give your ear in strict attention to the call. Be sure you understand its personal appeal. Then make answer bold, heroic, that you are present, equipped to go wherever you are sent. And with the spirit of a Martyr, offer your very best in service, yielding up even life unstintingly in your pre-empting effort to fill your opportunity full of sacrificial devotion.

But you will be able to be the Samuel, the Isaiah, the Nathan Hale to yourself only on one condition—that you equip yourself for useful service. The untrained ear cannot detect, interpret, nor appreciate the delicate cadences of great harmonic achievements. The uncultivated man or woman is equally deaf and incompetent in the presence of a call to a noble service. Get your ears attuned by going to college.

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Y. M. C. A. work secretaries are teaching the English language to thousands of enlisted men. These men in many cases cannot even understand the commands.

ROBBERY AND ITS FRUITS

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THE last Book of the Old Testament has as its text and theme, *Robbery of God.* The Jewish nation had become prodigal, wasteful, commercialized, greedy. They not only spent their money, they also spent God's holy tenth on their own pleasurable indulgences. Malachi, the prophet, stands, and with clarion voice calls out, "Bring ye all the tithes into the store house." But they would not bring in the tithes. Then he plainly and distinctly tells them that they have robbed God.

Is it any wonder that the Jewish nation then becomes sterile in religious literature, barren in religious manhood, for a period of about 400 years? Should a nation of robbers survive and bear fruit? God had not so willed it.

Was not our great nation also becoming to be a nation of robbers? "Ye are cursed with a curse," said Malachi to the Jews. Why? "Because ye have robbed God in that ye have not brought in your tithes and offerings." That was a sore indictment.

How many in America, how many in the Protestant churches of America, are today bringing into God's house (service) all of the sacred tithe?

Are we to escape a fate less severe than that which befell the Jews if we make the same mistake, and violate in the same manner that they did?

The Secretary of State for North Carolina says that North Carolinians have spent more for automobiles in the last ten years than they have spent for all school and church properties for the last 250 years. Do all those who ride in automobiles, and the rest of us as for that, bring our tithes in full into the Lord's treasury? And does this large expenditure for a luxury and a correspondingly relatively low expenditure for church and school properties explain the further fact that North Carolina, favored as few States are by soil and climate, is next to the poorest State in all the Union?

That nation is sterile and barren indeed, and is doomed to remain so, which robs God by failing to bring His holy and sacred tithe into His store house.

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THE BLACK SPOTS! AND THE WHITE!

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The most eloquent and convincing missionary document I have ever seen is a map of North Carolina; and the most powerful and convincing plea for missions I have ever read is a history of North Carolina. In 1830 a great denomination in this State split on the subject of foreign missions. The one part became missionary, the other anti-missionary. Roughly speaking the Roanoke river, near its mouth, was the dividing line. Today, after nearly one hundred years of separation, those counties in which the anti-missionary sentiment prevailed are the black counties of the State, that is to say, have the largest per cent of non-church members over ten years old of any counties in the State. And those counties in which the missionary sentiment prevailed, are the bright counties, that is have the largest per cent of church members of those of ten years old and upwards. Taking a group of these counties, the average church membership, in the anti-missionary counties, of all persons ten years old and upwards is 43 per cent, while in the counties where the missionary spirit prevailed in 1830, and has predominated since, the average church membership of all persons ten years old and upwards is 89 per cent. Or taking a single county, the one in which the anti-missionary spirit very markedly predominated in 1830 today of all persons ten years old and upwards, 67 per cent are out of the church; while in a nearby county where the missionary spirit markedly predominated, of persons ten years old and upwards today only 4 per cent are out of the church.

I met a man the other day who said he believed in home missions, but did not believe in foreign missions, because there were so many unsaved persons at home. I said, "Yes, and a majority of church members in a a certain county in North Carolina said the same thing back in 1830, and today 67 out of every 100 of their inhabitants over ten years old are still unconverted and out of the church; while over in a nearby county a majority of church members back in 1830 said we ought to begin to help evangelize the world for Christ and give the Gospel to the lands that have it not, and today in their county only four out of every hundred people of ten years old and upwards are unconverted and out of the church." God has given the people of a county in North Carolina who believe in foreign missions all but four per cent of their own folks, families and neighbors; but He has only given to the anti-missionaries of a certain county 33 per cent, leaving 67 per cent of their own folks, families and neighbors to be reached by the Gospel. "Be sure your sins will find you out," says the good Book, in one of the most pointed and direct missionary texts the Word contains. Their sins have certainly found out certain counties, certain churches, certain denominations in this day and in this world of ours. God cannot, God will not allow a non-missionary people to prosper and keep His word. "Lo, I am with you unto the end," is only promised to those who are missionary in spirit, deed and activity. I have never yet seen a weak, dead or charging church that was missionary; I have never yet seen a strong, active, growing church that was anti-missionary.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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We have succeeded in getting our wheat harvested and put into the barn and are now waiting for the threshing machine to come. Our wheat crop this spring was far short of what we had expected to make, but the dry, hot weather came on it just at a time when it cut it short. It cured in the field and did not ripen. The dry weather has cut our Irish potato crop short, too. We had the best prospect this year that we have had at all and had hoped to make a large yield but the dry, hot weather has been too much for Irish potatoes. We have a splendid prospect for tomatoes, if it will rain in the next few days.

We had made a big effort this spring to raise many vegetables of every kind that we use to help us meet the high prices but the weather has been too dry to make a success.

While everything exactly does not suit us we will make the best of the situation and try again. We expect to plant a large crop of sweet potatoes and a full crop of Irish potatoes and hope we will have rain later on and the fall crops will be better.

Whether the weather is dry and hot or clear and cold our little fellows eat just the same and are always ready for their meals.

We want to extend to our Sunday schools a cordial invitation to picnic at the Orphanage this summer. We have a nice lawn here with shade and plenty of water and will try and give you a good time while here.

We find the more we can get people to visit us the more they become interested in the work here. C. D. J.

REPORT FOR JUNE 26, 1918

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Amount brought forward		$4,171.83
Children's Offerings		
Ethel Lee Joyner		.30
Sunday School Monthly Offerings		
(Alabama Conference)		
Wadley	$ 2.05	
(Eastern North Carolina Conference)		
Chapel Hill	1.61	
Mt. Auburn	8.67	
Auburn	3.00	
Liberty	2.20	
(Eastern Virginia Conference)		
Rosemont	5.00	
Isle of Wight	1.85	
Suffolk, Va.	25.00	
Holy Neck	5.00	
Antioch	2.00	
(Virginia Valley Conference)		
Wood's Chapel	1.00	
New Hope	1.00	
Timber Ridge	3.47	
(North Carolina and Virginia Conference)		
Lebanon Sunday school, N. C.	1.76	
Happy Home	3.00	66.61
Easter Offerings		
Mrs. R E Bennett, Cynthiana, Ind.	1.00	
Christian church, Dover, Del.	5.00	
Waverly, Va. Sunday school	30.00	
Happy Home Sunday school	1.80	37.80
Special Offerings		
Star Class, Suffolk Sunday school	2.00	
A. P. Thompson	17.00	
L. I. Fields	20.00	39.00
Total for the week		$143.71
Grand total		$4,315.54

———:o:———

A LETTER

—o—

Dear Uncle Charley: I have not written to you for three months, so I am sending thirty cents, my dues for April, May and June. My school closed May 3. I was promoted to the sixth grade. I have been busy helping papa replant corn and peanuts. My little brother and I have a patch of peanuts of our own. I hope the cousins are well.—*Ethel Leigh Joyner, Ivor, Va.*

You are a fine little girl. I know you are going to send me some peanuts when you gather them. I am very fond of peanuts.—*"Uncle Charley."*

———:o:———

How often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written not, "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

It was a saying of Phillips Brooks that a man's first wonder when he began to preach was that people did not come to hear him; after a while if he were good for anything he would begin to wonder that they did.—*Exchange.*

Back of the French lines 400 "projection posts" have been established by the Y. M. C. A., where motion pictures are shown to the soldiers. These posts are moved as the division or regiment moves.

I'M GOING TO BE BIG LIKE FATHER

(By M. Helen Neff).

—o—

Father's six feet tall, and I'm only three;
But I'm going to catch him. Now watch me and see.
I'm taller than baby, and he's taller than Spot;
Mother says I too was once a wee tot.

Father says I must study and learn all I can—
Improve in my manners if I'd be a nice man;
Must quit teasing baby and quit tying Spot—
He was tied up all day once because I forgot.

If I should tie baby, he'd cry and he'd fret;
He'd make such a racket I could not forget.
Spot barked; but I thought he had scented a rat,
Or maybe was teasing and chasing the cat.

It's wrong to tease baby, and it's wrong to tie Spot,
Then go off and leave him; but, you know, I forgot.
He chases the chickens and teases the cat;
But it's not wrong for him to do things like that.

Spot's a dog, I'm a boy and will soon be a man,
And I want to do better; he can't, but I can.
I'll quit teasing baby and quit tying Spot;
Father says he was naughty and sometimes forgot;
For he was a boy once, but now he's a man;
He growed to be good, and I know that I can.

—*Christian Advocate.*

———:o:———

A RAINY DAY JOURNEY

—o—

The poor little birds were shivering in the cold rainstorm. There were big pools of water in the garden where last summer the bright pansy faces had nodded in the sunshine. Louis could not go out of doors to play, but Louis did not care one bit. Usually he would fret and wonder what he could do next, but this day he hardly glanced out of the window.

Only last night the electric express had stopped, and there was a fine rocking horse for Louis. Uncle Luke had sent it from New York for his birthday gift. It was a splendid big fellow, with a white mane and tail.

"He looks like a real, truly pony, mother!" exclaimed Louis as he climbed up in the saddle for a gallop. "I think his name is Jerry, like grandpa's horse."

Jerry was the reason why he did not fret because it rained next morning.

Louis patted Jerry, gathered up the reins, and was off on his first long ride. Miles and miles he trotted along the play-room floor. Then Louis stopped to let Jerry rest and drink out of a brook by the roadside. Soon they were off again, riding fast until they reached a candy store. Louis ran out into the dining room and came back with two plum chocolate that he had bought from mother for two kisses. He offered one to Jerry. "Well, you are a funny pony," he cried. "Grandpa's horse loves candy. S'pose I'll have to eat it myself then."

The next stop was at a book store, and Louis bought a picture book. By and by he was hungry. "Get up, Jerry," he coaxed. 'I've got to visit Cookie Town and get some luncheon." In a short while he ran into the kitchen. "O, I knew I could smell 'em, Maggie," he laughed as he saw the heaps of warm, brown ginersnaps. "I guess I'll buy half a dozen for my dinner."

Mounting his pony once more, he rode hard until he reached home. He led Jerry into a corner and gave him some hay. Then he went into his little cubby house which Sister Marian had built out of two chairs and an old green couch cover. He cuddled up with his curly head upon the sofa pillow to eat his cookies, while he looked at the pictures in his new birthday book.

When mother peeped into the playroom a little later, Louis was having a nice nap, tired out from his long, exciting horseback journey.—*Nellie M. Leonard, in Pittsburgh Christian Advocate.*

———:o:———

LITTLE JENNY WREN AND HER MATE

(T. A. Boaz)

I know a young lady in a Vermont town who, when a little girl, used to feed a pair of wrens. Her father built a cozy little nest-house for them and nailed it up back of the barn. Now there is a family of these dear little useful creatures which come every year and work in the fruit orchard, destroying the insect pests. So, you see, kindness repays us. We might all of us learn from these dear little birds to lead harmless, useful lives.

Once, when there were little ones in the nest, the girl who was looking after the birds went to peek in. She meant no harm, of course, but the tiny parents didn't know that and they flew at her and pecked at her till she turned and ran away. The birds were very brave, even though they were very small.

FOR RENT OR SALE

—o—

One 5-room cottage (large rooms), one acre lot, electric lights, and good well water few feet from back door, small barn. One block South of depot, Elon College, N. C. Will rent long term at $10.00 per month. Has fruit and grapes.

Also one 5-room cottage, fronting College campus, electric lights, small barn, with one acre lot. Will rent long term at $10.00 per month—connected with this house is a field of 8 85-100 acres which can be secured for reasonable rental.

For long rental and an advance in rate, I would put water and sewerage with all modern fixtures in these houses, or will sell at reasonable price. Address:

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Waverly, Va.

SUNDAY SCHOOL LESSON—JULY 7

(By G. O. Lankford)

—o—

Beginning The Christian Life. John. 1:35-51

Golden Text: "Whosoever will, let him take the water of life freely." Rev. 22:17.

The uniform Sunday school lessons usually follow the chronological order of Bible events and happenings. The lessons of the quarter that we now enter upon, however, mark a departure from the customary course of study, and, instead of following the Scripture chronologically, deal with the subject for the quarter. "Studies In The Christian Life," from the standpoint of the chief passages relating thereto. The first lesson in this series considers the beginning of the Christian life.

1. **Becoming a Christian. (Verses 35-37).** It has been said that if the child is properly trained and guided in his early years he will naturally grow up into the Kingdom. Christian teaching is indeed a most important factor in the making of a life; it prepares the soil for the reception of the seed of righteousness. But men do not "grow up" into the Kingdom; they are born into it. No amount of teaching, it matters not how wise and good that teaching may be, can take the place of the new birth. John said, "Behold the Lamb of God" as the One who takes away the sin of the world. The disciples of John saw Jesus, heard Him speak, and followed Him. In seeing Jesus they discovered themselves with their sins; in hearing Him they heard His call from sin unto salvation which call they decided to follow. They had been disciples of John; they now become the disciples of Jesus. They exchanged masters, giving up the old and accepting the new, surrendering the human John for the divine Jesus. John was good, but Jesus was better and in the change that was wrought these disciples laid hold on the Better One. The secret of becoming a Christian is found in one's willingness and decision to follow Jesus in the salvation of the life.

2. **Living as a Christian. (Verses 38-39).** Many have thought and will seem to think that the work of grace is finished in the life when one has repented of his sins and has "joined the church." Great numbers apparently never get beyond this experience. They look back to the "happy day when Jesus washed their sins away" rather than to the days of fellowship with Christ made possible through the forgiveness of sin. The disciples under consideration here said, "Master, where dwellest thou?" Jesus replied, "Come and see." Then notice: "They came and saw where He dwelt and abode with Him that day." If the secret of becoming a Christian is in following Jesus, the secret of living as a Christian is in dwelling with Him. It is just as impossible for man to live a Christian apart from Christ as it is for the filament in the electric bulb to become luminous without any connection with an electric current. Jesus is still saying of His abiding place for His disciples, "Come and see." It is living with Jesus that makes and keeps one a Christian.

3. **Serving as a Christian. (Verses 40-51).** These verses are "brim-full" of the idea of service that Christians should render—the service of soul-winning. Notice the account of Andrew's work. He went out and "found" his brother and "brought him to Jesus." Andrew found Jesus for himself and his brother for Jesus. No greater service was possible, for when he found and brought Simon to Jesus, he had found one who would dare to bring Jesus to men. Andrew found Simon and Philip found Nathanael. These disciples felt that they were saved for service as well as for safety. They learned in abiding **with Christ** how to serve as Christians **for Christ.** The chief work of Christians is to make Christ chief as they endeavor to win the wanderers to the Way of Life.

———:o:———

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Ralph Waldo Emerson.*

CHRISTIAN ENDEAVOR LESSON

(By H. S. Hardcastle)

—o—

All For Christ. Our Abilities. Matt. 25:14-30 (Consecration Meeting).

God needs things. When Jesus was about to make His triumphal entry into Jerusalem, He sent two of His disciples for a colt, and He told them that if the owner asked why they were taking the colt, they should say, "The Lord hath need of Him." He thereby established the fact that man often holds the key to a situation fraught with wonderful possibilities. It is only as man co-operates with God that the work of the Kingdom can go on apace. Among other things God needs our abilities.

In the parable of the talents Christ lays stress upon the fact that to each person God has given some talent or ability. (Verse 15, to each according to his several ability). And so it is. Every person has some ability along some line. It may be an ability to think, to pray, to talk, to sing, to play a musical instrument, to make money, to make friends, or to do many other things too numerous to mention. Moreover this ability, says He, has been given by God, or rather loaned by Him to us.

Therefore the first duty of every young person is to develop his or her talent. He or she should spare no money or sacrifice in a sincere effort to secure thorough training along the line of work to which they seem best adapted. As Paul says, they should not "neglect the gift" that is in them.

But all the while they should remember that they are but stewards for God and as rapidly as they develop they should consecrate their ability to Jesus and His cause.

Jesus also gives us another striking truth when He declares that in the case of the faithful stewards the **reward was the same.** He lays down the fundamental principle that the basis of reward was faithfulness to what each had had entrusted to his care. God does not give all His children the same or equal talents. It follows, therefore, that He does not expect the same or equal results. But He does call upon us to render an account of our stewardship according to the number of talents entrusted to our care.

It is also fitting to notice that the charge brought against the man who buried his talent was that he was "wicked and slothful." Many young people possess marked ability along several lines and yet they are not developing these abilities because of sin. Smoking, drinking, immorality, and many kinds of worldly pleasures are wrecking their bodies, dwarfing and blighting their minds, and damning their souls.

Again many other young people are allowing their talents to atrophy because of slothfulness, idleness, laziness, indifference. Their punishment is to be outer darkness and weeping and wailing and gnashing of teeth.

The young person, however, who is ambitious, energetic, and faithful in developing his talents will not only gain promotion and suitable rewards here, but in the world to come eternal life.

"O Lord grant to me a prophetic vision of the distress of him who finds himself unready for his great chance. Let this vision send me to the work of today with such steadfast, invincible earnestness of purpose, as will win tomorrow's victory today."

———:o:———

This we may know surely, that no man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

———:o:———

"My son, keep thy father's commandments, and forsake not the law of thy mother." (Prov. vi. 20.)

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

PAYNE-BAILEY

Mr. Robert Hurley Payne and Miss Velma Bailey were married at the Waverly Christian church parsonage, April 30, 1918 at eight o'clock P. M., by the pastor, Rev. Jas. L. Foster. Mr. Payne is one of Waverly's competent young business men, and Miss Bailey is a popular young lady from five miles in the country. Their many friends wish for them a very happy and successful life.

JAS. L. FOSTER.

——:o:——

PADJETT-SHEFFIELD

Mr. Isham J. Padjett and Miss Genera Sheffield were married, about six miles from Waverly, at the residence of the bride's parents, on May 18, 1918 at 4:30 P. M. Mr. and Mrs. Padjett are both of the Centerville Christian church community and members of the same. The great farming interest now gives this young couple a splendid opportunity for success. Their friends join in good wishes. The writer officiated.

JAS. L. FOSTER.

OBITUARIES

ISLEY

Alfred T. Isley died near Altamahaw, N. C., June 20, 1918, at the age of thirty-nine years and thirteen days. He leaves a widow and two children. He was a worthy member of Bethlehem Christian church. Burial services were conducted by the writer.

J. W. HOLT.

——:o:——

TRUITT

Miss Sarah Elizabeth Truitt of Burlington, N. C., departed this life June 10, 1918, aged 78 years, 11 months and 1 day. She was a daughter of Rev. Thomas Truitt. Her home was with her sister, Mrs. John A. Sykes. She is survived by Mrs. Sykes and Miss Martha H. Truitt. The deceased suffered long and patiently, but was sustained by the grace of our Lord Jesus Christ. Trustfully she went down into the valley and shadow of death. In prayer she committed herself to God and peacefully passed into the presence of her heavenly Father. The funeral was conducted from the home and the remains interred in the city cemetery.

J. W. HARRELL.

——:o:——

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF THE CHRISTIAN CHURCH

No one in the church is charged with more important duties than the Sunday school superintendent. He has a privilege to train for leadership as few people have, for he can draw out and plan for the choice young people of his church. The Seaside Chautauqua and School of Methods of the Christian Church was started and continued for the very purpose of helping the superintendent and churches train the young for larger service. Here is your opportunity as a superintendent. You may take the time to definitely urge upon your young people the importance of the work done in the Chautauqua. A thousand dollars each year is spent to help our folks to know and do the better and larger things. We ask you to see that your workers and young people are made to realize its importance and value. Our faculty and lecturers are specialists. They know how and they do. The Chautauqua delivers the goods. The fellowship there, the chance of meeting our best and strongest workers, the opportunity to sit at their feet a week, the privilege of combining rest and recreation, the variety of work offered, the number of members of the faculty, the dip in old ocean, the sea breezes, the large auditorium, all combined to make the trip and stay a most delightful one.

Brother superintendent, we call upon you in a very definite way, and with a real earnestness, to press the claims of the Chautauqua upon your workers and young people. It is at Virginia Beach, near Norfolk, and opens Monday night, July 22 and closes Sunday night, July 28. Come and be there at the opening, and stay to the close. The program is completed and you should write S. M. Smith, Chamber of Commerce, Norfolk, Va., for programs, information, reservations. Send us lists of names of those in your section who ought to go.

WARREN H. DENISON,
President.

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THE CHURCH PEOPLE AND THE CHURCH PAPER

I enjoy reading THE SUN very much.—*Mrs. C. R. Clark, Nelson, Va.*

—o—

I can't do without THE CHRISTIAN SUN.—*Mrs. Ella V. Gray, Waverly, Va.*

—o—

I certainly do enjoy reading THE SUN.—*Mrs. Elizabeth Holt, Mebane, N. C.*

—o—

I like to read THE SUN and think it is a good paper.—*Miss Ida Gunn, Wentworth, N. C.*

—o—

I have been taking THE SUN for thirty years and feel that I cannot do without my church paper.—*Mrs. John T. Turner, Isle of Wight, Va.*

—o—

I have taken your paper for over sixty years but my eye-sight has failed so that I cannot see how to read it.—*D. C. Beane, Asheboro, N. C.*

—o—

I am now nearly eighty-six years old and can't see to read but very little though I want THE SUN in the home.—*Mrs. Amanda A. Wright, Holland, Va.*

—o—

I enjoy reading THE SUN more than any paper that has ever come into our home. Count on me for a lifetime subscriber.—*Mrs. T. M. Cobb, Franklin, Va.*

—o—

Am cheerfully sending my renewal to THE SUN for as the years go by I realize the value of my church paper more and more.—*Mrs. L. W. Stagg, Norfolk, Va.*

—:o:—

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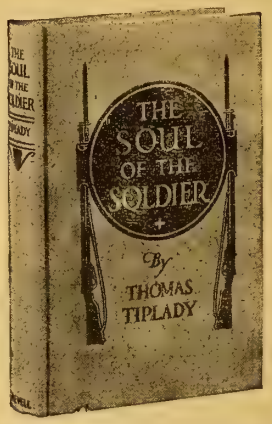

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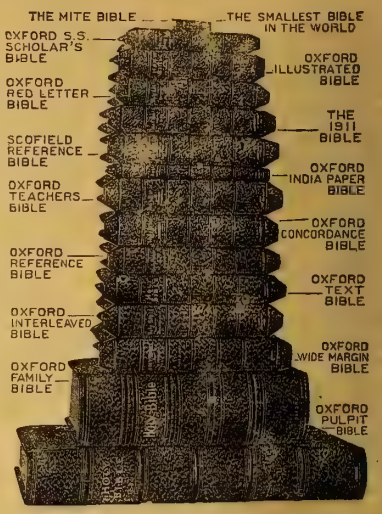

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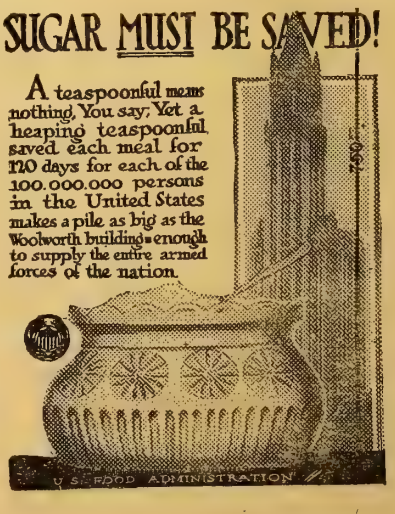
SUGAR MUST BE SAVED!
A teaspoonful means nothing, You say; Yet a heaping teaspoonful saved each meal for 110 days for each of the 100,000,000 persons in the United States makes a pile as big as the Woolworth building—enough to supply the entire armed forces of the nation.
U. S. FOOD ADMINISTRATION

1918	JUNE					1918
Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24	25	26	27	28	29

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1864

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

I WANT TO BE WORTHY

(By Wm. L. Stidger)

I want to be worthy of his great love;
I want to be true to him aye;
I want to look into the sunlight above
And fight on to the end of the day.

I want to be worthy his faith in me;
I want to be fearless as he;
I want to live up to the light I see
I want to be worthy his man to be!

I want to be kindly as he was kind
And humble though kingly at heart;
I want to be light to the broken and blind,
And Hope where the tear drops start.

I want to be true, yes, unflinchingly so,
Though loyalty may mean the cross;
I want to live so that the world when I go
May feel that my going is loss.

I want to be worthy his dying for me,
I want to live like unto him;
I want to be fearless when life ends for me
And daylight about me grows dim.

Volume LXX WEDNESDAY, JULY 3, 1918 Number 27

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

TWO GREAT MESSAGES

—o—

Two great messages have recently been sent abroad that should interest the entire Church of the world. One message was from the Christians in America to the French and Allied armies. The other was from the Christian people of America to the people of France. These messages were transmitted through the Federal Council of Churches of Christ in America, the highest official body in this country doing a religious service through the co-operation of all denominations.

We print in full these two great messages. The first message was presented to Premier Clemenceau on Wednesday, June 26, and the other to President Poincare on Thursday, June 27.

The Message of Christians in America to The French And Allies Armies

For four momentous years you have been fighting the battles of the whole civilized world, for its security and liberty. Attacked by a gigantic force which had for many years been making ready, with scrupulous care, for its assault upon those principles of righteousness and peace which all the world holds dear, you have fought bravely, and endured with splendid fortitude, upon a field of honor which you have kept unstained by cruelty and on which you have left no marks of national disgrace.

We rejoice that the soldiers of the American Army have before them this example of the depth of your loyalty and the height of your code of honor.

The Christian people of America are gratified that they are, from henceforth, not only the admiring and often the amazed witness of your service in their behalf and in behalf of all mankind, but that today their soldiers enter gladly into the heritage of your devotion and reverently into the fellowship of your sacrifice and suffering. From henceforth you endure and struggle not only for us, but with us.

It is with the deepest satisfaction that we have assigned our sons to the generalship of your commander-in-chief, and to you we convey a message identical with that to our own soldiers:

"You are the defenders of our rights, our liberties, our souls; but you are more than that. You are the protectors of all who suffer wrong and injustice; but you are infinitely more than that. You stand for the moral convictions and the spiritual ideals of the civilized world, for judgments never so determined and for spiritual vision never so clear as in this hour."

In the presence of God, we stand with you in solemn league and covenant, until the last Teutonic heel shall cease to desecrate this sacred soil, until again the unsullied lilies shall bloom in all their glory in the fields of France. Upon this "frontier of freedom," which is not a mere line of trenches, but is a spiritual border, marking the line between honor and dishonor, between justice and wrong, our voices shall mingle, "They shall not pass." Here we stand together, until the relentless integrity of the universe is vindicated and we can live in a world of nations, clean and honorable and undefiled, and as the red, the white, and the blue of the Tricolor of France and of the Stars and Stripes of the United Sttaes have become interwoven, so from henceforth we are prepared to live together, and, if God wills, to die together.

We rejoice to report to your that the Christian people of America are your support, not only by their loans and gifts, their provision for your physical needs, both for active service and for experience of suffering, not only in their earnest prayers and sentiments of affection. In a spirit of constant self-humiliation and penitence, with hearts reaching out for divine wisdom and grace by the formulation, the deepening and the unhesitating and uncompromising expression of those great moral convictions of our people, they seek to strengthen their minds and hearts with yours, as you meet a foe that knows only the right of force, with arms and men who symbolize the force of right.

We offer our tenderest prayers for your mothers, wives and little children. We pray that God may give to us and to you the grace, the moral courage and the spiritual strength to do His holy will, that we may ever be the witnesses of truth and righteousness and holy love.

The Message of Christians in America to The People of France

Over against all the background of darkness, over against the magnitude of the costs, the losses, the sacrifices, which we have so deeply deplored, we witness the magnificence of those ideals which have been your priceless possession for these four momentous years and into the heritage of which we are now privileged to enter. France was never richer in all her history than today.

We begin to realize not only the sufferings, but the blessings which are coming out of this conflict. In this companionship of nations into which our nation has entered, we already feel the throbbing of life of the League of Nations for which we have prayed. Delegates are passing back and forth between churches in these nations. As our own Secretary of State said of the two beloved delegates whom you sent to our American churches, "You bring with you the atmosphere and the spirit which we need." We rejoice in the privilege which we have now of entering into your life, of entering into your thought, and of entering into your suffering and sacrifice.

The Federal Council and Christian people of America send words of faith and courage to the France that has bled for us; that fulfills the prophesy spoken of Jesus; the France that has carried our sorrows, to a nation that has kept her eye fixed upon her aims and ideals, and has not paused to contemplate her wounds, nor count her losses, nor measure her cup of suffering.

They express their rejoicing at the mingling of your messengers of mercy with those whom we have sent across the seas; their joy that we have become one people, they ask the privilege of mingling their tears with those of every French wife and mother.

Our students are turning the pages of your history and literature as never before. They are learning your language. Our religious leaders are seeking to understand your spiritual life. Wherever one goes, in America today, are signs and symbols of the unity which is and which is to be. The orator who desires the applause of his hearers has but to mention France, or if he wishes to touch their hearts has but to tell the story of your sacrifice. You are helping to dethrone the materialistic god who had tried to possess us and upon whose power over us, our enemies has counted to stay our hands. We name you when we seek our loans, when we call for our men, when we ask for unselfish restraint that we may share our resources with our allies. You have helped us to clarify our thinking as we measure the distinctions between justice and injustice, between selfishness and sacrifice, between loyalty and faithflessness.

It is not for us to deal with the political and military measures of our governments, but rather to create such a spirit as shall cause them to be guided by the hand of God, to steady and inspire our peoples by keeping ever before them the moral and spiritual ideals which are at stake, to help our nations, in a time of confusion, to maintain our institutions for the renewal of our souls by the worship and service of Almighty God, and above all, to purge our own heart clean of arrogance and selfishness, that we may help to keep our people, our defenders and our nations close to the Infinite.

It is our duty above all others, as our President expressed it in his last message to our people, "to pray Almighty God that He may forgive ous sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as the fight for freedom, wisdom to those who take councel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost, in support of what is just and true,, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will."

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Prof. A. G. Caris, for several years Dean of Defiance College, has been chosen President to succeed the late Dr. P. W. McReynolds.

A NOTE OF INTEREST

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New York, June 28.—For heroism in assisting French troops and rescuing refugees while under heavy shell-fire, Edwin W. Ely, of this city, a Young Men's Christian association worker, has been decorated unofficially with the French war cross. A cable message received at association headquarters here tonight said that a French captain, removing the Croix de Guerre from his own uniform, pinned it upon Ely's coat by order of the commanding general.

Another message told how D. R. Fonville, of Burlington, N. C., and A. P. Watson, of Knoxville, Tenn., Y. M. C. A. secretaries, remained with the regiments to which they were assigned throughout the fighting which checked the German drive toward Paris. They were constantly under shell fire, but served the troops day and night.

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JULY FOURTH

This week we again celebrate the Fourth of July. Never in the history of this nation have we been called upon to celebrate it with the spirit that we manifest this time. The meaning of it will no longer be local; it is world wide. And we ought not to think so much of what we have achieved, but of what we must achieve. Let us not glory in the deeds of the past so much as the deeds of men who are today giving their lives for the safety of the world, not that we discount what has already been wrought, but because we have so much more at stake now that must emphasize that to its utmost. As we fly our flags let us fly them for the freedom of the world, for the freedom of all mankind and pray that God may rule and reign in our hearts so that a righteous cause may be fought out in an honorable way and manner.

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The summer months are always hard on THE SUN, financially, and so if you are going to renew your subscription soon, why not now?

o——o

7-1-8 on your label means that your subscription expired July 1, 1918. Renew now.

o——o

Burlington church observed Children's Day last Sunday.

o——o

A subscriber asks this question: "Is a man suitable for a deacon who will not support his Church paper" Let some one answer. It might not be fair for the Editor to answer the question. He has already voted on that point.

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Terrible, sorrowful things are before our eyes, but our enthusiasm may do much. Great advantages sometimes necessarily bring great evils, but it is not so with the evils of Christian civilization; they are not necessary. Jesus Christ never proposed the happiness of the greatest number; he proposed the greatest happiness of every one.—*W. L. Watkinson.*

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)

(Mr. Hermon Eldredge, Religious Education Secretary)

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Mr. Eldredge is at Chalfonte, Atlanta City, N. J., where he has gone for rest and recovery from his recent illness. We are glad to note that he is gradually regaining his health and strength.

Office Opened

The Forward Movement offices have been opened in the Christian Publishing Association Building, room 27, second floor, Dayton, Ohio. A heart welcome is extended to all the brethren who are in the city at any time. The Superintendent will spend a part of July in Norfolk, Va., and at the Seaside Chautauqua at Virginia Beach, Va., July 22-28. Do not fail to attend and help to make the Chautauqua a success and a blessing. Let all our workers and leaders plan to be present at this important session. Now is the time to develop Christian leadership. Combine recreation and preparation.

Forward Movement Messages

The Superintendent has presented the Forward Movement message at the Southern Christian Convention, the Memorial Christian Temple and the Third Christian church, Norfolk, Va., the New York Eastern Conference, Huntington, Ind., and the Eaton, Ohio, churches.

Conference Officials

The officials of the Conferences may be of great help in the Forward Movement by providing for its presentation at the annual Conferences. It is possible to build the entire program around the five points of the campaign and thus give added emphasis to the Movement. Under point one—*Devotion,* may be grouped the devotional services, fellowship meetings, sermons; under point two—*Evangelism,* may be grouped soul winning, evangelistic efforts, Sunday school evangelism, membership additions; under point three—*Religious Education,* may be grouped the Christian Endeavor and Sunday school work, training classes in missions, Teacher Training, Christian Endeavor Expert, life recruits; under point four—*Missions,* may be grouped all the home and foreign mission work, Layman's Missionary work, women's missionary boards and societies; under point five —*Benevolence,* may be grouped stewardship, giving, support of the work of the kingdom, the financial needs of our Church. Already some of the Conferences are planning Forward Movement programs and expect to have the work emphasized in their Conferences and churches at the earliest moment. The Superintendent will be glad to co-operate with Conferences officials and program committees in every way possible and be present himself or suggest some member of the committee who is familiar with the Forward Movement program. We want to help in every way we can to bring our Christian Church to larger vision, service, sacrifice, and help her to fill the place in the kingdom which we believe God wants us to fill.

Our Church Papers

Each week *The Herald of Gospel Liberty* and THE CHRISTIAN SUN will give items of the Forward Movement campaign, information of the work, announcement of the plans, and articles especially prepared on the features of the Movement. Pastors and church workers can do much to help the Movement by getting both, or either, of these papers into the homes of our people. Herewith is a message on "Prayer Definiteness", by Rev. E. D. Gilbert, Warren, Indiana. We ask you to pray very definitely for the Forward Movement work, and we urge you to read the article each week on this first point of the campaign—*Devotion,* the intensifying of the devotional and spiritual life of our whole Church.

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PRAYER DEFINITENESS

(By Rev. E. D. Gilbert)

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Jesus said, "in praying, use not vain repetitions as the Gentiles do," but, "after this manner pray ye," and there-upon he presented a concrete illustration of the type of prayer which he considered genuine. The prayer was brief, but it was direct and to the point.

The whole example of the life of Jesus affirms His teaching that prayer should be made definite. To pray, was something more than an act of reverence or a devotional exercise for our Master; it was rather the employment of spiritual forces to produce, or to help in producing, great accomplishments for God and His Kingdom.

Human experience is rich in illustration that prayer in its purest and most effective forms is direct and pointed. If a serious emergency faces us, or if a sense of tremendous responsibility comes upon us, we rid ourselves of hackneyed phrases and formalities *and we pray.* One cannot think of Moses on the mountain side with hand uplifted for victory, of Washington kneeling in the snow at Valley Forge when the Continental Army was in direct need of clothing and supplies, or of Livingstone on his knees in the heart of Africa, without being impressed with the value and power of specific entreaty and intercession.

Prayer to be definite must have a *distinct place* in our lives. So decided should this be with us that we should regard praying as being primarily our Christian business. It is not sufficient that we merely have a certain portion of each day for this important matter—though how few of us are exact in this particular. We could well afford to apply some literalism to the statement of Jesus that "men ought always to pray." One who knew Wesley tells of him: "He thought prayer to be more his business than anything else." When we realize that praying is of such great importance that it is not only big business but the biggest business, and when we set ourselves to attend to it faithfully and well, we have begun to make it definite—definite because it is distinct not only in our lives but also in our living.

Another very important factor in *Prayer Definiteness* is the matter of objective. This must be absorbing

enough to become a great inward urge, and it must be big enough to be indeed a challenging cause; for after all, "prayer is an effort of the will toward an object of desire." Note how marked this was in Paul's life as is indicated in the passage, "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." If there is no well defined purpose that becomes a deep desire, supplication can only be weak and formal. On the other hand, given a sufficient objective, prayer becomes what Professor Fosdick terms "a vital transaction." Mr. Doughty, one of the secretaries of the Laymen's Missionary Movement whose heart is set on the realization of that for which the Laymen's Movement stands, has stated that he prays daily for scores of men, mentioning their names. Without the incentive, this would be a maddening monotony; with the incentive, it becomes a spiritual activity, vigoros and far reaching.

This suggests that there must be the energetic element if our praying is to be specific. We may make supplication primary in our living, we may choose great and challenging objectives, and yet our intercession may lack a quality essential to effectiveness. In his letter to the Romans Paul urges, "Now I beseech you, Brethren, that *ye strive* with me in your prayers." Definite prayer will be energetic and zealous; not mental or spiritual contortion, but inward effort and outward endeavor, deliberate, real and strenuous.

There are other elements also, such as scope, motive, balance, content—each contributing to the value and the potency of our intercession, and each suggesting the possible precision that can be given it. Specific prayer, with its details to master and its promise of infinite possibilities, is verily a theme which invites and merits its practice in our lives.

Warren, Ind.

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THE COX FAMILY REUNION

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The home of Rev. and Mrs. L. I. Cox of Elon College was the scene of a happy home gathering on the 24th inst., when every member of a large and scattered family was again under the paternal roof. The occasion seemed providential on the entrance of one son into the service and the safe return of another from five trips to France on a convoy cruiser.

The following children were present: Mrs. Stella C. Huffine, Elon College, N. C.; Mrs. Myrtie L. Sutton, Lillington, N. C.; Basil S., Camp Jackson, Columbia, S. C.; Newman C., United States Navy; Lenneous R., Washington, D.C.; Fleta Lawrence, Alta Craven, Walter E, Woodrow Wilson, Mattie Norfleet and William Oswin, all of Elon College, N. C. One son-in-law, Erastus B. Huffine, was present; the other John O. Sutton, being necessarily detained, but happily represented by the only grandchild, little Martha.

The day had belonged to the family, but in the evening some neighbors and the pastor gathered for congratulations and to enjoy the spirit of the occasion. The evening was spent in social discourse and music, closed by a brief worship conducted by the pastor and consisting of brief remarks on the significance of home life and family gathering, a few well-chosen hymns, and prayer.

We congratulate Brother and Sister Cox on their bravely fought and victorious life battle. Brother Cox entered the ministry a mature man with a family. He educated himself, reared a family of eleven, gave, or is giving, all of them an opportunity of a college education. In a ministry of twenty-two years he has rebuilt, or remodeled a number of churches and organized and built New Lebanon, Rockingham county; Berea, Alamance county; the First church of Greensboro, N. C., and of Reidsville, N. C., but his greatest work has been the spiritual and missionary building up of his congregations. He is now Mission Secretary of the North Carolina and Virginia Conference and Treasurer of Elon College. May our loving Father Who has so kindly led thus far continue His blessings upon the faithful and consecrated servants and preserve for usefulness and honor each member of their large and interesting family.

N. G. Newman.

Elon College, N. C.

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SUFFOLK LETTER

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Two dominant objects are emphasized in the present world-war; one is to win the war, and the other is to prepare for the new conditions after the war. Numerous ways are suggested for helping in the fight for human liberty. Saving is one method. Jesus taught this long ago: "Gather up the fragments that remain, that nothing be lost." Christianity has always taught economy and conservation. Waste violates nature and human interests; yet nature produces a vast surplus to meet the needs of everything. The fowls of the air get their daily food from nature's storehouse of food. The grain that sifts from cars and is taken up by birds is not waste; it goes to feed life that God has made.

Money spent for useless or harmful things is waste; but money spent for War Savings Stamps or Liberty Loan Bonds, or contributions made to Red Cross work is a contribution to a great cause. This lending of money to the Government helps to win the war and lays the foundation for thrift after the war. To form the habit of *saving* and *investing* small earnings, systematically, is to prepare for meeting the new conditions after the war has ended. The old method of *saving* by hiding money away was really *wasting,* because it removed money from commercial activity. It was equivalent to keeping a strong horse in the stable. Money is called currency, and current is a running stream. The value of money is in its running in proper channels. Money wisely invested is saving in the true sense, because it does two things—it keeps it working for others, and keeps it earning for the investor. The purchase of Government securities is, therefore, helping to win the war and laying up something to use after

the war. If we win the war, War Savings Stamps and Liberty Bonds will have a plus value.

Another method of helping *now* and *then* is for young people to persist in their education. Illiteracy is doomed by this war. The war itself is a great school. To our men contact with Europe, experience on the sea; visions of world-questions and human liberty is a great process of education. The map of the world will be changed by this war, and the business and religion of the world will be conducted on world-plans when this war is over. Educated men and *women,* for women will vote in all nations, will be in demand as never before. Great service will take the place of self-indulgence and light-minded people will be the butt of society. The local church will be a unit in world-missions and commerce will weave a web of prosperity that will girdle the globe. Narrowness, bigotry, sectarianism, and national selfishness will be lost in the larger brotherhood of mankind and universal prosperity. Christian education will prepare for that great opportunity as nothing else can. This is the one opportunity for young people to render great service *now,* and to prosper when war retires from the earth for the reign of peace.

W .W. STALEY.

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NOTICE TO THE SUNDAY SCHOOLS OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE

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For cause that lies beyond the control of the Executive Committee of the Eastern Virginia Christian Sunday School Convention, the usual session of the Convention will not be held this year. Instead there will be a business session only, which will be held at Virginia Beach on Thursday p. m., July 25, during Chautauqua week. Let each school send at least one representative to this business session. All schools are urged to send full reports with your Convention dues of five cents per enrolled member of the school, at the same time not forgetting to include your missionary apportionment in full. In the event your school cannot be represented, please mail your report to the undersigned.

G. O. LANKFORD, *Gen. Sec.*

Berkley, Va., R. F. D. No. 3.

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SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH—VIRGINIA BEACH, JULY 22-28

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Look at this splendid program with the strong speakers, specialists, with their fine spirit of helpfulness, the fellowship, the daily dips in old ocean, those fine ocean breezes, the new acquaintanceships, the fine ocean "spots," all these aside from the great public works that are making Norfolk one of the great cities of the coast.

Hon. P. P. Claxton, Washington, D. C., United States Commissioner of Education, will speak on "Education for the Days That Will Follow the War."

Miss A. L. Williams, Birmingham, Ala., Elementary Specialist of the Southern Baptist church, will give a lecture on "The Child for Christ."

Dean Rev. G. C. Enders, D. D., Christian Divinity School, Defiance College, will speak each day on "The Person of Jesus," "The Purpose of Jesus," "The Preparation of Jesus," "The Pedagogy of Jesus," "The Porgram of Jesus.'

Missionary Rev. E. K. McCord, Sendai, Japan, will speak on "Shinto-the way of the god," "Jesus and His Way with Men," a Stereopticon lecture on Japan, a Vesper service.

Missionary Miss Olive G. Williams, Ponce, Porto Rico, will speak on "Evangelism in Porto Rico," "Opportunities in Porto Rico," a Stereopticon Lecture on Porto Rico.

President W. A. Harper, Elon College, N. C., will give the opening address on Monday night on "The Church and the War."

Rev. J. O. Atkinson, D. D., Elon College, N. C., will speak on "The Call of the World."

Rev. F. G. Coffin, D. D., Albany, N. Y., will be the Chautauqua preacher. The theme of the daily sermons will be "The Kingdom of God." The messages will be on "The Kingdom Itself, "The Kingdom and Its Individual Subject," "The Unities of the Kingdom," "Its Designs on World Life," "The Kingdom and the World War," "The Ultimate Realization of Kingdom Ideals."

Mrs. C. H. Rowland, Franklin, Va., will give three messages on "Mission Study.

The new mission study books will be opened up and all leaders and workers will have a valuable time. Come, bring others, tell your workers.

WARREN H. DENISON,
President.

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NOTICE NO. 2

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This is to again remind you that we are going to have a great Sunday School and Christian Endeavor Convention at Mt. Gilead church, Tuesday evening, Wednesday, and Thursday, July 16, 17, 18 and we are counting on you to be there, and be prepared to take an active part. Notwithstanding war conditions everything is pointing toward another live convention. The good people in the Mt. Gilead neighborhood are expecting and preparing for you. The officers of the Convention are depending on you, and God is only asking you to do your duty. All afternoon trains will be met at Louisburg Tuesday, and the morning trains Wednesday. If you are elected a delegate, or go as a visitor, please write Miss Ernestine Hayes, or Mr. W. C. Wilder before July 15 and you will be assigned a home free of charge.

Don't forget the dates. Be there on time and stay throughout the Convention. We can make it the best yet if you will do your full part.

C. H. STEPHENSON, *Pres.*

Raleigh, N. C.

"BE YE ALSO READY"

(By Annie Johnson Flint).

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"What shall be the sign of thy coming, and of the end of the world? * * * Be ye also ready."—Matt. 24:3, 44.

"What are the signs of thy coming,
And when shall the end-time be?"
Anxious, they questioned the Master,
Curious, even as we.

Are these the signs of his coming
That loom over sea and land,
That darken the earth and the heavens?
Is the day so near at hand?

We know not; he hath not told us
This secret of the Lord,
But all we need he hath left us
To read in his sacred Word;

And pulsing through the silence
Like the far, faint throb of a drum:
"Watch ye, be ye also ready,
For ye know not when I come;"

Sweet as a silver trumpet
Through tumult and clamor clear:
"Watch, be ye also ready,
For the time is drawing near."

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A LEAGUE OF NATIONS

(Contributed)

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In a letter to the Archbishop of Canterbury, made public today, Secretary Henry A Atkinson of the National Committee on the Churches and the Moral Aims of the War, expresses the opinion that the ministers of the United States overwhelmingly favor the organization of a League of Nations. Dr. Atkinson bases his belief on replies to a letter addressed by the National Committee to church leaders throughout the country. Out of 400 answers representing virtually all denominations and states, only six were unfavorable to the League of Nations proposition. Four of these opposed any discussion of the problem during the war. The other two are Quakers, who wrote that they could not conscientiously favor any league that would sanction the use of armed force.

The National Committee undertook this canvass as the result of an appeal for support of a League of Nations issued by the Archbishop of Canterbury, the Bishops of Winchester, Oxford, Southwark and Peterborough, the Moderator of the Established Church of Scotland and other prominent British clergymen and addressed to the Christian Nations of the world.

"There is no doubt," says Dr. Atkinson in his letter, "that on this fundamental question of both war and peace the churches of America and Great Britain are in close accord."

Copy of his letter to the Archbishop follows:

"It is my privilege to present to you, and through you, to the Christian Communions of Great Britain, the results of an inquiry addressed to a representative list of ministers of the United States of America, seeking their opinion of the proposed League of Nations.

"This inquiry was prompted by the appeal for support of such a League, addressed to the Christian nations of the world by the distinguished representatives of the British churches including Your Grace, the Bishops of Winchester, Oxford, Southwark and Peterborough, the Moderator of the Established Church of Scotland and others of various denominations.

"The National Committee on the Churches and the Moral Aims of the War sent copies of this appeal to ministers throughout the United States, with a letter declaring our belief that a great majority of church people in America agree with the principles there expressed and that determination to win this war against Prussian Autocracy will be strengthened by the Universal hope of such a new world order as the chief compensation for these days of sacrifice and sorrow.

"This belief has been overwhelmingly confirmed. Of four hundred answers to our letter, representing virtually every Protestant denomination in every part of the country, all but six are in harmony with the general principles set forth in your appeal. Of these six, four, without passing on the merits of the League of Nations' plan, declared the writers' opinion that discussion of the project is out of place at the present time. Two members of the Friends' Church wrote that they could not conscientiously subscribe to the principles of a League of Nations which contemplated the use of armed force.

"Such a response is especially gratifying to this Committee, since all the speakers we are sending through the country to address gatherings of ministers and prominent laymen are spreading the doctrine of a League of Nations as one of the highest and most unselfish of the war aims to which the United States has been committed through the utterances of President Wilson.

"There is no doubt that on this fundamental question of both war and peace, the churches of America and Great Britain are in close accord."

FOR RENT OR SALE

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One 5-room cottage (large rooms), one acre lot, electric lights, and good well water few feet from back door, small barn. One block South of depot, Elon College, N. C. Will rent long term at $10.00 per month. Has fruit and grapes.

Also one 5-room cottage, fronting College campus, electric lights, small barn, with one acre lot. Will rent long term at $10.00 per month—connected with this house is a field of 8 85-100 acres which can be secured for reasonable rental.

For long rental and an advance in rate, I would put water and sewerage with all modern fixtures in these houses, or will sell at reasonable price. Address:

JAS. L. FOSTER,
Waverly, Va.

GREENSBORO LETTER

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The First Christian church of Greensboro held an interesting and enthusiastic Patriotic Service a few Sundays ago. Two men in the service, sons of the pastor, were present. The program was as follows:

Hymn—"God Save Our Splendid Men," by choir.

The Lord's Prayer in concert by congregation.

Scripture lesson, by the pastor.

Hymn—"Onward Christian Soldiers," by choir and congregation.

Our Honor Roll was read by the pastor.

"In the Service of My ("Our") Country,"—J. S. Fleming.

The Significance of a Service Flag—John R. Foster.

Hymn—"America," by choir and congregation.

"Why We Are Fighting,"—Chas. A. Hines.

Solo—"Hurrah For Our Banner," by Miss Britton.

"What Our Boys Should Expect of the Church Now; and Then," by the pastor. (Text, Luke 10:27).

Prayer for those who serve, by the pastor.

"Your Flag and Mine,"—J. Holt Fleming.

"The Star Spangled Banner," by choir and congregation.

A Message From Our Church to Our Boys in Service.

Benediction.

Miss Florence Wilson was at the piano and she, with the choir and visiting voices, rendered excellent and inspiring music.

Since the service the pastor has written to the men whose address he has, and sent to them the "Message from Our Church."

In order that you may know just how the men in the army and navy feel about the Church's interest in them, I will give you my letter and a letter that I have received in reply:

PASTOR'S LETTER

"Greensboro, N. C., June 16, 1918.

"My dear Mr. ————: We held a Patriotic Service recently in our church. We had an excellent service. A Service Flag was presented to the church with stars on it for the men of our congregation who are in the service of our country. There is a star on it for you. The roll of men who are in the service from our congregation were called and they were mentioned by name in prayer. Your name was called and you were mentioned by name in prayer.

"At the close of the service the following message wsa coted to be sent to the men of our church who are in the Nation's service:

"A Message From The First Christian Church To Its Men In The Nation's Service

" 'The First Christian church of Greensboro expects you to do your duty. This is not a command but a prediction. Be loyal to the ideals of the church of your father's, and it will follow, as day-break will succeed this night of anguish, that you will be true to our country, our flag, our homes, and all else that we mutually cherish.'

"It affords me pleasure as pastor to transmit this message to you, and to assure you of the deep and abiding interest of the church in your welfare. The pastor makes mention in prayer of the men in the service of their country at every preaching service. We shall not forget to pray for you; and may heaven's richest blessings rest upon you; and may God grant very soon a just, righteous, victorious, and lasting peace to us and our allies.

"With kind regards and hearty good wishes, I am

"Your brother in Christ,

"P. H. FLEMING, *Pastor.*"

A Reply

"Somewhere in Service"

"Dear Dr. Fleming:—

"Just a word of appreciation to you and all members of the First Christian church. I want to thank you all for remembering me in your patriotic service and for the star which was placed on the service flag in remembrance of me.

"It draws me nearer to the work of Jesus Christ and His cause, to know I am remembered by name in prayer; and I shall never forget the abiding interest that the Church has taken in my welfare; and may God's richest blessings rest and abide with you as Pastor, and all members of the Church, and I ask you all to continue praying for me and that we may have an early victorious peace.

"With all good wishes and kindest regards to you and all members of the church, I am yours as ever in prayer.

"————————."

Let the churches of our land remember our boys and send to them encouraging and cheering messages. It will help us and do them good.

P. H. FLEMING.

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PROCEEDINGS WOMAN'S MISSIONARY CONFERENCE—SOUTHERN CHRISTIAN CONVENTION—FRANKLIN, VIRGINIA, MAY 1-2, 1918

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The Woman's Missionary Convention of the Southern Christian Convention met in the Protestant Episcopal church, Franklin, Va., May 1, 1918 at 10:00 o'clock. A. M.

The Convention was called to order by Mrs. C H. Rowland, President. Devotional exercises conducted by Mrs. W. D. Harward, who read from Mark 6 Chap., followed by prayer by Miss Olive Williams, returned missionary from Porto Rico.

Enrollment of delegates was as follows:

Eastern Virginia Conference

Mrs. I. W. Johnson, Mrs. R. W. Stringfield, Mrs. Y. C. Byrd, Mrs. W. J. Lee, Mrs. W. H. Andrews, Miss Mary Andrews, Mrs. W. D. Harward, Mrs. M. L. Bryant, Mrs. B. F. Gibson, Mrs. O. S. Mills, Mrs. H. E. Rountree, Mrs. J. C. Seawall, Mrs. Jack Darden, Mrs. Susie Holland, Mrs. J. W. White, Mrs. J. W. Manning, Mrs. Upton Savage, Mrs. J. W. Raby, Mrs. J. L. Foster.

North Carolina and Virginia Conference

Mrs. J. W. Patton, Mrs. M. F. Cook, Mrs. W. A. Harper, Mrs. W. P. Lawrence, Mrs. J. S. Carden.

Western North Carolina Conference

Mrs. W. R. Sellers, Mrs. W. H. Carroll.

Virginia Valley Central Conference

Mrs. W. T. Walters.

Georgia and Alabama Conference

Mrs. E. E. Hill, Jr.

The following names were added to the Life Membership roll: Mrs. J. W. Patton, Miss Grace Stewart, Mrs. B. J. Earp, Mrs. M. E. Grove, Mrs. F. M. Nelson.

The following committees were appointed: Press reporter, Mrs. J. W. Patton. Nominating committee, Mrs. W. H. Denison, Mrs. W. D. Harward, Mrs. W. P. Lawrence. Committee on resolutions, Mrs. J. L. Foster, Mrs. J. W. Manning.

Mrs. Rowland, President of the Convention, gave a splendid address.

Rev. Mr. Lee, Rector of the Protestant Episcopal church, was introduced at this juncture. Mr. Lee made very pleasing remarks, giving the women of the Convention a very cordial welcome.

Next on the program was the reports of officers. Mrs. W. A. Harper, Corresponding Secretary, reported as follows: Woman's Societies, 57. Membership 1,039. Young People's Societies 24. Membership 376. Willing Workers 24. Membership 407. Cradle Roll 24. Membership 354. Home Department 1. Membership 41. Total number of societies enrolled 130. Total membership 2,217. Amount of money raised $3,025.66.

Mrs. J. W. Patton, Superintendent Cradle Roll, reported twenty-six organizations, Eastern Virginia Conference having the largest number and Virginia Valley Central Conference coming second.

Mrs. M. F. Cook, Superintendent of Literature and Mite Boxes, reported in part as follows: Subscriptions to Christian Missionary 200. Mission Study classes 6. Leaflets, tracts, etc., distributed, 1,000. Mission Libraries 2.

Mrs. W. V. Leathers, Superintendent Young People's work, gave a very fine report—full of vim and vigor.

Miss Olive Williams spoke very interestingly of the Santa Isabel work and Mr. and Mrs. Martinez. Miss Williams presented Mrs. Leathers with a jar of preserves made of fruit grown on a tree planted by Miss Mishler on the lot whereon the Santa Isabel Chapel is to be built by the young people of the denomination. The preserves were made by Mrs. Martinez.

The treasurer's report by Mrs. W. T. Walters showed an increase of more than one thousand dollars over the previous year.

The report of the Woman's Mission Board of the Southern Christian Convention was as follows: Item 1. We express our gratification at the splendid work done among our women in organizing societies during the Mobilization Month and suggest that the same figures be made as a goal for each conference to reach by the time of the fall missionary conferences. Item 2. We commend the splendid work done by our Field Secretary of Missions and ask that whenever societies contribute to this special fund that they send it through the regular channel. Item 3. We recommend that a committee be appointed to prepare a manual to aid in organizing and conducting societies. Item 4. We recommend that the expense of any one person who may be secured to render aid in organizing and maintaining societies within the bounds of the several conferences be paid by the Conference Treasurer. Item 5. As the Barrett Home is one of our most pressing building needs, we recommend that it be made a special work for all our conferences and that we concentrate on this for our Thank-Offering Special, apportioning to the various conferences the following amounts to be raised by the fall: Eastern Virginia Conference, $150.00; Western North Carolina Conference, $75.00; North Carolina and Virginia Conference, $100.00; Eastern North Carolina Conference, $75.00; Virginia Valley Central Conference, $50.00; Georgia and Alabama Conference, $25.00; Alabama Conference, $25.00. Item 6. For the Young People's Department we recommend that they assume the raising of $500.00 by September 30, for the Santa Isabel Chapel, also that the Sunday schools be given an opportunity to have a part in this work. Eastern Virginia Conference, $150.00; Eastern North Carolina Conference, $25.00; Western North Carolina Conference, $50.00; North Carolina and Virginia Conference, $50.00; Virginia Valley Central Conference, $25.00. We further recommend that we set as a goal for our convention year $4,000.00.

A committee composed of Dr. J. O. Atkinson, Mrs. W. V. Leathers, Mrs. C. H. Rowland and Mrs. M. L. Bryant was appointed to arrange a Manual for the organization of and maintainance of societies. A prayer service, conducted by Dr. J. O. Atkinson, was both beautiful and impressive. It was decided to have Mrs. Rowland's address printed in the Church publications.

The committee on nominations reported as follows: President, Mrs. W. A. Harper; Vice President, Mrs. C. H. Rowland; Recording Secretary, Mrs. W. H. Carroll; Corresponding Secretary, Mrs. A. T. Banks; Treasurer, Mrs. W. T. Walters; Superintendent of Cradle Roll, Mrs. J. W. Harrell; Superintendent Literature and Mite Boxes, Mrs. M. F. Cook; Superintendent Young People's Work, Mrs. W. V. Leathers; Superintendent Boys' Work, Mrs. J. W. Patton.

The afternoon session was opened with a hymn. The minutes of the morning session were read and approved. The following were elected delegates to the American Christian Convention: Eastern Virginia Conference, Mrs. W. V. Leathers; Eastern North Carolina Conference, Mrs. J. A. Kimball; Western North Carolina Conference, Mrs. W. R. Sellers; North Carolina and Virginia Conference, Mrs. W. A. Harper; Virginia Valley Central Conference, Mrs. W. T. Walters.

The committee on resolutions reported as follows:

"Your committee on Resolutions begs leave to present the following:

"First, that this Convention thank our President for the very able and beautiful address given by her at the opening hour of this session and for her noble and unselfish work and also our leaders in the different departments of the work who have given their time and talent to bring to pass the encouraging results of their reports.

"Second, that we thank the good people of Franklin for their kind hospitality in opening their homes and hearts to the women of this Convention.

"Third, that our most sincere thanks are due the Rector and members of the Episcopal church for their beautiful home of worship where our sessions are held. Also to the organist of this church and the ladies who gave us inspiration by their sweet gospel songs.

"Fourth, that we express a word of appreciation to Dr. J. O. Atkinson for his untiring efforts in his work as Field Secretary and pray God's blessing upon him and his work."

MRS. J. L. FOSTER,
MRS. J. W. MANNING,
Committee.

A very interesting address by Miss Olive Williams, returned missionary from Porto Rico, in which she related many personal experiences in her work as a missionary in Porto Rico, was listened to with great interest. The solo, "Behold the Master Passeth By," was very beautifully rendered by Miss Mildred Kendrick, Suffolk, Va. Mr. McCord, returned missionary of Sendai, Japan, delivered an address on "The Inarticulate plea of the Women of non-Christian lands to the Women of America." This address was soul stirring. A collection amounting to $4.84 was taken for the Santa Isabel Chapel.

On motion, a committee was appointed to co-operate with Mrs. Patton in formulating plans for the Boys' Work. The committee is composed of Mrs. J. W. Patton, Mrs. W. A. Harper, Mrs. W. V. Leathers. It was decided to use Life Membership fees for the Porto Rico and Japan building funds, unless otherwise designated.

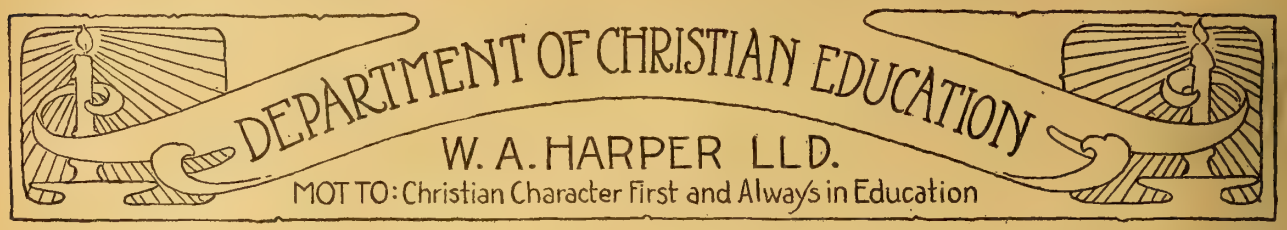
Mrs. Chas. H. Rowland and Mrs. M. L. Bryant were appointed to arrange a statistical report for the Annual.

Miss Olive Williams, Mr. McCord, Mr. Morrill, Mr. T. E. White, Mrs. W. H. Denison, Mrs. Walters, Mrs. Cook, Mrs. Leathers, Mrs. Patton were requested to come forward and form a group around the alter for the closing hymn and prayer.

The Convention adjourned to meet two years hence at the same time and place as the Southern Christian Convention.

MRS. W. H. CARROLL, Sec'y.

Burlington, N. C., June 24, 1918.



THE BUFFALO CONVENTION

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The International Sunday School Association assembled in 15th quadrennial session in Buffalo, N. Y., June 19-25. Every state, province, and county in North America was represented except Mexico, New Mexico, Wyoming, and Idaho. Two thousand and fourteen delegates outside Buffalo registered and an average of five hundred visitors paid admission to each session. The publicity work of the Convention cost $15,000 and was worth it.

I have attended many great gatherings, but nothing like this body on the King's business bent. Those who came did so not because they had any vested denominational interest at stake. They came because they love the Sunday school and sense in it and through it an opportunity of service. The democratic spirit prevailed everywhere and no man was accepted on any other basis than that of merit.

The magnitude of the Convention renders an adequate description of it impossible. The Christian statesmen, and this includes the women too, of this continent were there. Their messages gripped the heart quickened aspiration, nerved to larger endeavor. Life will never be the same after this experience nor will the view of the Kingdom.

Three great ideas stand out large on the horizon of the mind as I review the Convention—service, training, and union. The Convention realized that definite pronouncements were demanded of it respecting the social service work of the Kingdom. Two courses were open to it. To repeat the social service creed of the Churches as promulgated five years ago by the Federal Council of Churches of Christ in America, a platform of definite things to be done, or to state definitely and positively the principles that must underlie all social service. This latter course it pursued, and it is expected that this service creed of the Sunday school will be accepted as properly motivating all efforts at social betterment.

Training, or better religious education, claimed the attention of the general sessions of the Convention and also of the special departments, of which there were ten meeting simultaneously each afternoon, and we evidently face a new day of hopefulness in this fundamental department of Sunday school work. The direction had already been pointed out by Winchester of Yale, Coe of Union Theological Seminary and Athearn of the Boston School of Religion. The conviction that underlies the whole situation that confronts the Church educationally may be summed up in these words: "We recognize the public school system to be the chief agency for indoctrinating the American people with the common knowledge, attitudes, ideals, and experiences which make possible the homogeneous citizenship which democracy demands. To the development and support. Through this system of public schools our democracy can hand on from generation to generation the intellectual, social, and industrial achievements of the race. The next chapter in the history of democracy will be the building of a system of religious schools, paralleling the public schools, through which democracy may hand on from generation to generation the moral and spiritual achievements of the race. We conceive it to be the chief responsibility of Christian people now to build an American system of religious schools and so to coordinate the public schools and the Church schools as to make possible a complete and unified educational process without doing violence to the American doctrine of the separation of the State and the Church." The Council of Church Boards of Education is asked to work out a course of study and credits in co-operation with the Association of Biblical Teachers in American Colleges and Secondary Schools and the International Sunday School Association will undertake to popularize and institute their findings. Don't you think a new day is ahead of us?

Union, union, the oneness of God's people, that note stood out large in the chorus of Convention utterances. There were no denominational conferences. None were needed. "We must get together"—that was the thought. And we shall do it, God helping us, we shall do it. Who will help?

The two outstanding men in the Convention, ranking far above denominaional leaders, religious editors, missions and other secretaries, congressmen, foreign ambassadors, governors of States, far above them all in imperial grandeur, were Marion Lawrence and W. C. Pearce, the contribution of the Christian Church to the Sunday school work of America. How my heart pulsalted with joy when I contemplated in the light of their leadership the splendid achievements for God of these great men! Isn't it great to belong to a Church that can produce such leaders?

As I have said, there were no denominational conferences and so there was no way of knowing how many of our people were there. It was good to see and greet again the following of our workers: Dr. S. Q. Helfenstein, our Sunday school editor; Dr. W. C. Wicker, our Sunday school secretary; Mr. Netum Ratham, our publishing agent; Rev. and Mrs. W. P. Fletcher of Ontario, and Judge and Mrs. A. M. Heidlebaugh of Ohio. I am sure there were many others, but we were so scattered in among the others that we could not be separated—a picture this of Christian union, for which the Master prayed.

GIFTS TO MISSIONS

Some of our brethren are saying this is a bad time to carry on a campaign for missions—that money is needed for so much human relief and so many war purposes. These brethren are badly mistaken. The various churches are raising money for missions as they never have done before, and the benevolent spirit of the nation is awake.

In this connection I note that the Southern Baptists gave, during the fiscal year just closed, $1,006,000 to Foreign Missions; and this sum is far in excess of any year's offerings in the history of their Convention. The total receipts to their Home Board were $662,000—which was also in excess of any previous year's offerings. Gifts to Red Cross, Y. M. C. A., Armenian and Syrian Relief, and investments in Liberty Bonds, have not lessened but intensified and enlarged their gifts to the spiritual interests of the Kingdom. "Winning this war depends upon the mobilizations not alone of the physical resources and man power of the nation, but upon the quickening of the spiritual life and the extension of the activities of church life in all direction."

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TWIN-BORN AND TWIN-GROWN

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The North Carolina University News Letter of last week preaches a powerful sermon to the people of this State on the subject of "Tight-fisted Religion" that CHRISTIAN SUN readers might profit by:

"The areas of tight-fisted religion and tight-fisted citizenship have been accurately mapped up by the North Carolina Club at the University, and these maps are extremely significant.

So, because they show plainer than a pike-staff that the areas of tight-fisted religion are also the areas of tight-fisted citizenship.

"They are areas of poor schools, shabby school houses, high illiteracy rates, poor roads, and half-starved country editors. They are areas of opposition to taxation for any purpose whatsoever.

"They are areas of civic stagnation as well as church stagnation. Tight-fisted religion and tight-fisted citizenship go together. They are born twins and boon companions.

"The man that tightens his grip on his purse when his church appeals to him is dead sure to oppose taxes for public schools, public roads, or any other public enterprise. The man who will not support his church liberally cannot be counted on to support anything that costs him even a few cents extra.

"The less willing people are to give to any good cause the less willing they are to give to every good cause. On the other hand, the more they give to any one good cause the more willing they are to give every good cause.

"Nothing loosens the skin of hide-bound souls like giving—giving for any unselfish purpose whatsoever."

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RALLY DAY AT ELON

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Rally day for the Cradle Roll and Willing Workers was observed by the Elon College Missionary Society June 23.

A most interesting and inspiring program was given in the College chapel. Much credit is due Miss Fannie Pearl Dawson, and Misses Blanche and Marion Lee Newman for the success of the program.

The amount received from the mite boxes and dues was more than $4.00 and the offering from the congregation for the Woman's Fund was $5.00.

MRS. J. R. MCNALLY.

We hope all the Cradle Rolls observed the Rally program in this month.

MRS. W. A. HARPER.

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HEBRON WOMEN AT WORK

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It is with great pleasure that I am enabled to announce that the women of Hebron Christian church are doing fine work for our missionary cause.

The Woman's Board of the North Carolina and Virginia Conference recently requested each society to make an offering for the expense of printing the minutes and of the Board during the year. It was expected that each society would raise $5.50 at least, and this society raised between $29.00 and $30.00. It now has a membership of thirty and is doing good work under the leadership of Mrs. Chas. R. Clark who organized the society last fall.

I trust that the other societies in the Conference will be liberal and respond at once.

MRS. W. A. HARPER.

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THE IDEAL CHRISTIAN

Lives to please God.

Criticises self rather than others.

Spends much time in prayer and in the study of God's Word.

Belongs to the church and attends every service when possible.

Practices in daily life the precepts learned in church and Sunday school.

Backs up his Christian profession with his pocket-book, and is generous to the poor.—*Exchange.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—

We always like to accomplish the things we undertake, and if sticking to it and hard work will bring it to pass, we are right on the job. When we undertook to raise two thousand dollars for the Easter Offering for the Christian Orphanage we knew it would take quite a lot of work and patience to do it but we have gone over the top in cash and have $100.00 value in a piano given us by a good lady who has a heart full of love for the little children. I want to thank each and every one who helped me in this undertaking and assure you I am grateful to you. It is a joy to work when our friends will join hands with us and help us make an undertaking a success.

We have reached each goal set since we have had charge of this work and you have made it possible each time.

We have in the Southern Christian Convention two hundred and twenty churches and out of that number eighty-four gave the Easter Offering. Out of the two hundred and twenty churches one hundred and eight of the Sunday schools are making the monthly contribution to the Orphanage. One hundred and twelve are not helping at all. If the eighty-four churches and Sunday schools and friends can raise two thousand dollars for an Easter Offering, what could the one hundred and thirty-six churches that did not contribute and a few more friends do?

Our friends are real good to us and still remember us very kindly. Mr. Kimery, who has charge of the Elon Co-operative Store, in cleaning up his stock found a number of articles that were a little soiled and not saleable and gave us the following:

Two and one-half dozen undershirts, one union suit, fifty hats. While these goods were not saleable they are as good as new to us and will be quite a blessing to us in this work. I wonder if we do not have a number of merchants who have lots of old stock in shoes and dry goods, short pieces of goods, garments soiled and not saleable that they would be glad to give us for the use of the Orphanage., I know in the mercantile business that odds and ends will accmulate and are always sold at a reduced price, and they would be of so much help to us and not much sacrifice to the merchant. When you clean up your stock, box up the things that you cannot sell and ship to us and we will be very grateful to you.

Mrs. V. E. Rawles, Holland, Va., sent us a box containing one white straw hat, two white wash hats, one pair white tennis shoes, one white dress, one linen dress, two white gimpes, We are certainly thankful for these articles of clothing as they will be of much service to us.

Don't forget when you have shoes, dresses, hats or anything to spare, send it to us for we can always use them.

Mr. John Pritchett donated two bushels wheat toward furnishing bread for our little fellows.

REPORT FOR JULY 3, 1918

Amount brought forward	$4,315.54

Sunday School Monthly Offerings

(Eastern North Carolina Conference)

Henderson, N. C.	$ 6.95
Amelia	3.70
Six Forks	3.00
Christian Chapel	2.15
Ebenezer	2.60
Damascus	.98
Morrisville, N. C.	2.00
Wake Chapel	5.00
Shallow Well	1.00

(North Carolina and Virginia Conference)

Palm Street, Greensboro, N. C.	2.00
Long's Chapel	1.00
Haw River, N. C.	1.00
Bethlehem	1.00

(Eastern Virginia Conference)

Mt. Carmel	4.00
Mt. Carmel Class No. 6	1.00
Spring Hill	1.00
Union (Surry)	1.00
	$39.78

Easter Offerings

Mr. T. E. Brickhouse, Norfolk, Va.	$ 10.00	
Ladies' Aid Society, Fineville, N. J.	2.00	
Mt. Herman Church, N. C.	3.20	15.20
Total for the week		$55.98
Grand total		$4,371.52

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A LETTER

—o—

Dear Uncle Charley:—We are sending in our back Orphanage dues ($1.00). Will try to send in more promptly next time. We are always interested in the Orphanage page. We are all trying to enjoy our work during vacation, and hope the little cousins are doing the same. Will close with best wishes for all.—*Herbert Scholz, Jr., Elizabeth Scholz, Jessie Lee Scholz.*

The only letter to brighten the corner this week. Am real glad to have your letter. Since the weather has been so hot most of the little cousins have stopped writing.—"*Uncle Charley.*"

CALICO'S TRIP TO TOWN

—o—

Robert and Marie were romping with Calico, their pet pony, when mother called and said that she wanted some groceries from town.

"O mother," said Robert, "may we drive Calico?"

Mother looked serious. "O children, that's rather risky. Calico has never been to town. No telling what capers she might cut."

"Well, mother, we've driven her up and down the lane hundreds of times, and she never acts frisky."

"And she knows everything we say," put in Marie.

Mother smiled. "I suppose there's no danger. Hitch her to the cart, and we'll see."

In a few minutes Calico drew the cart to the post in front of the house. Mother gave Robert a list of the groceries she wanted, and then she turned to the pony. "Now, Calico," she warned, "be careful. Don't get frightened. Do just as Robert tells you, and don't cut any capers."

Calico could not speak, but she could hear; and she rubbed her head against mother's arm, which meant that she intended to behave perfectly.

But when they turned the corner, there was a great black tooting monster coming right at her. When she was safe in the pasture, she could sake her head bravely at these big, noisy things; but it was different indeed to see one of them coming right for her head in the narrow road. Her first impulse was to break away and run just as fast and as far as she could; but Robert was saying kindly: "There, there, Calico, it won't hurt you! Don't be afraid. Just turn a little. See, I'm pulling the lines. There, there; now you are all right."

Robert was correct. In a moment the booming thing had whirled past, and they were safe.

But here was more trouble—a drove of cattle scuffling toward them. Calico was not afraid of cattle in the field, but cattle in the road looked so much bigger and more fierce. "What shall I do?" wondered Calico. "I can't get through that great moving wall. If I dared, I would make a straight dash for the fences. If I only dared."

"Just be easy, Calico," Robert was saying gently. "We'll get through all right. Walk along slowly and keep your head. You've seen cows before. We'll make it without any trouble."

Robert was correct again. In a little bit the road before them was clear. Calico felt quite relieved.

But this thing ahead of them! What was it? A great lot of boards. And, O, Calico could see water far down below! She could not make herself step out upon these boards. What if they should break! She just stopped.

"Why, Calico, that's a bridge," soothed Robert. "Just a nice little bridge over the very same creek which runs through your pasture. You've waded in that creek many a time. You're not afraid, are you?"

Calico was afraid; there was no use denying it. She could not put her foot down upon those boards. To her it seemed like a very dangerous proceeding. She turned her head, trying to see Robert and Marie. "O, if I could talk, I would explain that I am afraid, very much afraid, and then"—

"All right, Calico," said Robert; "you're frightened. I don't blame you. Isn't it cute, Marie, the way Calico is trying to tell us that she's afraid?"

"Get out and pet her, Robert. She's trembling."

Marie took the lines, and Robert got out. Calico looked at him so pleadingly that Robert held her pretty face between his hands and said coaxingly: "The bridge is safe, Calico. You've never had much experience with bridges; that's the trouble, isn't it? Come on; I'll go first."

Robert led the way, and Calico willingly followed.

"Of course I'm not afraid if Robert goes ahead," Calico seemed to decide. "I know he wouldn't lead me into danger."

The bridge was crossed safely. Calico found that it was not so dangerous, after all.

While Robert was getting the groceries, some of the town children came running out to see Calico. They wanted to pat her head, smooth her mane, and rub her neck. But Calico was not at all sure that she liked so many strange children about, laughing and chattering. She began to back away from the noisy group.

"Steady, there, Calico; the children want to pet yo," she heard Marie say kindly.

Calico stood quietly. If Marie was keeping an eye on the children, she need not be scared. Robert soon came out with the basket of groceries, and the children watched them start away.

Going home, Calico's little feet went pattering gaily across the bridge. She paid very little attention to animals or automobiles.

When they arrived at home, mother was waiting at the gate. Calico stopped proudly beside her. "You've brought them safely home, Calico. You're a fine pony. You may go again when we want groceries. Give her a nice dinner, Robert; and Marie can get her a big lump of sugar from the pantry."

Calico was delighted. She tossed her head, which meant: "Thank you; thank you very much. I'll be glad to go into town every day. I've had a fine time."

—*Anne Porter Johnson, in Sunday School Times.*

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Mrs. Finley J. Shepard is one of eleven women volunteers daily handling the mail for Jackies at the Brooklyn Y. M. C. A.

Nineteen thousand baseball bats have been sent overseas by the Y. M. C. A. for the American Expeditionary forces.

SUNDAY SCHOOL LESSON—JULY 14

(By G. O. Lankford)

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Reading God's Word. Acts 8:26-39; Psalm 19:7-11.

Golden Text: "Ye shall know the truth, and the truth shall make you free."—John 8.32.

We learn from Paul in his letter to Timothy that the Scriptures were given by inspiration of God and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Bible as the Word of God is not only profitable, but should be diligently studied. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

1. The Bible Described. (Ps. 19:7-11) Verse 7. "**The law of the Lord is perfect, converting the soul.**" There is only one perfect law and that is the law of God. This law is set forth in the Scriptures, revealing to man his sins and pointing him to the path of life. This perfect law is the foundation for the perfect life. "**The testimony of the Lord is sure, making wise the simple.**" The Bible is God's testimony of Himself; it is His witness of His will. As such it cannot return to Him void, but must accomplish the designs of His will.

Verse 8. The statutes of the Lord are right." For this reason they "rejoice the heart." Man's highest joy is realized only in the things that are right. "**The commandment of the Lord is pure, enlightening the eyes.**" It is as a lamp unto one's feet and a light on his path; it shows man to himself. Numbers are sinners for the reason that they have not discovered themselves.

Verse 9. "**The fear of the Lord is clean, enduring forever.**" The purpose of the law of the Lord is to instill the fear (reverence) of God in men's hearts, and this fear is to be permanent; it is to abide "**forever.**" **The judgments of the Lord are true and righteous altogether.**" The judgments of God may at times seem severe, but they are always righteous. God sends rain on the just and the unjust. All things work together for good to them that love God.

Verse 10. "**More to be desired are they than gold.** To him who would be wise unto salvation, the Scriptures are most desirable indeed. The gold of the world can have only a value for time, while the gold of the Word has eternal value.

Verse 11. "**Moreover by them is thy servant warned.**" The law of the Lord is a warning Word, one of its chief values being its specific danger-signals with reference to the evils that abound. "**In keeping of them there is great reward.**" Christians often lose sight of the present reward of righteousness in contemplation of the reward that is to come. In Keeping God's law there is also present reward. The law of the Lord is perfect, pure, enduring, righteous, and more desirable than gold. It holds out its warnings to the wayward and also offers present, as well as future, rewards to the righteous.

2. The Bible Being Read. (Acts 8:26-39). The rich gold of the earth is of little value until it is mined. The Bible on the library table is like gold that is unmined. The Ethiopian eunuch of our lesson had discovered his gold mine and was endeavoring to develop it. He had been to Jerusalem to worship and was on his return. As he rode towards home, he read something of the soul's home. He "read." The Bible must be read if it is to mean anything to one's life. It should be read not spasmodically, but systematically and prayerfully; it should be studied for both information and inspiration. Because the Ethiopian read his Bible, he was brought into contact with Philip and with Philip's God. Bible reading brought the two men together and left them with an understanding of each other; and better still, it brought the eunuch to Jesus Christ and left him there with Jesus as his Savior. The Ethiopian read his Bible and met not only the man Philip, but became acquainted with the Man of the Book.

CHRISTIAN ENDEAVOR LESSON—JULY 14

(By H. S. Hardcastle)

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Lessons From Favorite Parables. Mark 4:1-8, 26-32.

Jesus was the Master Teacher. Even the most critical observers as well as the unitiated recognize this fact, and today the leading educators are seeking to incorporate in their methods the principles which Christ used two thousands years ago. Thus it is that we should study the parable of the sower in order to get the great truths which it contains.

Jesus says "The seed is the word," and the "sower went forth to sow." He meant that every Christian who reads and knows His Bible has a supply of seed and it is incumbent upon him to sow the seed. And may it be remarked in passing that there never has been such a need for sowers as there is today. (Matt. 9:37). No young person should overlook lifetime service for Christ.

Jesus had a very pointed way of saying things. He boldly declared that there were but four classes of hearers in the world. The first class are careless or indifferent. They go to church to scoff or at least merely to be entertained. Perhaps they sleep throughout the greater part of the service, or, what is worse, disturb both the preacher and the congregation by talking and laughing . They hear but little and remember nothing. It naturally follows that there is no result.

Another class of people are pretentious and emotional. They become very excited and promise to do great things for the Kingdom. But after a while their enthusiasm cools and they sink back into oblivion. They hibernate until the next "big meetin" comes around when they are "named over" again. These people give but temporary results.

Again another class are like Demas who forsook Paul, "having loved this present world." They accept Christ in all sincerity and live for Him for some time, perhaps for several years. But gradually, and oftentimes unnoticed there creep into their lives things which are worldly and therefore "enmity against God" and soon "the salt hath lost its savour." "It is thenceforth fit for nothing but to be cast out and to be trodden under foot of men." Business, love of money, politics, social distinction, and worldy pleasure of all kinds are the thorns which choke out the good seed. Their lives are unproductive.

But some people hear the word of God. They sow it in their own hearts. They cultivate it by reading God's Word, by prayer, and by service, and gradually, yet irresistably their lives become fruitful. Not equally to be sure, but fruitful in proportion to their ability and their willingness to work. They are not hearers only, but doers and their lives are an inspiration, their memories a bendiction.

Young man, young woman, to which class do you belong?

There is another striking truth in regard to the growth of the seed. (1). It is from within, outward. It has inherent life. Even so much Jesus Christ be born in a man's heart before he can have the dynamic of life. (2). It is gradual, silent and steady. Man plants or sows but he cannot see the growth except over an extended period. So it is with the Christian life. It is a gradual, silent process toward perfection. (3). It is irresistable. Seed dropped in the crevice of a rock have been known to split the rock. The word of God in the human heart will split the heart hardened by selfishness and sin and bring forth fruit.

It is also well to notice that the seed is sown in all kinds of ground, that the good and the bad will grow together, and that there will be a harvest when the tares shall be separated from the good grain and burned, while the good grain shall be gathered into the storehouse. This is symbolic of the fate of the wicked and righteous. "He that hath ears to hear, let him hear."

———:o:———

The more we sympathize with excellenec, the more we go ot of self, the more we love, the broader and deeper is or personality—*Chapin*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

KIMBALL

Miss Daisy Kimball departed this life June 18, 1918, being twenty-one years, two months and two days of age. Her body was laid to rest in the Mt. Auburn Christian church cemetery. A very large concourse of people attended the burial, demonstrating their high esteem for the departed and the bereaved.

She was a daughter of Brother James Kimball who is a brother of J. A. and W. W. Kimball. The grave was literally covered with wreaths of flowers, arranged by florists,—crosses, crescents and various designs,—laid upon a white cloth, with a border made of evergreen, first covering the mound. She and her twin sister were in the Greensboro Normal College up until after last Christmas, when she developed a case of round cellular sarcoma. A surgical operation relieved it only for a short time. This disease is very rare. There is no cure.

I am told that Miss Daisy never complained of her condition, though the suffering caused by it, is not comparable to any other known to human flesh. Her faith was well grounded in the Christian religion. Thus she freely expressed herself to the writer of these lines, and had, during her illness, told her father practically the same. Her life proved her statements true.

Tender in years, pure in character, a devout member of the Baptist Church; but God in His infinite wisdom saw fit to call her from this transitory state of existance to that of eternal duration. Funeral service by the writer.

J. W. PATTON.

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BURLINGTON, NORTH CAROLINA

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WE MUST FEED THEM

Denying ourselves only a little means Life to them

United States Food Administration

English Women guaranteeing next Year's Food Supply

SOME FUN

Contributor: "What has become of that poem, 'The Turtle Dove,' I sent you?"

Editor: "I've placed it in a pigeon-hole."

* * *

"Two penn'orth of bicarbonate of soda for indigestion at this time of night," cried the chemist, who had been aroused at two a. m., "when a glass of hot water does just as well!" "Weel, weel," returned sandy, hastily, "I thank you for advice. I'll not bother ye after all. Gude night."

* * *

When the hour for starting the program at a recent dinner arrived, the toastmaster, a very religious man, discovered that no minister of the gospel was present, though several had been invited. So he began: "There being no clergyman present, let us offer thanks."

* * *

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman MacLeod, of Edinburgh: Going into a room in which was a cage containing a large owl, he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke the silence. "Man, ye wad make a splendid moderawtor!"

* * *

Two insurance agents—a Yankee and an Englishman—were bragging about their rival methods. The Britisher was holding forth on the system of prompt payment carried out by his people—no trouble, no fuss, no attempt to wriggle out of settlement.

If the man died tonight, he continued, his widow would receive her money by the first post tomorrow morning.

"You don't say so?" drawled the Yankee. "See here, now; you talk of prompt payment, well our office is on the third floor of a building forty-nine stories high. One of our clients lived in that forty-ninth story, and he fell out of the window. We handed him his check as he passed."

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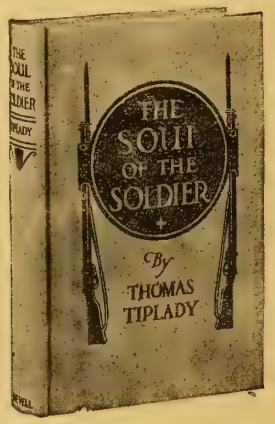

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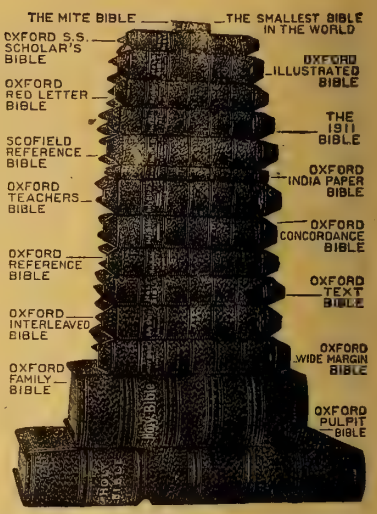

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED 1864

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The Trial of Faith

THESE are times which try men's souls. They are times, also, which try the faith of the Christian believer. Many of our faithful Christian people, always filled with a great concern and love for the cause of the Christian religion and of the Church, are disturbed in mind and made anxious in heart by the world-crisis created by the war. As the sufferings and sacrifices demanded grow heavier, naturally grave questionings and sometimes doubts arise as to the divine leadings and the workings of God's providence. As the hour of the supreme trial of the faith of our Lord's disciples was at hand, Jesus appealed to them, "Have faith in God." And so today in this hour of testing, when many strident voices of unbelievers and unsympathizing critics are directed against the Church, we would bring the same message, "Have faith in God."

(Lutheran Church Work and Observer)

Volume LXX WEDNESDAY, JULY 10, 1918 Number 28

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ♥ HAPPENINGS ♥ COMMENTS

RESULT OF UNION SERVICES

Some time ago the *Congregationalist and Advance* asked the following questions about the combining of services last winter during the fuel shortage. Here are the questions: 1. Have the people been satisfied? 2. Has it saved coal and money? 3. How has it affected, (a) Attendance? (b) Giving? (c) Constructive work? Will it give permanent unity?

Note what the editor has to say about the replies received:

"We note in the main a favorable judgment, though there are dissenting voices, while approbation ranges from moderate tones to enthusiastic endorsement. The important gain, in our judgment, was not the coal saved, but the spirit exhibited and engendered. Unquestionably a better understanding between Christians was effected, a clearer perception was reached of the inconsequential character of purely sectarian divisions and a desire for more frequent contact and closer co-operation was aroused. These seem to have been the results in almost every community where the experiment was fairly tried. The plan paved the way for effective common action in days to come, and there are hints here and there of the possibility of a united Protestant Church in places where from two to five religious bodies have hitherto carried on their separate work. The experiment discloses a growing desire to avoid competition and to view the field from the point of view not of one denomination, but of an organized and harmonious Protestantism. We have no faith that purely economic considerations will bring desirable unity in many communities. The argument, 'We shall save money,' is insufficient. Church programs in these great days ought to be big enough to call for and justify larger expenditures, but the money must go not to the perpetuation of time-honored institutions that are simply marking time or seeking to increase denominational prestige, but to the doing of a large and more vital work in behalf of the individual, the community and the world."

o——o

THE CHURCH PROVING HERSELF

The few years prior to the outbreak of the world-war, the Christian people of this generation had about come to the conclusion that the Church had reached its highest efficiency and that it was almost perfect. The war clash came, and to many, it seemed that hell itself had been turned loose. Seemingly the Church had been handicapped in its endeavor to prove its position. Those not very strong in the faith said that the Church had failed. It had not failed and will not fail.

To meet the urgent demands in a spiritual way, the Church immediately arose to its obligation, its opportunity and its privilege. But why did the Christians think that the Church had failed? Here is the reason: The Church was right and we were wrong. No doubt that we had drifted into formalism, while the Church alone has always found its highest opportunity in service. Christ went about doing good; He had no forms and issued no creeds. He was constrained in the service of God and very emphatically let it be known that He came to serve and not to be served; to minister and not to be ministered unto.

True it is that the Church had to have time to find herself and turn about to meet the emergency call, and it was during this period that she was most severely criticised. The Church hence forth will not be a new Church, and the years to come will not be a new time. The Church will be the same Church, having found herself, will come back to rock-bottom principles and Christ standards. The years to come will be the same calendered ones marked out by the maker of the Universe. The change and difference will be in us following the Church instead of wanting the Church to follow us.

o——o

A GOVERNOR CALLS HIS PEOPLE TO PRAYER

Governor Bickett of North Carolina has called his people to prayer and meditation. His proclamation is as follows:

"God of our fathers be the God
of their succeeding race."

The people of North Carolina believe in God, in His mercy, and in His might. So believing it behooves us to pray that our daily offerings of blood and treasure may be acceptable in His sight, and that He may use them to establish perfect justice and perpetual peace among all the children of men.

To this end I earnestly request all Christian ministers to have the bells of their several Churches rung for two minutes every evening at 7 o'clock from Sunday, June 30, 1918, until the end of this war. At the ringing of the Church bells I earnestly beseech every person in the State, the citizens and also the stranger within our gates, to bow their heads in fervent prayer to the God of battles, to give our forces on land and sea wisdom of foresight, courage, fortitude and make them more than conquerors of the powers of evil arrayed against them.

o——o

A LITTLE INCIDENT

A minister friend in another denomination tells a story after this fashion: He was in college and soon to graduate. His home church was in need of a pastor. A very wealthy farmer lived in the community and was a staunch Republican. The serving ministers of the church for the past few years had been Democrats. The wealthy farmer wrote the young man in college (who was a Republican) that they wanted a Republican minister to preach for them, and if he would accept the place that he (the farmer) would contribute *liberally* to the salary, making his contribution as much as five dollars for the year.

This story has nothing to do with political parties, and our friend never told it with that in mind. Here

is the point: The farmer was wealthy and has not been giving to the Church as much as five dollars a year, but if the right kind of pastor could be found he would *greatly* increase his offerings.

———:o:———

EDITORIAL NOTES

Noise is no substitute for brains.

o——o

Beautiful lillies grow in foul places. Good is not always absent where evil exists.

o——o

The Man of Galilee went about *doing* good and not merely *being* good.

o——o

Patriotism is no doubt a *part* of a man's religious duty, but not *all* of it.

o——o

Those who believe that all men are bad are usually the ones whose lives should be corrected.

o——o

Flowers turn to the sunlight and become living beauties. Those who turn their faces to God have their lives beautified and glorified.

o——o

A nickel for candy and a nickel for the Lord. A nickel for a cold drink and a nickel for the Lord—a whole nickel. Ten cents for cigars and a nickel for the Lord. Twenty-five cents for a "set up" for a friend and a nickel for the Lord—a whole nickel. Five dollars for a pleasure ride and a nickel for the Lord—a whole nickel.

———:o:———

LITTLE NOTES WORTH NOTING

American troops have been sent to Italy.

o——o

A son of the late President Cleveland has enlisted as a private.

o——o

The British Air Council has definitely decided to establish an airplane route across the Atlantic.

o——o

Canada is to be a "dry" territory after December 1. Again we say, "Farewell John Barley Corn."

o——o

Dr. William M. Polk, of New York, one of the most prominent physicians in the country, died June 23.

o——o

Joseph F. Rutherford, successor to "Pastor" Russell, has been sentenced to twenty years in the Federal prison for violation of the espionage act.

———:o:———

JUST TO LET YOU KNOW

There are 12,000 marines in France.

o——o

Since January first 825 German airplanes have been destroyed.

o——o

All Express Companies of the country have been merged into one and known as the Federal Express Company.

The United States army is now protecting 34 miles along the front.

o——o

Dr. Charles Wagner, author of "The Simple Life," recently passed away.

o——o

It is estimated that the population of Germany at the end of next year will be 7,000,000 less than in 1914.

o——o

It is generally believed that General Pershing is planning for an invasion of Germany. It is said that he is asking the Government to furnish long range guns and other equipment for the bombardment of German cities.

o——o

Senator Ben R. Tillman passed away in Washington last week. Tillman had been in politics a number of years and had won the distinction of being a great fighter on the political stump.

———:o:———

AMERICAN CHURCH OFFICIAL HONORED IN PARIS

For the first time in its history, the Divinity School of Paris has overstepped its traditions and has conferred the honorary degree of Doctor of Divinity on Rev. Charles MacFarland, General Secretary of the Federal Council of the Churches of Christ in America, now in Paris as the Federal Council's special commissioner to aid the French Protestant churches.

———:o:———

GEMS OF THOUGHT

It requires good ammunition, a steady aim, and a definite mark if a man is to make good.

"Never think that you can make yourself great by making others less."

"In my own mind I am convinced that not a hundred years of peace could have knitted this Nation together as this single year of war has knitted it together, and, better even than that if possible, it is knitting the world together. Look at the picture: In the center of the scene 4 nations engaged against the world, and at every point of vantage showing that they are seeking selfish aggrandizement; and against them 34 governments, representing the greater part of the population of the world, drawn together into a new sense of unity of life." —*From the President's Red Cross speech.*

———:o:———

NOTES AND PERSONALS

Rev. W. C. Hook changes his address from Mt. Jackson, Va., to Harrisonburg, Va.

—o—

Miss Jewel Hatch, Pittsboro, N. C., was a caller at THE SUN'S office last week. We are always glad to have friends call when passing.

—o—

We call attention to notice of Brother C. H. Stephenson concerning the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference. We have attended that Convention and know that the going is worth while.

FROM THE FIRING LINE

—:o:—

PLEASANT GROVE (VIRGINIA)

—o—

The program at Pleasant Grove has been a full one for sometime. It was in the early fall that Dr. J. O. Atkinson began the great mission drive of the Christian Church with us. A month later Mrs. Georgia May Jobson, president of the Prohibition League of America, was here and made a splendid speech; then came our annual finals; our Thanksgiving offerings, and Christmas. In the early spring Mrs. Minnie Farmer Cook presented the church with a service flag with eleven stars thereon, which was properly dedicated to our young men in the army. Then came the great Red Cross campaign, to which our people subscribed more than their apportionment; and Memorial Day with its service sad and sacred. Recently we have been spoken to by the Secretary of our Conference Missions, Rev. L. I. Cox, in behalf of Home and Foreign Missions; and by a wounded Canadian soldier, and his party, in the interest of War Savings Stamps of which more than $5,000 worth was purchased.

The first Sunday in July we are expecting Superintendent Chas. D. Johnston, of the Christian Orphanage, to be with us, and a month later Dr. N. G. Newman will assist in our evangelistic services.

Two Woman's Conferences are scheduled to meet here during the summer and fall—the Woman's Prohibition League of America, and the North Carolina and Virginia Woman's Missionary Conference. May our Heavenly Father continue His blessings in all the coming meetings.

J. G. Truitt.

News Ferry, Va.

—:o:—

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

—o—

Dr. W. A. Harper and the writer attended the International Sunday School Convention at Buffalo, N. Y., June 20-25, and had a great opportunity to hear some of the greatest Sunday school masters of this generation make addresses on some of the best and most progressive subjects connected with the Sunday school work. Such men as Lawrence, Pearce, Alexander, Cape, Brown, Athern and others represent the best thought in the present generation on Sunday school problems.

Dr. Harper was Chairman of the Committee on Resolutions and presented a report that received hearty applause and approval by the entire Convention. He was made a member of several other committees during this Convention, acting on the Nominating Committee, and on the Committee on Religious Education to good purpose.

At this Convention we met Brother Netum Rathbun, Dr. S. Q. Helfenstein, Rev. Mr. Fletcher, and wife from Canada, all of the Christian Church.

On Saturday we visited Niagara Falls and went over into Canada. Much has been written about the Falls, but no pen, or painter's brush can give us as adequate conception of the sublimity and grandeur, their beauty and picturesque nature, but one must visit this wonder of the world and be educated in art and science, in poetry and song, in history and philosophy to gain any adequate appreciation of this rich meaning and suggestiveness of this masterpiece of Creative beauty.

W. C. Wicker.

Columbia University.

—:o:—

RALEIGH LETTER

—o—

Our church has just experienced a gracious revival. On June 5 Rev. George D. Eastes, Norfolk, Va., began a series of evangelistic services, which continued two weeks. The interest increased from the first and we are sure that much good was accomplished.

Brother Eastes' sermons were strong, clear and forceful, convincing the intellect by their logic, stirring the emotions by their earnestness and pathos and exciting to action by their persuasiveness. Quite a number professed faith in Christ, while many renewed their allegiance to Him.

There were several additions to the church and others will join. Perhaps the greatest blessing that came to us as a people is in the reconsecrated lives of the members of the church and their pledge of more earnest service for the Master.

Mrs. Eastes, as pianist, rendered most valuable service. She and Brother Eastes have endeared themselves to our people. There are many here who are praying for their success and happiness.

R. L. Williamson.

—:o:—

OUR MISSIONS AND CHURCHES IN BROOKLYN

—o—

We have obtained the best results for the Quarter ending July first that have even been obtained in our Brooklyn work. Services have been regularly held in each church and mission with splendid results in every place. Our people are in harmony, and are working together with the spirit of brotherhood and Christian co-operation. Some members have been added to the church and some have received the ordinance of baptism. The outlook for all our work is hopeful and encouraging.

Hungarian Mission Sunday School

It seems to me that the most unselfish work ever undertaken by the Home Mission Board of the American Christian Convention is our Hungarian work in the city of Brooklyn, N. Y. If our Sunday schools in America and the Dominion of Canada could just look in on one of the sessions of this new mission school of ours they would be more than pleased to send to our Home Mission Secretary, Rev. Omer S. Thomas, Dayton, Ohio, a ten check or a five check to help to keep this worthy work on the increase. God has given us good leaders for the work, and only one of them is a paid officer. The mission pastor of this Sunday school, Rev. Paul Azary, a consecrated young minister of the

Bloomfield Presbyterian Seminary, at Bloomfield, N. J., is doing a splendid work with the children in the school. Mr. Azary speaks three languages, and has a pleasing personality. Mr. Frank Barnes, the superintendent of the school, has a deep interest in the work, and so has Mr. Syco the organist. All the above named officers are Hungarian by birth, but are truly American in spirit, and they teach the blessed Gospel of the Son of God just as the rest of us teach it.

The New Church in Springfield Docks

The Rev. Thomas R. Lawler, and his brother, Harry Lawler, are doing splendid work at the docks. Mrs. H. S. Wilson, a Christian with experience in mission work, has been elected as missionary for the the local church. All of the above named persons are giving their service in this new field, and the work has been self-sustaining from the beginning. Our people of the older organizations in the city are loyal to the new church and will do something for the development of the work. The writer will give a part of his vacation to the worthy enterprise.

Christian Church of The Evangel

The friends of our old first church in the city of Brooklyn, the Christian Church of the Evangel, will be gratified to hear that the church will spend several hundred dollars on the improvement of the church building during vacation season. The writer preached at the old church on Sunday, June 30, to a very interesting and appreciative audience. Our Hungarian Sunday school is housed in this church, and should be a great encouragement to the congregation. Not many churches among our people can enjoy the privilege of such a worthy institution in connection with their regular church program.

Vanderveer Park Church

Four excellent members were received into the fellowship of the church June 3. The Home Mission Secretary, Rev. Omer S. Thomas, visited the church Sunday, June 17. He gave us two excellent sermons, and filled the minds of our people with a desire for a new church building. We have a splendid corner lot in an excellent location on which we hope to erect a handsome building just as soon as the funds are available for the purpose. Pray for the progress of the work.

L. F. JOHNSON.

Brooklyn, N. Y., 3207 *Clarendon Road.*

—:o:—

MEETINGS IN THE "OLD NORTH STATE"

—o—

After closing our meetings in the middle west and indulging in two days' rest at home in Norfolk, I continued my work, as evangelist, by assisting Dr. J. W. Harrell in meetings in his church at Burlington, N. C., thence to Henderson, N. C., where Rev. A. T. Banks is pastor of our church. At this place I conducted meetings in a warehouse, after which I went to Raleigh, N. C. to assist Rev. R. L. Williamson in a boost for the work among our people there.

All these meetings seemed to be an uplift to the Kingdom in the various places. At Burlington I found, I am quite sure, one of our strongest churches. It is a congregation that seems to be on the job for God as every congregation must be while under the leadership of Dr. Harrell. They are in the midst of building a much needed house of worship. It promises to "whip the town" as one good old brother stated it to me, in respect to the church edifices. But it is not only going to be beautiful for it shall constitute, as well, the most thorough equipment for service. Pastor and people are evidently much devoted to each other and the work progresses splendidly from every standpoint. It was a great privilege to work with Dr. Harrell again in meetings. The evangelist is assured of success always if he does his part when working with a man of such consecration and zeal as that which is possessed by this pastor. May God continue to bless Dr. and Mrs. Harrell and the congregation at Burlington.

At Henedrson, we unfortunately found Brother Banks in the hospital, but despite his illness, which kept him from the most of the meetings, his faith and works were plainly to be seen in the plans which had been made for the meetings. The services were conducted in a warehouse and continued for three weeks. Mr. Charlie D. Tillman, famous hymn writer and chorus leader, led the music while Mr. Frank Twilly, of Atlanta, Ga., and Mrs. Eastes presided at the pianos, and in the light of this, it is needless to say that the musical part of the work was wonderfully inspiring. All the pastors with their congregations co-operated splendidly for which we were grateful.

The Henderson people displayed unusual faith in making preparation for a meeting on such a scale as this one but it is just like that congregation. Though they have less than one hundred members they have the faith to do things which would do credit to most congregations much stronger. It is not only a heroic band of faithful people but a people full of faith and good works. They have followed the wise leadership of their excellent pastor, whom they love and esteem most highly after six years of most successful work among them. It was our second meeting with Brother Banks and his people at Henderson, having conducted a meeting in the church there in 1916, and the second period of association with both Mr. and Mrs. Bank was just as rich in blessing and pleasure, if not more so, than the first. Our prayers shall go with the pastor and people of Henderson.

The work in our church at Raleigh was a great blessing to us and I believe an inspiration to the church, though the results were not as great from a visible standpoint as we had hoped and prayed for them to be. But we praise God for the work that was accomplished. We found Brother Williamson and his good wife working zealously and praying earnestly for the work there. Brother Williamson is spoken of by all as being a devoted and thoroughly consecrated pastor. The work in Raleigh has been difficult through the years for many reasons produced by local city conditions but despite

this fact Brother Williamson has wrought well. We pray God to bless him and his congregation abundantly there.

Our church in Raleigh is located near the capitol building on the most beautiful street of the city. It is a splendid building and provides excellent Sunday school facilities. We were much impressed with the earnestness of the leaders of the congregation. The congregation is small but there can be no real failure where there is the spirit of earnestness that is to be found among the faithful ones of that congregation.

GEO. D. EASTES.

———:o:———

WORDS OF FAREWELL AND APPRECIATION

—o—

With the end of May I closed six very pleasant years of work as pastor of the Memorial Christian Temple, Norfolk, Va. I closed my work there to accept the call of the Forward Movement of our Church to become its Superintendent. The work at the Temple has been delightful and a great joy to me. In some ways it is not an easy field but it has a delightful people to work with. The largest work of the Temple is yet before it and not behind it. I am in hopes that the right pastor may be secured and that the work may be carried to larger successes. We leave the church with every dollar of expenses and indebtedness paid. The closing days of our pastorate were crowded with the things that make work sweet and which showed appreciation. Resolutions of appreciation were adopted both by the church and Sunday school. A farewell service was held in which both denominational and interdenominational speakers made many kind remarks of appreciation.

The President of the City School Board, the President of the City Ministerial Association, a representative from the City Church Federation, the Director of the School of Religious Education, all spoke as well as denominational and church representatives. The church presented us with two large leather chairs and the Ladies' Aid Society presented Mrs. Denison with a beautiful cameo pin, and the Henry Clay School League of which she was president gave her a silver dish. A number of individual gifts were received and appreciated by our family.

The Temple is a congregation largely of young people, a generous church according to its means, a strong missionary church which has been an inspiration to our whole brotherhood. Each year of our six there has been an increase in the missionary pledging over the previous year. Mr. J. J. Pitt, the Sunday school superintendent for the last ten years, has gone as a volunteer for Y. M. C. A. service in France. It will make him a valuable man when he returns to the work of the church. Three hundred and twenty-three members have been received into the church and the present roll is four hundrd and forty. Much pastoral work is needed there and much opportunity is offered for pastoral and church visitation. I have made over three thousand and eight hundred pastoral calls during my service there. Rev. George D. Eastes, Evangelist, is supplying the pulpit during July and August. A large number from the Temple always attend the Seaside Chautauqua at Virginia Beach and the result of the attendance is shown in the work of the church.

A new high school is to be built near the Temple and this will be a decided advantage in a few years. Throughout our six years together the pastor and congregation have worked together in a splendid spirit. The Temple will always have a warm place in our hearts. Fifteen members are now in their country's service.

WARREN H. DENISON.

Dayton, Ohio.

———:o:———

REPORT OF CHAPLAIN—NAVAL PRISON, PORTSMOUTH, N. H.

(November 25, 1917 to June 30, 1918).

—o—

Ship Southery:

	No.	Total Attendance	Average Attendance
Divine Service held	32	5,144	160
C. E. Society	13	543	42
Bible Classes	16	275	17
Prison:			
Divine Services held	31	7,525	243
Christian End. Society	16	2,406	150
Bible Classes	15	342	23
Total summary	123	16,235	635

At present conditions and lack of interest forbid further class work. When winter is here again I am confident it may be revived. Christian Endeavor work continues with interest and, as far as I am able to judge, contributes a heavy quota to strength of character to all who sincerely participate in it.

Divine services have been attended well considering that five-eighths of the prison personnel is Catholic. The average attendance is not a bad showing. But the most gratifying signs of this work is the number of those who take a public stand for Christ and Christian character. Besides these, a great many see me privately and make their confessions and avowal of faith. A record of those who have taken a public stand gives the number to be one hundred and thirty-two; baptisms, thirteen; and united with some local church, sixteen.

H. E. ROUNTREE.

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A CORRECTION

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My dear Riddle:

In my article on the Sunday school lesson for June 23 on "How to have a good time," a little mistake crept in, which would put me in a bad light. In speaking of a good time I made the statement that drinking, gambling, immorality, moving pictures, etc., are *not* legitimate pleasure. Through an oversight the word *not* was omitted.

H. S. HARDCASTLE.

SUFFOLK LETTER

A creed is "a summary or statement of articles of belief." In such a statement individuals surrender some of *their own* beliefs. In fact in all constitutions individuals surrender some rights in order to secure protection to other rights. These agreements embody outward *forms* and cannot touch inward moral convictions. The State cannot touch the matter of religion: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The constitution of the United States, in this item, recognizes the religious rights of its citizens. There is this individual right which we call "the right of private judgment and the liberty of conscience." Hence there are creeds within creeds. There are creeds for organizations, statments to which they subscribe for denominational coherence, but inside of communions with creeds there are individual beliefs, inner convictions, and these, alone, are binding on the conscience. Every thoughtful person formulates his own creed, has his own concept of truth, sits in judgment on his own acts, and it is in this field that he represents and believes, secures pardon and token of love.

This principle is set forth in Romans 2:14: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." If peoples who have not the word of God, may have a word in themselves, certainly those who have the word of God need no creed but have a creed of their own. It is this inner principle of individiual right that belongs to all Christians. What seems heresy to one may be the deepest and sincerest conviction of another heart. Every artist has his own concept of a landscape, or a historic fact. There is no law of art to bind his soul or to stay his brush. His individual portrayal of his inner concept is the only value of his art. If all pictures had to conform to fixed rules, a cromo would be as valued as a painting by Raphael or Titian. There is a sense in which music is the same the world over; but Jenny Lind or John McCormick put an individual and personal soul into music that no standard or school of music can produce. The musician rests on this individual and personal soul, and religious character can rest on nothing less than personal loyalty to deepest convictions. Of course, no artist ignores general principles and great masters, but each artist creates his own productions, gives color to his own work, and stamps his own image upon his picture, his song, or his poem.

The religious man copies his own concept of Jesus, masters the best thought he has of what Jesus requires of his life, creates his own personal character by "working out" what God "works in" his mind and heart. Man builds his own house out of material God placed in the forest, quarry field, and mine, and that house represents his means, his thought, and his home. The Bible, history, and present environment, furnish ideals for human life; but the inner working of the soul, by the help of the Holy Spirit, fashions the enduring thing we call character.

W. W. STALEY.

NOTICE No. 3

This is the last call before the Sunday School and Christian Convention of the Eastern North Carolina Conference will meet at Mt. Gilead church, July 16-18. I am counting on you to do your individual part in making this our greatest Convention. There are only a few days left, but don't wait until the very last minute to make arrangements to be there. If you have not ute to make arrangements to be there.

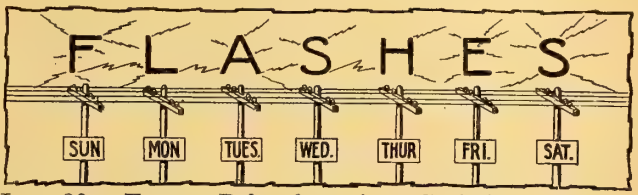
Write Miss Ernestine Hayes, Louisburg, N. C., who your delegates are, and the time they will reach Louisburg, and she will see that every one is provided with a home. We want every Sunday school and Christian Endeavor Society in our Conference represented this year—and if you belong to either of these organizations, then this means you.

All trains will be met at Louisburg Tuesday afternoon; and all the morning trains Wednesday. The Convention will open promptly at 8:00 o'clock Tuesday evening. Be there on time, and prepared to stay until the Convention closes Thursday afternoon.

Yours for a great Convention,

C. H. STEPHENSON, *President.*

———:o:———



June 30: Eugene Debs, four times Socialist candidate for the presidency, was arrested today for violation of the espionage act.

July 1: Federal control of telephone and telegraph lines is advocated and such is expected to pass Congress.

July 2: The American forces have gained important ground and hold it against severe attacks of the enemy. More than one million men sent to France is the official announcement today.

July 3: Americans meet the foe's counter attacks with hail of lead from machine guns. They mow down the enemy ranks and leave dead piled on ground.

July 4: President Wilson in Independence Day address tells the peoples of the world that America will not sheathe the sword until there is settled once and for all the world what was settled for America in 1776.

July 5: The transport "Covington" was sunk last Monday night so it is today announced. It had just landed several thousand soldiers and was homeward bound. Six members of the crew are missing.

July 6: Important victories are being gained over the Germans. The past week has been a most hopeful one for the Allies.

THE FORWARD MOVEMENT

(Rev. Warren H. Denison, D. D., Superintendent.)

(Mr. Hermon Eldredge, Religious Education Secretary).

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PRAYER COVENANT

For the pardon of my sins, in gratitude for divine blessing, in request for personal guidance, for grace for my individual Christian duty, and in the interest of men, measures and institutions of Christ's Kingdom, I hereby pledge myself, with others, to make it the rule of my life to pray daily.

Date ..... Name .....

FAMILY WORSHIP COVENANT

I hereby covenant with others to make it the rule of my life to maintain daily family worship in my home.

Date ..... Name .....

FORWARD MOVEMENT COVENANT

I believe in the Forward Movement of the Christian Church and I hereby covenant with others to make it a rule to pray daily for the work of the Movement.

Date ..... Name .....

Address .....

Please sign as many of the above covenants as you will and forward same to The Forward Movement of the Christian Church, 27 C. P. A. Bldg., Dayton, Ohio.

WARREN H. DENISON, Supt.

We are very anxious that thousands of members of the Christian Church, men, women, and young people, join in the above prayer covenant. If you will do so please sign the one above and forward it to the Forward Movement Headquarters where they will be kept on file. We hope you will unite in all three of the covenants. Will you also help to win others to join this prayer league? We will be pleased to furnish you cards if you will secure others to become members. Here is one of the ways that you may now help the Forward Movement. The first point in the Forward Movement program is that of *Devotion*, intensifying the devotional and spiritual life of the whole Church. We request our pastors and other workers to call attention publicly to this request. *Do it now.* May we count on you and your help? We believe that we can do no better than first of all to strengthen the spiritual life of the Church. With that definite purpose we have been giving some strong articles on the prayer life each week in our Church papers. Be sure to read them carefully. Others are to follow each week.

Religious Education

The Seaside Chautauqua and School of Methods of our Church meets at Virginia Beach, Norfolk, Va., July 22-28. The purpose of that institution is to promote Christian training, develop Christian leadership, place before our young people the challenge of a definite Christian life work, give visions of service, show the value of training in classes for Sunday school mission, Christian Endeavor work. The Chautuqua offers lectures, classes, best methods, all of which are given to help develop the Christian life. We hope you will attend and help others to attend.

Craigville, Mass., each year offers strong help to all who attend its sessions. Our workers will assemble there July 29-August 4. The messages, sermons, lectures, discussions are all calculated to help build the Christian life, help develop Christian workers, and promote better ways in church activities. Many of our pastors and church workers should attend.

Annual Conferences

Beginning with August and continuing throughout the summer and autumn many of our annual conferences will be held. Here is a method by which even many more of our church workers can get and give great help. Here we hope that much emphasis may be placed upon religious education. Our strongest church workers should attend conference. As we see it, the

very strongest laymen we have should attend the conference meetings. They should give it time and thought. Many denominations make a strong point and lay great emphasis in having their strongest laymen and leaders at their conference throughout. This is one of our weaknesses that we are trying to overcome. We would appeal to the strong men of our churches to give their time, best thought, and faithful service to the conference. Program committees have a large opportunity to help the Forward Movement work of the Church. Here is a part of a

Sample Letter

from one of our conference Presidents: "I am writing to assure you of my earnest desire of co-operating in any way possible to make the Forward Movement a success. I have been longing for some time for just such a step on the part of our communion, and I think I see an era of prosperity and growth ahead of us such as we have never before experienced. I want to assure you of my prayers. I have been praying daily for the success of the Forward Movement since its inception and shall continue to do so, and likewise to co-operate in any way possible. We want to give the matter a prominent place on our conference program and your representatives may have all the time they want."

Summer Conferences

Summer conferences on various phases of Christian work are held at Lake Geneva Wis., Silver Bay, N. Y., Winona Lake, Ind., Blue Ridge, N. C., Northfield, Mass., Chamberburg, Pa., and many other places aside from our own Seaside Chautauqua at Virginia Beach and our Craigville meeting. Many of our workers should avail themselves of these advantages. They will help develop religious education in the Church, in the conference, in institutes and conventions. Will you thus help promote religious education in your church?

A Forward Movement in Our Japan Churches

Our Japanese brethren have fallen into line and have inaugurated a Forward Movement in the churches of our conference there. This is very gratifying to us and should be an inspiration to our people in America. At their last annual conference they adopted a Forward Movement program that will challenge every member of the churches. The program is: 1. To double the present resident membership; 2. Double the present church attendance; 3. Double the present amount of regular church contributions. This program is to be accomplished by the end of March 1923.

The expenses are to be met: (a) By use of the evangelistic grant to the Conference by the Mission; (b) By offering from churches equivalent to twenty cents per member; (6) By voluntary individual offerings. The conference took a substantial offering for the movement at its annual session. The Forward Movement in our churches in America sends greetings and best wishes to our church in Japan.

Conference Programs

The Superintendent of the Forward Movement would appreciate it very much if the Conference Secretaries would send a copy of the program to the headquarters as soon as they are published.

Dayton, Ohio WARREN H. DENISON, *Supt.*

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS, VIRGINIA BEACH

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It opens Monday night, July 22 at 8 o'clock with a message on "The Church and the War," by President W. A. Harper. Let every delegate, minister, worker, hear this message by this great thinker and speaker. Did you notice the splendid things on the program as announced in last week's SUN? Here are more of the good things. I wonder if we are all appreciating our splendid privileges each year at our Chautauqua?

Rev. H. G. Rowe, Chicago, Illinois, right from the International Sunday School Summer Conference and the International Convention too, will bring us a message each day on "The Modern Sunday School in Principle and Practice." Do not miss it.

Rev. O. W. Powers, D. D., Dayton, Ohio, will bring three messages on the Rural Church as follows: "The Rural Church Movement," "Conservation of the Rural Forces," "Rural Church Ideals." He will give a lecture also on "The Church and the War—at the Home Base."

Mrs. Fred Bullock, Suffolk, Va., will conduct the Elementary work department. Her themes announced challenge the worker with their value and practical application. They are "World Friendship for Boys and Girls," "Book Day," "Demonstration Day," "What and How to Study," "Round Table—Bring Your Problems."

Rev. A. B. Kendall, D. D., Ravena, N. Y., will be a great helper to those who deal with the 'teen age folks. Bring your note-books. His themes are "The Adolescent Self," "Class and Departmental Organization," "Lesson Material and Methods," "Religion and Worship," "Expressional Activities."

Rev. N. G. Newman, D. D., Elon College, N. C., will give three messages to help us in a most definite way to do our work on conference and convention committees. He will discuss three important committees: Education, Publication, and Missions. He will preach the closing sermon of the Chautauqua. Be sure to hear it.

WARREN H. DENISON, *President.*

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PATRIOT DOLLARS

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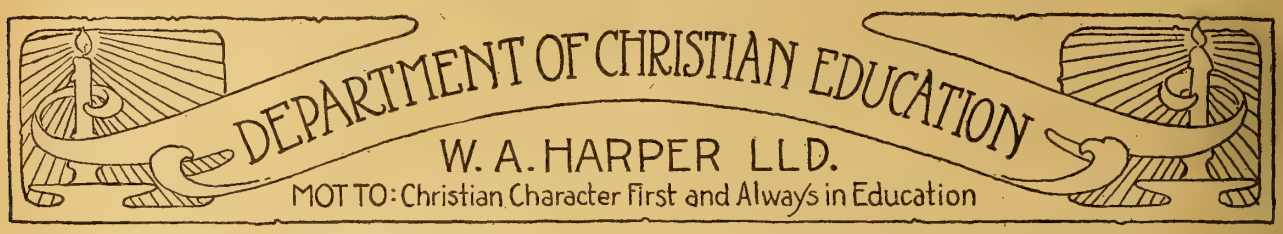
All the dollars in the world can not buy victory. Victory is not purchasable—it is won. Dollars can work for victory only in so far as they are converted into labor and materials. A dollar hoarded is a slacker; a dollar wasted is a traitor; a dollar saved is a patriot, doubly so when loaned to the Government.

A hoarded dollar represents idle power, a wasted dollar represents wasted power; a dollar saved represents power saved, labor saved, materials saved. Loaned to your Government, it represents power, labor, and materials in action, on the firing line, over the top. And more—it represents reserve power, energy stored, purchasing power conserved for its owner.—*Christian Leader.*



TWO SOCIAL CREEDS—READ THEM

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On December 9, 1912, the Federal Council of Churches of Christ in America, in session at Philadelphia, adopted a social service program as follows:

I. The Social Creed of The Churches

The Federal Council of Churches of Christ in America stands:

For equal rights and complete justice for all men in all stations of life;

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing;

For the fullest possible development for every child, especially by the provision of proper education and recreation;

For the abolition of child-labor;

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community;

For the abatement and prevention of poverty;

For the protection of the individual and society from the social, economic and moral waste of the liquor traffic;

For the conservation of health;

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality;

For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment;

For the suitable provision for the old age of workers, and for those incapacitated by injury;

For the right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes;

For a release from employment one day in seven;

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life;

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford;

For new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

On June 23, 1918, in session at Buffalo, N. Y., the International Sunday School Association Convention adopted a service creed for its 22,000,000 Christian workers as follows:

II. The Service Creed of The Sunday School

We accept the Brotherhood of Man revealed in Christ and founded on the Fatherhood of God, as constituting the essence of Christian faith, and inspired by its unifying principles of life, declare our intention to labor for the following ends:

For the social solidarity of the race;

For the recognition of the priesthood and kingship of every child of God;

For the liberty of conscience, or the right of private judgment, as the privilege and duty of all;

For Christian character, or vital piety, as the proper credential of the life that is "hid with Christ in God;"

For self-renouncing love as fundamental in the Christian social order;

For the Christianization of all the relations of men;

For the banishment of autocracy from every department of life;

For the progressive realization of democracy not only in state, but also in the home, in industry, in education, in social life, in the Church, and in all the institutions that touch the interests of our brother-men;

For such a re-definition and discipleship shall emphasize deeds and not creeds as constituting the heart-message of Jesus to our day;

For a Church that shall positively reconstruct society by overcoming evil with good, that shall exalt service rather than services, and that shall recognize its obligation to minister to man, every man and all of man, so becoming the correlating force of society as Jesus intended;

For an evangelism that is not only individual but also social, and that shall "reach the reached and save the saved" by a life-investing program of service, world-wide and all-inclusive;

For the sharing of our good with all men, not withholding till they seek it at our hands, but freely giving, because we know their needs and we are brothers;

For that exaltation of the little child which the Master's tender solicitude teaches, with all that such exaltation implies both for it and for adults;

For the chumship of father with son and of mother with daughter as the divine prerogative of parenthood;

For such a program of religious education as shall save childhood from sin and train adults to serve effectively all the interests of the Kingdom;

For free opportunity for every one to attain fullest life-expression as the inalienable;

For the patient investigation of the causes of our social vices and the firm, but loving application of measures that shall cures as well as relieve;

For the peace of the world, as the normal state of

(Continued on Page 13)

AT THE CONVENTIONS

(Editorial Correspondence of the Field Secretary)

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A Field Secretary's travels take him into many interesting situations, and discover for him many inspiring assemblies and congregations.

After a very busy, and a most happy Sunday with Rev. L. I. Cox, at Mt. Bethel and New Lebanon churches, Rockingham county, North Carolina, on which day individuals from the two churches pledged about $1,200.00 to missions, and on which day we discovered a people devoted to their pastor and a pastor faithful and true to his church and the Kingdom, after that day, as I was about to say, Brother Cox landed me safely at Reidsville, N. C., and I was on my way to Providence, R. I., to attend the New England Christian Convention, which was to convene there the next day, Tuesday, June 11. The only incident of the trip from Danville to Washington and thence to New York and thence to Providence was that you could not quite finish paying your fare. The agent in Danville said I had paid him all for the whole trip when he delivered his envelope of Pullman and railway tickets; but he had not learned to calculate new rates and sundry extras. Our Government must have money now and whether you travel or stay at home, might as well make up your mind to pay your part. There are two essentials with which to fight the devil and the Kaiser, namely, money and men. If we Americans and other Christian nations had given ample of these with which to fight Satan and sin in time of peace, then Kaiserism would not have had wherewith of either to fight his soulless and bloody battles. But we Americans were wasting God's good money, and God's good men, on any and all sorts of trifles and sinful indulgencies till this war came upon us and taught us that men and money *must be given* and must be sacrificed to make the world safe for righteousness. A fine business friend wrote me this week that his candid convictions was that if we Christian people had given one-fourth of the men and money before the war broke out to save this world for Christ that we had had to give since the war broke out to make the world safe for democracy, there would have been no occasion for a war. This friend's conviction was based on conclusions from observations; and its only error was its conservation. For a great writer in a recent journal declared, upon a basis of calculation, that if Christians had given one-tenth of the men and money the past ten years to save this world for Christ that they had had to give since the war broke out, there would have been no occasion for war. "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good; incline your ear and come unto me; hear and your soul shall live," the prophet had cried long ago.

The New England Convention was in annual session in Dr. Sergeant's elegant and ample church in Providence when I arrived. Dr. Carlyle Summerbell was presiding and soon after the opening delivered to the Convention his presidential message. It was a forward looking address and I accused him of either reading Dr. W. A. Harper's recent book, "The New Church for the New Time," or of Dr. Harper's getting hold of his ideas about the Church that is coming. But my accusation may be mistaken, for thinking and serious men everywhere realize that the Church of the future must with zeal and prayerful vigor seek to adapt itself to the needs and demands of the new time into which we have come. People farm and merchandise now on the same basic principles that were employed in these industries a hundred years ago, but their methods of business and approach are different now. The fundaments of the Gospel are the same now that they have been since the days of Paul, but the Church's methods of teaching, heralding, living these fundamentals are changing and must change.

Our New England brethren, like ours in the South, are seeking to solve the big problems of the new time. This whole wide world is to be taken for Christ. The world's wrongs, sins, crimes, burdens, injustices and inequalities have suddenly become ours. We of America are no longer shut off from the rest of the nations. We have got to take their load upon our shoulders, God ever intended that we should. He made of one blood all the nations. And all nations are to follow after Him if happy they may find Him though He be not very far from any one of them. (Acts 17:26).

Education and missions were the main and most vital topics engaging the Convention. The good women were in evidence and their missionary meeting was full of interest, able addresses and enthusiasm. My limited space will not allow details and personal incidents of the sessions, but our New England Convention is working along the same lines and in much the same spirit as that of your Southern Christian Convention.

My home in Providence was that of Mr. and Mrs. James Tourtellot and the entertainment was royal, wholesome and happy. I arrived at Elon in time to attend a session of the Afro-Christian Convention which was being held at Graham, N. C., and I found there was a very large, intelligent and deeply interested delegation from the various churches of our colored brethren. I was permitted to speak to them, as I was to our New England Convention, on the subject of missions and the Church's obligation in this great time.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Some time ago I had the opportunity to read the will of an old bachelor who, through years of hard work and endless toil, had accumulated a fortune.

He was honest and when he made a dollar it was an honest dollar. He was a man that rendered a good influence in his community and was respected by every one. But when he realized that life was uncertain and death was sure to knock at his door, and he decided in his mind just what disposition he would make of his property, seated himself by his table to write his last will and testament I could not help but ponder over the disposition he made of his accumulations for a life time. Only a very small portion went to churches and institutions of any denomination. Most of it went to his kindred and friends.

Suppose this man willed ten thousand dollars to some orphanage to be loaned at six per cent, the interest (only) to be used to care for as many children (little helpless orphan children) as it would properly care for,what a lasting monument he would have erected to his memory! How many little helpless boys and girls in the years to come would grow up, trained and educated, to bless his memory for all time and go out in the world to do good!

My friends, when you make the final disposition of what the Lord has entrusted to your care, if you cannot leave ten thousand dollars to the Christian Orphanage, then leave it a thousand or five hundred, or a hundred if you have no more to give. Remember the little orphan children in their affliction. I never expect to be rich in this world's goods, but if I could gather together a few thousand dollars I would have much pleasure in giving it away and I would invest it, not in a large granite monument to be placed at my grave after I am gone. A small slab will do for that. I would invest it in a fund to be used to help little helpless orphan boys and girls and if they should make good they would be monument enough for me.

In making your last will and testament, how easy it would be for you to say: "I give and bequeath to the Christian Orphanage, located at Elon College, N. C., to be used in the work of maintaining and educating destitute orphan children, the sum of ———— to be paid out of my estate after my death."

Build you a lasting monument in living human beings. C. D. J.

REPORT FOR JULY 10, 1918

Amount brought forward		$4,371.52
Children's Offerings		
Mary A. White, Sanford, N. C.	$ .20	
T. D. Mathews, Jr., Chuckatuck, Va.	.10	
Mills Wellons Staylor, Edenton, N. C.	.30	
Willie A. Staylor	.30	.90
Sunday School Monthly Offerings (North Carolina and Virginia Conference)		
Monticello	$ 1.00	
Apple's Chapel	1.00	
Reidsville, N. C.	3.00	
(Alabama Conference)		
Lanett, Ala., S. S. 5th Sunday Collection	13.18	18.18
Special Contributions		
Leland Boyd Osler (Little Mite Box), Henderson, Iowa	1.11	
The O'Kelley Bible Class, First church, Greensboro	20.00	
Mr. Zet H. Howell, Holland, Va.	2.50	
Wheelers Grove S. S., Henderson, Iowa	4.00	
First Christian church S. S., Goshen, Ind.	5.00	
American Christian Convention, Dr. J. F. Burnett, Sec.	5.00	37.61
Total for the week		$56.49
Grand total		$4,428.01

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LETTERS

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Dear Uncle Charley: I am sending you twenty cents, as I have not written in a long time. I hope all of you are well. Love to all.—*Mary A. White, Sanford, N. C.*

I had about reached the conclusion that you had forgotten us; we are glad to have your letter this week. Our little cousins are doing better. Have four letters this week.—*"Uncle Charley."*

Dear Uncle Charley: Here is my dime for May, June and July.—*Mills Wellons Staylor, Edenton, N. C.*

Real glad to hear from you again. I was thinking the hot weather had made you lazy. I am glad that you have convinced me that I was mistaken.—*"Uncle Charley."*

Dear Uncle Charlie: Here is my dime for May, June and July.—*Willie A. Staylor, Edenton, N. C.*

Fine little boy to write this hot weather. I am glad to have your letter this week.—*"Uncle Charley."*

Dear Uncle Charley: I intended writing this letter last week, but was busy. Hope this finds you and the little cousins well. Enclosed find dime.—*T. D. Matthems, Jr., Chuckatuck, Va.*

Your letter makes three letters for the corner this week. We are doing better. Always glad to have the corner full.—*"Uncle Charley."*

A DOG THAT WON THE VICTORIA CROSS

—o—

One of the most famous regimental pets that ever lived was "Jack," who was found when a poor little puppy by a sentry outside St. James' Palace. Snow was on the ground at the time, and the dog had evidently been ill-treated, so the kind-hearted sentry picked it up and fed it.

The dog eventually became very much attached to the sentry, whose regiment, the Scots Guards, adopted the animal as a pet.

Jack went all through the Crimean War, fighting tooth and nail by the side of his master, and once going so far as to save his life; one of the enemy came at the soldier with his gun clubbed, but Jack went for him! Sad to relate, however, Jack's master was killed at Inkermann.

When the regiment came home, Queen Victoria was so touched by the story that she had a miniature Victoria Cross made, which she presented to the gallant little animal, together with the Crimean medals.—*The Young Soldier.*

———:o:———

USEFUL BIRDS

(T. A. Boaz)

—o—

Please notice, children, what birds you see doing useful work in your gardens and tell your playmates about them.

One year some redpolls came to visit at our home. That summer my wife and I saw the mother bird hopping around our potato stalks, and then to her young ones. Watching her closely, we observed that she held in her mouth some newly hatched potato bugs. I never knew till then that any bird would eat the ugly things. After this we welcomed and protected these useful creatures.

Besides this, the birds used to sing at our sitting-room window. My wife died and I moved away. Who will care for our little friends now? I often wonder if the kindly little woman from where she is can listen to her feathered pets and her favorite robin's song! Anyway, she can hear the holy angels as in hallowed worship they raise their soft and mellow song of praise to Almighty God, and so will we if we serve him here and are loving, kind and good to all around us.

———:o:———

ABOUT CLIFF SWALLOWS

(By L. M. Hollingsworth).

—o—

When a little lad of from five to eight, living with my grandmother, I was fascinated by the grace of the many swallows that filled the air above the great old barn. There were perhaps a half score pair of barn swallows nesting above the roomy mows and a half hundred pair of cliff swallows occupying the bottle-necked mud nests that clustered under the long eaves. I soon learned to distinguish between the two by the long forked tail of the barn swallow and the shorter, almost square tail of the cliff swallow. To me, then as now, the long sweeping, swinging flight of the swallow was the very poetry of motion.

While making my home with grandmother, an uncle told me the following incident in the life of the cliff swallows: One spring, on returning to their old home under the eaves, a pair of the swallows found their nest already in possession of a pair of earlier blue-birds. They tried in vain to drive them out. At last they called a council of war in which the whole colony joined. After reaching a decision, they formed a constant line of swallows from the horse-pond to the nest, each carrying a little pellet of mud. Each one built his pellet into the mouth of the nest until they had the blue birds that held the nest walled up within it. The nest afterward became dislodged and fell with the carcass of the blue bird still within it. The bird had died in its prison.

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DEPARTMENT OF EDUCATION

(Continued from Page 10)

man, even though we must employ force to secure it—a peace exalting the men and the nations that pursue it and that shall endure, because based on love for fellowman and not on any consideration of selfish advantage;

For mercy for all men, even our enemies, since we are all alike, children of our Heavenly Father;

For the universal recognition of man as God's steward and trustee in the earth and of this relationship as motivating missions, philanthropy, social service, and every saving influence of our life and society;

For the answering of our Master's prayer for His followers—"*That They All May Be One,*" that the world may believe in His Sonship and so be redeemed through faith incarnated in men and regnant in the institution that minister to their life.

☞ Do you endorse these creeds? Will you labor for their progressive realization?

FOR RENT OR SALE

—o—

One 5-room cottage (large rooms), one acre lot, electric lights, and good well water few feet from back door, small barn. One block South of depot, Elon College, N. C. Will rent long term at $10.00 per month. Has fruit and grapes.

Also one 5-room cottage, fronting College campus, electric lights, small barn, with one acre lot. Will rent long term at $10.00 per month—connected with this house is a field of 8 85-100 acres which can be secured for reasonable rental.

For long rental and an advance in rate, I would put water and sewerage with all modern fixtures in these houses, or will sell at reasonable price. Address:

JAS. L. FOSTER,
Waverly, Va.

SUNDAY SCHOOL LESSON—JULY 21

(By G. O. Lankford)

—o—

Praying to God. Luke 11:1-13; Ps. 145:18, 19.

Golden Text: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

God's Nearness to Those Who Pray

It is through the medium of prayer that man is enabled to come close to God and to bring God close to himself. Man may put himself at a great distance from God on account of his sin, but when even a wandering child really prays the Father is near. "The Lord is nigh unto all them that call upon Him." Ps. 145:18. No one is so poor in this world's goods, or so unlearned in wisdom's ways as to fail in bringing God near when he calls "upon him in truth." God's nearness to those who pray is not an end in itself, but a means to an end. Jehovah stands near those who cry out of their hearts unto Him that He may "fulfill the desire of them that fear him," and that He may "save them." The Lord draws near that He may satisfy with His salvation.

Elements of Prayer. (Luke 11:1-8)

1. **Kinship in Prayer.** "**Our Father.**" In this expression is implied the relationship between God and His people of father and child. It is much for man to say of the Lord, "My God;" it is vastly more for him to say, "My Father." Let the people of God pray unto Him not as an Highpriest who is afar, but as a Father who is near and understands.

2. **Reverence in Prayer.** "Hallowed be thy name." As the followers of Christ would dare come before the Throne in prayer, he should not forget that reverence is due the Father. A common sin is that of irreverence. All prayer should be offered up with the thought in mind of the majesty, glory and power of God.

3. **Vision in Prayer.** "Thy kingdom come." If prayer is to experience much of an inreach, it must also experience a far outreach—an outreach to the world. Prayer that reaches God and blesses the world must include distant kingdoms as well as distinguished kinfolks. Real prayer sees the need of a world and longs to meet that need.

4. **Submission in Prayer.** "Thy will be done." Not many can really pray that prayer. Think of its requirements. It means the surrender of one's own will to the will of God. It means more than merely to "stand up, stand up" for Jesus; it means going out and working for Him.

5. **Recognition in Prayer.** "Give us day by day our daily bread." In this statement Jesus would have His disciples recognize their need of God in the practical business affairs of life. Too often men forget the Lord in their work and about their business, while He desires to be recognized as the Giver of "daily bread." Take the Father into your work as well as into your worship.

6. **Forgiveness in Prayer.** "Forgive us our sins, for we also forgive." Another Scripture urges that we forgive as we pray. The spirit of forgiveness must possess the heart of the child of God ere he prays himself to be forgiven. **Forgiveness** comes through **forgiving.**

7. **Dependence in Prayer.** "Lead us not into temptation, but deliver us from evil." Prayer recognizes man's insufficiency and God's all-sufficiency to stand against the evils that abound. Man cannot pray, and will not pray, until he comes to feel his own **helplessness** through which he reaches out for the **helpfulness** of God.

Answer to Prayer. (Luke 11:9-13)

Nothing is more certain than answer to prayer. Jesus said, "Ask," "seek" and "knock," and ye "**shall** receive," "**shall** find" and "it **shall** be opened." Since prayer brings a satisfying answer. The answer may be delayed but "delays are not denials."

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CHRISTIAN ENDEAVOR LESSON—JULY 21

(By H. S. Hardcastle)

—o—

Lessons From Favorite Psalms. Psalm 103:1-13.

It is a wonderful thing to know God. Paul said "I have suffered the loss of all things, and do count them but refuse, that I may know Him." Standing before the aristocratic crowd on Mars Hill, he told his hearers that he was going to declare unto them the "Unknown God." He wanted men to know God. And rightly so. For it is only as men know God, know His character, know His will for their lives, know His power, and know His love that they can bring their lives into harmony with Him. They can know God through the study of His word, through prayer, through service in His name, but most of all through a vital faith in Jesus Christ, for Jesus said, "He that hath seen me hath seen the Father, and also that He had declared God unto men." He that receiveth me receiveth Him that sent me. Thus it is that under the new dispensation men can know God.

But God did not leave His children of old in the dark as to His character. He recalled Himself in nature and in history as well as in many other ways. As proof of this statement read the wonderful 103rd Psalm and learn from the psalmist the character of God as it was revealed to him, and see how his conception of God coincides with our conception of God as revealed in Jesus Christ.

1. He forgives. "Who forgiveth all thine iniquities?" Thy sins be forgiven thee," said Jesus. "Go and sin no more." God forgives and forgets.

2. He heals. "Who healeth all thy diseases?" Jesus often told men, "Be thou made whole," and He was known as the great physician. When we read that He is the same yesterday today, and forever, we wonder why peopl will limit His power to really heal the sick today. James says, "The prayer of faith shall heal the sick.

3. He redeems. "Who redeemeth thy life from destruction?" Jesus was known as the Redeemer. He came not only to save souls, but to redeem lives. "I am come that they might have life, and have it more abundantly."

4. He satisfies. "Who satisfies thy mouth with good things?" Jesus Christ alone can satisfy the human soul. He told his hearers He was the Bread and Water of Life and today H is the living manna for millions of souls who are hungering and thirsting after righteousness.

5. He renews. "So that thy youth is renewed like the eagle's. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He can renew physical, mental, and spiritual strength and He does do it.

6. He reveals. "He made known his ways unto Moses." It should thrill the heart of every believer to know that God will make known to him His wonderful secrets. Jesus said, "I call you friends, for all things that I heard from my Father I have made known unto you."

7. He forgives. "As far as the east is from the west, so far hath he removed our transgressions from us." What a secret sound it is to the sin-burdened heart to hear Jesus as He says, "Neither do I condemn thee," or "Thy sins be forgiven thee." All His judgments are tempered by mercy.

8. He loves. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Jesus repeatedly declared that God was His Heavenly Father, that He loved all men, and that it was not His will that any should perish. It is only as we appreciate God's great love that we get the real conception of His character for "God is love."

Then if God heals, redeems, satisfies, renews, reveals, forgives, and loves, should we not as unworthy creatures of His swear allegiance to His cause, give Him our hearts, and serve Him?

———: o :———

There are times when it pays to fire in battalions; but for ordinary purposes it's the single, well-aimed shot that counts.—*Charles Stelzle.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

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MARRIAGES

BRADSHAW-ELEY

At the home of the officiating minister, Rev. H. H. Butler, Suffolk, Virginia, on Tuesday morning, June 18, 1918 at 10:30 o'clock, Mr. Robert Edward Bradshaw of Windsor, Va., and Mrs. Pattie Eley of Nansemond County, Virginia, were married. They have the congratulation of their many friends.

H. H. B.

OBITUARIES

HARRELL

Robert M. Harrell died at his home near Savage, Gates county, N. C., Sunday, June 23, 1918, aged 58 years, two months and nineteen days. He was a good man and one of the active deacons of Oak Grove Christian church. He will be greatly missed in his church, neighborhood and home. He leaves a devoted wife, two sons and four daughters, one sister and many friends. His funeral services were conducted at his church by the pastor and his remains were laid to rest in Oak Grove cemetery. The bereaved ones have the deepest sympathy of their many friends in this their sad bereavement. God bless them all with the hope of meeting again where sorrow, sickness and death can come no more.

H. H. BUTLER.

——:o:——

THE MEANING OF SOME ARMY TERMS

For the benefit of many of our readers who are puzzled by different army terms, we will from time to time publish lists which may be of help. Here are some in regard to the army itself:

An army corps is 60,000 men.

An infantry division is 19,000 men.

An infantry brigade is 7,000.

A regiment of infantry is 3,600 men.

A battalion is 1,000 men.

A company is 250 men.

A platoon is 60 men.

A corporal's squad is 11 men.

A field artillery brigade is 1,300 men.

A field artillery battery has 195 men.

A firing squad has 20 men.

A supply train has 283 men.

A machine gun battalion has 296 men.

An ambulance company has 66 men.

An engineers' regiment has 1,098 men.

A field hospital has 55 men.

A medicine attachment has 13 men.

A major-general leads the field army, and also each army corps.

A brigadier-general heads each infantry brigade.

A colonel heads each regiment.

A lieutenant-colonel is next in rank below a colonel.

A major heads a battalion.

A captain heads a company.

A lieutenant heads a platoon.

A sergeant is next below a lieutenant.

——:o:——

HOW LONG MAY YOU STAY IN WATER

Swimming is undoutedly one of the greatest of all-around body builders. It is best to try to do your swimming in salt water which is exposed to sunlight. One can usually bathe in such water as long as he feels comfortable, the fleshiness and physical condition of the individual governing the duration of time in the water. Thin and raw-boned persons cannot usually stay in the water too long. Fleshy persons can stand much more of it. Some persons should not attempt to remain in the water more than fifteen minutes at a time, while others, especially when accustomed to it, can remain in the water for hours and feel no bad effects.—*From "Breathing, Swimming and Drowning," by Henry Elionsky, in July Physical Culture.*

——:o:——

CAMOUFLAGE "T."

I was invited to a unique camouflage "T" the other day, and we had such a delightful time, I want to share it with you. We brought our knitting, of course, but about half an hour before tea time, the hostess brought in paper and pencils. "This is your 'T', girls, she said, 'and the one who guesses them all will not only get something nice, but she shall 'preside at the tea urn,' as the society editors say.'" This is the list:

1. T before a girl's name forms a cat. (Tabby.)
2. T before a beverage forms a story. (Tale.)
3. T before craft forms a small pie. (Tart.)
4. T before a shower forms a line of cars. (Train.)
5. T before foolhardy forms rubbish. (Trash.)
6. T before a request forms labor. (Task).
7. T before a gun forms something trivial. (Trifle.)
8. T before regret forms sincerity. (True.)
9. T before to rest forms to plague. (Tease.)
10. T before everything forms height. (Tall.)
11. T before a mistake forms fright. (Terror.)
12. T before humor forms to blame. (Twit.)

PARASITIC GERMS

cause Eczema, Tetter, Ringworm, itch, Acne, Salt, Aheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless, 50c a box. Your druggist or by mail from the manufacturers,

Shuptrine Company, Savannah, Ga.

13. T before finish forms watchfulness. (Tend.)

14. T before to embrace forms a criminal. (Thug.)

15. T before competent forms a piece of furniture. (Table.)

16. T before a useless plant forms a river of Scotland. (Tweed.)

The prize for the successful contestant was a Japanese tea-pot,—and of course, the privilege of "pouring."

——:o:——

An agent, approaching a house, met a little boy at the gate and asked: "Is your mother home?"

"Yes, sir," said the boy, politely.

The agent walked across the long lawn, and after rapping several times without receiving an answer, returned to the youth saying:

"I thought you said your mother wast at home?"

"Yes, sir, she is," replied the boy.

"But I have rapped several times without receiving an answer."

"That may be sir," said the boy. "I don't live there."

——:o:——

A CAUSE FOR THANKS?

A minister in New Hampshire was making his usual Sunday morning announcements.

"The funeral of the late and much lamented sexton takes place on Wednesday afternoon at 3 o'clock," he said, and then, "Thanksgiving services will be held in this chapel on Thursday morning at 11 o'clock."

——:o:——

A GIFT!

A merchant who had a store in a small country town fell in with a comedian on a train. "I do not see how it is that you are able to think of such funny things to say on the stage, and all of a sudden, too," he said, "I just wish I could do it. It would be invaluable to me in my business."

——:o:——

PLENTY COMING

The fond husband was seeing his wife off with the children for their vacation to the country. As she got into the train he said: "But, my dear, won't you take some fiction to read?"

"Oh, no!" she responded sweetly. "I shall depend upon your letters from home."

PA KNEW

"Pa, what's a joint bank account of a man and wife?"

"That's an account, my son, where the husband does the depositing and the wife the withdrawing."

ECZEMA

Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians, 50c a box, Sold by druggists or by mail from

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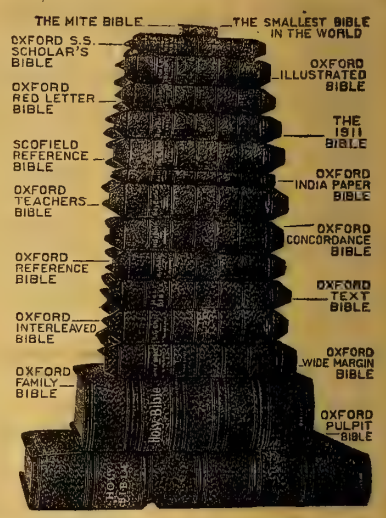

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1918			JULY			1918
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	1	2	3	4	5	6
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1901

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THERE IS A LAND

There is a land stretching from sea to sea, from pine to palm, a land of endless plains and broad rivers and chains of mighty peaks, a land of towering cities, of myriad towns and village, a land whose rocks are stored with priceless mineral, its fields smiling with bounty for the world.

Richest of all is this land in its folk—common folk like our own folk, no king or emperor among them all, but each one crowned alike with the proudest diadem of equal citizenship, a land with the light of the rising sun upon it and free with the vital breath of liberty. It is my Motherland! The land my fathers loved more than life!

The flag my mother's lips have kissed! This dear, dear land has guarded me, watched over me, nourished me, breathed its soul into my soul. It is the land to which I owe all I am and have of light and love and joy!

My Motherland is on her knees before me. What can my Motherland need of me? More land, or greater riches for her fame?

No! My Motherland has heard afar the voice in Ramah of Rachel weeping for her children and refusing to be comforted because they are not! Across the endless leagues of sea she has heard the cries of freedom threatened with slavery. Her eyes filled with tears she sends her children out to save the world from death. My Motherland is on her knees before me, and the name she speaks is MY NAME!

(Written for "The Congregationalist and Advance," by J. Edgar Park).

Volume LXX WEDNESDAY, JULY 17, 1918 Number 29

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

THREE PICTURES

We have before us three pictures with titles as follows: "A Problem of Power," "A Problem of Fruit," and "Water Supply." The first picture—"A Problem of Power"—is that of two ships at sea. One is driven by sails; the other by steam. The waves indicate that there is a storm at sea. The ship driven by steam-power, which power is within, is independent of wind and waves. It is going toward its goal and losing practically no time in reaching its destination. The other ship—the ship with sails—gets its power without and it is at the mercy of wind and waves. Whenever the wind blows the ship must obey; it is helpless and is at the mercy of circumstances.

Of what does this picture remind us? It reminds us of two types of churches: One that depends upon its own members, its own resources, its own privileges and opportunities for support. It is able to do because it has within it power to do. This type of church has trained members who recognize and appreciate that God *owns* all and that we only *possess.* The members of this church pay first and then give—in brief they tithe. This church is always in a position to meet the high gale and to stem its financial tide as well as to enlarge its work for the Kingdom's good.

The second picture—"The Problem of Fruit"—also represents another contrast. There are two trees in its main part. One tree bearing few leaves and the roots in the subsoil go only to a meagre depth. This is the financial tree. On it are five small bags of money. Under the tree are the following baskets: *Foreign Missions, Home Missions, Christian Education, Sunday Schools, and Bible Cause.* Three men representing these issues of the Church are standing under the tree with sticks in their hands trying with all their might to make the five small bags of money come down and enter the baskets representing the five phases of the Church's work. The men appear to be tired because their task is a hard one. Indeed the picture does not look hopeful at all. Look at the other tree in the picture: It is the same tree but it is subsoiled, which subsoil represents Christian stewardship, and has been broken. The ground in which it is growing is fallow, its roots have gone deep into the earth, and instead of being only five small bags of money on its branches there are numerous bags of money. The leaves on the tree are many and beautiful. The same three men are under this tree as they were the other tree. They have thrown away their sticks of appeal, and instead of having empty baskets, they have baskets running over. These men are not looking up and begging; they are gathering up the overflow. The picture is too great to need any explanation. Words will only shadow its meaning and hence we leave you to gaze upon it and think of it in direct contrast with the other tree, and compare it with the church whose members tithe and the church whose members do not tithe.

The third picture—"Water Supply"—has on it a pump. Around the pump are five vessels representing five of the principal missions of the Church. The handle of the pump is the lever of "Appeals". The vessel nearest the spout is the largest. This means that the cause that is *now* being pressed is always the largest one in the Church that fails to recognize any God-given principle in forming its financial plans. Hence, when we pump away on one part of the Church and swell that vessel, the other enterprises dwindle away. Oh, how some of us have to keep the handle going! What is the counterpart to this picture? It is five symmetrical vases. One vase is within the other and all mounted on a large platform. That platform is called *Stewardship.* Coming up through this platform and through the five vessels, representing the five principle activities of the Church, is a water pipe which is conducting a uniform flow from the Stewardship platform to these five causes of the Church. They are sharing alike; they share equally; they are sharing in a healthy way and being refreshed and replenished all the time.

What does your local church represent? The ship that sails, or the ship with steam power? Does it represent the tree with no subsoil and little fruit, or the tree with rich subsoil and much fruit? Does it represent the hard-worked pump or the replenishing fountain? *Which? Which?? Which???*

o——o

MISSIONARIES AND THE HOME TOUCH

When a man leaves his home church or conference to become a missionary, and sails the briney deep to begin a work of Gospel-teaching in another land there is always a feeling of interest, sympathy and Christian fellowship such as does not prevail at any other time. We usually hold a farewell service; we speak in behalf of the man of God who has decided to bring light to the earth's dark corners—we pray for his protection, guidance and direction. For the first few months, or perhaps the first few years, his letters home receive a most cordial welcome and are looked forward to with keen delight. All these things are true indications of the fruits of Christianity.

The thing that has discouraged many a missionary has been the cutting loose of the intense interest after he was on the field for some time. True it is that his kindred think of him perhaps more than before because of separation; his home church misses him but his place is soon filled by another. His conference in which he works misses him, but the duties he performed there are soon taken over by another. His reports are heard in the annual conference, and prayers are offered in his behalf. Resolutions are sometimes sent him but all these

things do not come to meet that which is most needed in his own life, and that which is most dear to his own heart. The man in the mission field needs the prayers, the daily prayers, of the people. This is the touch that the home church needs to give. The work of the missionary is constant. Day after day his toil is a grind of the same things and often because of much work he becomes weary. How sweet it would be for the missionary to know that each day the people of his home church have approached a throne of grace in his behalf! Could he fail? He could not. But we say the missionaries do not fail. True it is that they do not fail but what a larger work they could do if we would only uphold their hands a little more!

Let us remember that the missionary's work is not like unto the work of our own. On the home field the minister has something to receive as well as something to give. Men of learning, culture and refinement are about him. There are thousands of things to lift him up and keep him propped up as it were, but on the mission field the missionary has all to give and nothing to receive. There are thousands to absorb from him while they have nothing in common to add to his spiritual life. He is the main source, the one fountain and from which thousands must go and drink. Our prayers can replenish the much used strength, the absorbed life and it behooves all of us as Christian men and women to give in every possible way and manner what we can in a spiritual way to the missionary's life.

And while we pray for the missionary and ask God to make his path easier let us help answer our prayers by sending to the man on the mission field more financial help. We not only forget the spiritual needs of our missionaries but we lose sight of their spiritual and financial needs. How many of us who read this article can tell without reference to the records, what salaries are paid to our missionaries? How small they are when we do behold them! They are far below the common laborer and yet we read aloud with an easy conscience, "A laborer is worthy of his hire." While God is prospering us let us share with the man who has gone out to do the thing that we cannot do. A small check occasionally independent of the missionary's salary would not be out of place and could be used to a great advantage.

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UNITED STATES REVENUES

The internal-revenue collections for the fiscal year ending June 30, last, totaled $3,672,000,000. The collections for the preceding year were $800,000,000. This year's collections exceed by nearly $200,000,000 the estimates made when the war revenue measures were passed by Congress last year.

Four thousand persons were employed in the work and the total cost of the collection was only $12,000,000. The patriotism roused by the war contributed largely to the success of the work, and the taxpayers assisted and co-operated with the Government.

A determined effort will be made to bring to book tax evaders in every part of the country. The Treasury already has evidence against a large number who have sought to evade taxes, and by checking up contracts and with other data the Government expects finally to discover and punish many tax evaders, as well as recover large amounts of revenue illegally withheld.

AN ADVANCED NOTICE

We have received information from a source reliable that the Federal Trade Commission is seriously considering the matter of further elminating all possible waste of paper. Such a step seems to be expedient. The Commission is liable to take the step any day, and if it does, one of the things that is to be done, so we understand, is that every paper will be required to cut from its list every copy sent out that is not absolutely necessary. The construction of this will be largely decided upon by the attitude of the persons receiving various papers. For instance, as we understand it, a person who does not pay for his paper in advance cannot get it. For a man to pay for his paper in advance the publisher immediately becomes responsible for the delivery of the paper until the time has expired. In this case the Federal Trade Commission will allow such papers to be sent in order to protect the publishers and their contracts. On the other hand the Trade Commission will consider the person who is in arrears not so deeply interested as to make it obligatory upon the publisher to send the paper. This would not be true in a great many cases, for we know of a number of good and generous people on THE CHRISTIAN SUN list who have allowed their accounts to lapse. But when the Government takes a hand in any situation it usually sets a standard and all must come to that standard.

Here is the point that we desire to make—and we are in earnest about it: That if the Federal Trade Commission should take such a step, and call for the exhibition of all subscription lists, and then require us to eliminate all those whose subscriptions have expired, it would place us in a bad financial condition as well as to embarrass a number of good and loyal church members.

We are not throwing this out to frighten anyone, for it may not occur. We are calling attention to these things because it is our duty to do so. It would be unfair to the constituency of THE CHRISTIAN SUN to have definite insight and information concerning a thing that was so vital to the Church and not speak of it. We suggest this: That you look at your label *now* and if your time has expired remit at your earliest convenience. You may say that if such should happen that you will have sufficient time to pay up. You may and you may not. For instance, suppose that Uncle Sam was to stop all subscriptions not renewed on July 1, 1918, then what about it? Ponder these things well in your heart and attend to the matter before it is too late.

OUR DUTY TO THE CRIPPLED SOLDIER

The following statement has just been issued by Douglas C. McMurtrie, Director of the Red Cross Institute for Crippled and Disabled men:

We must count on the return from the front thousands of crippled soldiers. We must plan to give them the best possible chance for the future.

The government will provide the best of surgical care and special training for self-support. But whether this really puts the disabled man back on his feet in the community depends on whether the attitude of the public operates as a help or hindrance.

The American Red Cross desires to enlist the assistance of the clergy of the United States—in their joint roles of personal advisers and leaders of community opinion—in promoting sound doctrine on these four points:

1. To convince the public that the cripple is not helpless but capable of being restored to complete independence if trained and placed in the right line of work.
2. That it is no kindness to encourage the cripple to idleness; that on the contrary every influence should be brought to bear to have him accept training and prepare for useful employment.
3. That the duty of the community is intelligently to employ him, rather than to expend equivalent energy in social entertainment or in the expression of unwise sympathy which tends more to demoralize than to build up character.
4. To make known to the public in general, and to the families of soldiers in particular, the remarkable results in the reconstruction of crippled men being attained by modern methods of medical and social science. The greatest terror in war has been the prospect of returning home disabled. It is no more than fair that mothers should know how little the loss of a limb means now to the man who is himself determined to succeed.

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FRENCH RESPOND WARMLY TO AMERICAN CHURCH OFFICIAL'S MESSAGES AND MISSION

"The messenger of souls" is the way in which *Le Petit Parisien* refers to Rev. Charles Macfarland and his mission from the Federal Council of the Churches of Christ in America. The messages which Dr. Macfarland bore to the French people and to the French allied armies have aroused a deeply spiritual response on all sides. They are the friendly handclaps which suffering France needs now just as surely as she needs our support in men and guns.

A writer in *Transigeant* says, "These sheets of paper in black and white are worth many guns and rifles and many young men coming to reinforce our lines. The material mobilization of the immense nation is moved by a higher ideal the barbarians cannot understand but have to acknowledge."

Both messages have been widely published and were printed in the official journal of the Republic, by order of President Poincare.

A large and enthusiastic mass meeting, said to be the greatest of its kind, was held in the Church of Oratoire in Paris. Crowds surrounded the church with cheers of "Vive l'Amerique." Hundreds were turned from the door. Of Dr. Macfarland's address before this meeting *Figaro* says, "It was highly and splendidly spiritual, the utterance of a man whose religion and patriotism are equally deep." The address has been translated into German for the Alsatians.

Dr. Macfarland personally has been accorded the warmest reception by President Poincare, Premier Clemenceau, Marshall Joffre, as well as the leading French churchmen. On July 5 he started for the Franco-American front, where he will be received by General Pershing and to him will present a message to the American army.

The importance of this mission can scarcely be overestimated. In Dr. Macfarland's own words, "We must not forget the souls of the nations;" and American men fighting on French soil must be supported by that larger spiritual co-operation in the face of which Autocracy and Militarism cannot stand.

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OUR TRANSPORTATION PROBLEMS

Some of our national transportation problems and difficulties can be better understood when it is remembered that in the northeastern section of the United States, including New York, Pennsylvania, adjoining States, and New England, the population is 693 persons to every mile of railroad; in the South the figures are 407 persons per mile; and in the West, 252.

There are 15 square miles of land to every mile of railroad in the West, while in the East there is 1 mile of railroad to every 5 square miles of land. There are innumerable factories in this eastern theater, and the bringing in of coal and raw material and the carrying out of manufactured products make up a tremendous freight tonnage.

The Railroad Administration is solving gradually many problems. By the elimination of many unnecessary passenger trains several thousand engines are diverted from passenger to freight traffic, which relieves the situation materially. Also by loading the freight cars to full capacity a great saving is being accomplished. Routing freight by the most direct route, and other methods adopted by the administration, are doing much to ease the strain on our transportation facilities.

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BOARDS AND COMMITTEES OF THE SOUTHERN CHRISTIAN CONVENTION

Executive Board—W. W. Staley, Chairman, Suffolk, Va.; I. W. Johnson, Suffolk, Va.; E. E. Holland, Suffolk, Va.

Board of Education—W. A. Harper, Chairman, Elon College, N. C.; W. S. Long, Chapel Hill, N. C.; E. L. Moffitt, Ashboro, N. C.; N. G. Newman, Elon College, N. C.; P. H. Fleming, Greensboro, N. C.

Missions (Home Department)—J. E. West, Chairman, Suffolk, Va.; K. B. Johnson, Cardenas, N. C.; J. M. Darden, Suffolk, Va.; H. W. Elder, Richland, Ga.; W. P. Lawrence, Elon College, N. C.

Missions (Foreign Department)—C. H. Rowland, Chairman, Franklin, Va.; J. Lee Johnson, Holly Springs, N. C.; J. A. Williams, Suffolk, Va.; G. O. Lankford, Berkley, Va.; Mrs. W. A. Harper, Elon College, N. C.

Publication—C. B. Riddle, Chairman, Burlington, N. C.; J. P. Barrett, Dayton, Ohio; Edwin E. Hill, Phoenix, Ala.; A. W. Andes, Harrisonburg, Va.; R. L. Williamson, Raleigh, N. C.

Temperance—J. W. Holt, Chairman, Burlington, N. C.; L. I. Cox, Elon College, N. C.; E. T. Holland, Holland, Va.; C. H. Stephenson, Raleigh, N. C.; P. L. Duke, Columbus, Ga.

Religious Education (Sunday School Department)—Mrs. Fred Bullock, Chairman, Suffolk, Va.; W. T. Walters, Winchester, Va.; R. B. Wood, Portsmouth, Va.; I. A. Luke, Holland, Va.; C. A. Hines, Greensboro, N. C.

Religious Education (Christian Endeavor Department)—J. V. Knight, Chairman, Newport News, Va.; R. C. Boyd, High Point, N. C.; J. W. Harrell, Burlington, N. C.; A. T. Banks, Henderson, N. C.; J. O. Atkinson, Elon College, N. C.

Revision Committee—W. W. Staley, Chairman, Suffolk, Va.; N. G. Newman, Elon College, N. C.; W. S. Long, Chapel Hill, N. C.; C. H. Rowland, Franklin, Va.; W. A. Harper, Elon College, N. C.

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TO THE CHURCHES OF THE VIRGINIA VALLEY CENTRAL CONFERENCE

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The following letter has been mailed to the Secretaries of the churches to be read and considered in your next quarterly or business meeting. I submit it here that you may have time to be thinking over it before the church takes action:

My Dear Fellow Church Members:—

We are facing a situation within the bounds of our Conference that demands our prayerful consideration. Of the twenty-six churches in our Conference seventeen are served by two ministers, viz. Rev. A. W. Andes, nine, and Rev. W. C. Hook, eight. Both of these men have been warned by their physicians that they are overtaxing their strength and both feel that they must be relieved of some of their work another year.

What shall we do about it? There are three ways open to us:

1. To insist on these men going on with the work, and sacrifice their health in the effort. This should not be done. They are willing to make sacrifices, but we should be willing to make sacrifices with them. To require this of them is unreasonable.

2. To let some of the churches go without service. That would be suicidal to our work and we cannot afford to do it.

3. To secure more ministerial help or take from the services of the other churches. The Winchester church must have full time service if it is to keep pace with the other churches of the city. The Page pastorate, made up of six churches, has entered into a three year agreement to call the same pastor, with the understanding that he is to give his full time to that work. The results of the first year's work in the pastorate, under the leadership of Rev. B. J. Earp, have been to such a marked success, that we must not think of withdrawing a part of his time to any other field, or making any other change except to pay Brother Earp a larger salary for the great work that he is doing. The only way open to adequately care for the work is to secure another worker for the field. In order to do this, your co-operation is necessary.

I have three propositions to submit for your consideration, upon which I trust you will take some action in your business meeting.

1. Join with a group of other churches into a definite pastorate, either as outlined by the Conference or into some other group that will be for the best interest of the Conference. Any new man coming to the Conference will want to know about his work. If you have a pastorate you can give him definite information. The churches can get much better service in this way, but it must be done by the churches themselves.

2. The churches must pay larger salaries. The salaries of ministers should increase in proportion to the period of farm products and farm labor at least.

The churches in the Page pastorate raised their salaries twenty-five per cent this year and are so pleased with results that they will give another raise next year. Two of our churches, Timber Mountain and Whistler's Chapel, have increased the salary with one hundred per cent this year. The most of our churches could give not only the twenty-five per cent raise called for by the Southern Christian Convention but could make it fifty per cent with but little effort. It is not a matter of the minister making money out of the work but of getting an adequate support so that he can do the work.

3. For each church and as many individuals in each church as possible to take memberships in the Conference Missionary Association, that there may be a general fund for the support of the work.

Our churches are doing good work this year and by a hearty co-operation of all our people, there is no reason why we should not go forward.

W. T. WALTERS,
Pres. Va. Valley Central Conference.
Winchester, Va.

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FACING THE SITUATION AND PROVIDING FOR IT

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It will be of little use to face the situation unless we provide for it. I wish I could lay it before you in such a way that you would realize it, and also realize your ability to meet it, and give you a willingness to do it, and do it quickly.

The situation is this: We now have ten chaplains in the United States army and navy. This is not a large number, but it is quite representative of a small body of people. Now each of these chaplains must be provided with a typewriter and a communion set. The price of the communion set is $35.00, and the cost of typewriter is $50.00. Last week the communion set was quoted at $32.00. This week the price is given at $35.00. Next week they may be still higher in price. But no matter what they cost, they must be provided and that at once.

In times of war everything must be done quickly, or done not at all. I am making this general appeal in the name of the War Work Committee of the Christian Church. The committee, as several times announced, consists of Rev. F. G. Coffin, Albany, N. Y., Hermon

Eldredge, Erie, Pa., and J. F. Burnett, Dayton, Ohio.

I am making this appeal to our churches, our Sunday schools, our Christian Endeavor Societies, our men's Brotherhoods, our organized classes, our Ladies Aid Societies, and our individual members, and shall be seriously disappointed should there not be a very prompt and hearty response to the call. Last week I mentioned in the *Herald of Gospel Liberty*, that I had asked the three Sunday schools of Dayton, Ohio to purchase the first communion set, and how gladly they did it. I suggested that other groups of schools do likewise, and suggested three that I thought would go together quite nicely. I am now writing to emphasize the fact that what the Dayton schools did, other schools can do, and other schools should do. This equipment is imperative; it must be provided; and it must be provided by the Christian Church. The government does not, nor will not, furnish these church equipments. There is no money appropriated for such purposes, and our chaplains will be humiliated among their fellows, unless we equip them for service. Other denominations are not only giving the typewriters and communion sets, but sums of money, one of which I know of is accompanying the communion set and typewriter with a check for $200.00. Some individual churches are furnishing the equipment to the chaplains, whose names are enrolled in their membership. We have individual churches able to do as much, and they would be all the better off if they would, and some of them will no doubt. The Christian Church must do its full share of the war work; not its bit; not its best; *but its share.*

Send your contribution and send it within *five minutes* after you read this article, to J. F. Burnett, Dayton, Ohio.

If a school, or a Christian Endeavor Society, or any other organization, or group of them, will promise to purchase either the communion set or the typewriter, and give their promise so to do, I will have the goods shipped immediately, and give them time to raise the money. It is better that this should be done, than to have our chaplains leave for the front without the necessary equipment. If you cannot raise the money at once, send me your pledge to raise it, naming the time you need, and I will see that the equipment is sent to the chaplain most likely to need it first. Now you have the situation. What answer do you give?

J. F. Burnett.

Dayton, Ohio.

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VALLEY LETTER

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As soon as the deep snows of winter passed away I began revival meetings again. I started in with a series of six consecutive meetings to hold. The Lord blessed my family and me with good health and I have been able to finish the last one with only enough stop off during the time to attend the Southern Christian Convention, and our own Sunday School Convention. I am now trying to catch up a little with long delayed work in my study.

Visible results in my meetings this year have not been as good as usual. Two members were received at Palmyra, two at Wood's Chapel, one at Concord, eight at Mayland, three at Bethlehem, and thirteen at Dry Run. At the nine churches I am pastor of this year there have been 45 conversions, and 57 members have been received.

The third Sunday in June was the occasion of the annual memorial service at Timber Ridge. The weather was ideal and an immense congregation gathered. The services were all pleasant, and, I trust, helpful. The work in general at Timber Ridge seems to be moving along nicely this year.

My next big job now is the campaign for Conference Apportionments. We expect to meet in annual session at Leaksville, near Luray, August 15-17. It is to be hoped no church will fail in paying up the full apportionment. In these days of big drives along so many lines the church must not be neglected, nor placed last in the financial budget. Is it fair while a person receives almost double the amount for labor or products now that he receive three or four years ago to pay just the same into the church treasury now that he paid then? It appears to me that any one ought to see the unfairness of such a deal, and yet I know many church members who are guilty of doing that very thing. Surely we need a vision and an awakening along religious lines.

A. W. Andes.

Harrisonburg, Va.

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RESOLUTIONS BY THE MINISTERIAL UNION OF SUFFOLK, VIRGINIA, PASSED JULY 8, 1918

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Whereas, God in His wise providence, has taken from this life the mother of Rev. I. W. Johnson, one of the members of this Ministerial Union, and,

Whereas, we, in all our preaching and living, are striving to show by the Word and Spirit of God that this world is but a preparatory place where God's children fit themselves for a better world, and,

Whereas, our deceased sister, Mrs. Georgianna Johnson, devoted her life to the service of Christ in the building of His Kingdom and passed out of this life world in full possession of a blessed Christian experience, therefore be it

Resolved by the Suffolk Ministerial Union in session July 8, 1918:

1. That we assure Brother Johnson of our deep and sincere sympathy for him in this great sorrow that has come to him, and that we commend to his same love and support that he has so earnestly and effectively preached to others.

2. That a copy of this paper be spread upon the minutes of this Union, a copy be given to Brother Johnson, and a copy be published in The Christian Sun.

J. Arthur Winn, *Commitee.*

REIDSVILLE, N. C.

The third Sunday in June was the beginning of a series of meetings with the Reidsville Christian church. Rev. J. Lee Johnson was with us and did the preaching. Brother Johnson is a close Bible student, and he preaches the truths of the Bible in a fearless manner. His sermons were presented with logic and force and were well received by all who heard him. The meeting resulted in something like fourteen professions and reclamations and several additions to the church, and also the church membership was received and made strangers in the faith and is now in a better condition to render service unto our Lord.

The outlook for the Reidsville church is encouraging. Every department of the work shows signs of steady growth. The Sunday school is doing good work under the supervision of Brother J. M. Lambeth. The church attendance is good, especially at night. We need every Sunday preaching at Reidsville, and we hope arrangements can soon be made to this effect.

W. L. Wells.

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ALABAMA MISSIONARY ASSOCIATION

Another Missionary Rally under the auspices of the Alabama Missionary Association has gone down in history. Rev. C. W. Carter, President of the Association, acted chairman of this meeting. Not all the churches were represented; neither were all the speakers present. But beginning late, as is usually, the case, there were enough speakers present to consume the time. The speeches were of very high order and proved the mind of the speaker on the great subject of missions. This subject is becoming more popular each year.

The Missionary Association has an honorary membership fee of five dollars. There was a suggestion that this be changed to a Church Extension Fund. Such to extend five years, twenty-five at five dollars; seventy-five at two and one-half dollars; and two hundred at one dollar. This looks reasonable and here is hoping the members of the Association will think the matter over by the time our next annual meeting.

It was especially fortunate for the interest of this meeting to have Rev. J. H. Hughes, our Missionary to North Alabama, with us. Brother Hughes is enthusiastic and is in love with his work. He gave a very encouraging report of his work and he goes back to his field with hopes of greater things coming to pass.

We regret the fact that Dr. J. O. Atkinson, Field Secretary for Missions, could not be with us. Yet we feel that our Conference will be better prepared to receive him when he does come, because of this meeting.

The Mission Board of the Conference and the Executive Committee of Missionary Association were called to meet July 15 at Wadley, Ala.

The churches with their pastors are getting ready for the revival meeting session. Rev. G. D. Hunt is to engage in a union meeting at Wadley with the Methodist Episcopal and the Methodist Episcopal Church, South, beginning July 14.

E. M. Carter.

AN EXPLANATION—BE PATIENT

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We are carrying over a number of articles this week for the lack of room. They will appear next week. This does not mean for you to stop writing, dear corrsepondent. Continue to write for we are always glad to have good material on hand to be used at convenience.

In this connection let us remind our friends that we have been endeavoring to have regular departments in The Christian Sun though we have only sixteen pages. The first page is a plate, two pages are used for editorial matter, one page is devoted to education, one to missions, one to the Orphanage, one to stories for the children, one for the Sunday school and Christian Endeavor topics, one for marriages and obituaries and the last page for miscellaneous matter and advertising. This leaves only five pages for general contributions. It is no difficult task to handle the situation when regular departments are expected to be given. There are one of two things that we will likely have to do at an early date: Let some of the departments alternate—that is, for the departments to appear every other week, or else drop the regular departments and print the matter as it reaches us, and in accordance with its needs. We hope that this will not be necessary but it begins to look that way. We have had a sixteen page paper for a number of years and if we needed a sixteen page paper years ago it is no difficult thing to see that the serving of a much larger constituency with the same number of pages is no easy matter. If we undertook to carry the advertising that we once carried there would be no getting by at all.

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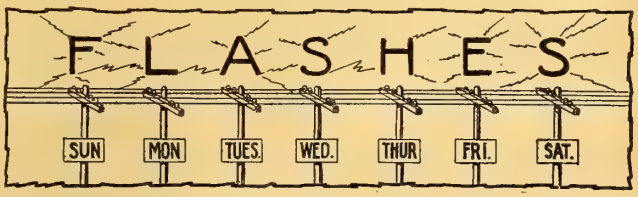

July 7: French and Americans still gaining ground.

July 8: War tax to be placed on hundreds of other articles. Bill sure to pass.

July 9: French have advanced two miles. Aggressive denfensive is continued.

July 10: French and Italians gaining ground from the germans on the Western front.

July 11: Senate is expected to pass bill for government to take over all telegraph and telephone lines. President Wilson does not agree for government to take over all short line railroads.

July 12: French strike enemy hard today. The outlook is hopeful.

July 13: Industrial and farm development in the South is to continue. Appropriations as usual. Allies are pushing the Huns back.

SCHOOL OF METHODS—VIRGINIA BEACH, JULY 22-28

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Chapel Exercises. There will be a fifteen minute service each morning. Each day will have a different leader, with different methods, and personal message.

Recess. There will be a fifteen minutes recess for rest and with chance to examine the exhibit and the book table.

Vesper Services. There will be a vesper service each night by the ocean. This is a distinctive feature of our Chautauqua. Ministers and missionaries will bring us strong messages. There will be a different one each day.

Music. Rev. Pressley E. Zartmann, Dayton, Ohio, will direct the Chautauqua singing this year. He is a fine leader and will have us all singing. Come with your singing voice and singing heart.

Intercession. A period of fifteen minutes will be held each day in the forenoon for intercession for the activities and departments of our church life. The leaders will not be announced before hand but they will be men and women who know how to pray and lead us in prayer. At that time we will be talking with our Father.

Sunday School Workers' Hour. Sunday morning Rev. H. G. Rowe will conduct a service for Sunday school workers. It will be one of the most valuable hours of the whole session.

Brother pastors, we are asking you to come and to see that some of your people are made to realize the value of this institution of the Christian Church. We are expecting several churches to send parties from their congregation. Send to S. M. Smith, the General Secretary; Chamber of Commerce, Norfolk, Va., for any information about rooms, directions, or anything to make your trip a pleasant one.

We are looking for you. We are expecting a first class Chautauqua. We are expecting a splendid attendance. We do not believe that we can afford to side track the church in this time of war. The program of the Kingdom has not changed.

WARREN H. DENISON, *Pres.*

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SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS, CHRISTIAN CHURCH, VIRGINIA BEACH, VA. JULY 22-28, 1918

The Chautauqua is close at hand. We are expecting to meet many readers of *The Herald of Gospel Liberty* and THE CHRISTIAN SUN *there.* Workers are coming from various sections of our brotherhood.

Pastors, Sunday school superintendents, missionary leaders, this is your opportunity to help some of your members into a larger vision of the work of the kingdom, a greater respect and appreciation of the Christian Church and its leaders. This is your chance to help get some one in your church interested in becoming a Christian worker, perhaps giving his life to a distinct form of Christian service. It is not how many people that come to your church service, but it is important how many workers you send out from your church into the service of the Lord.

The vacation element is important and here you have the finest kind of a vacation, pleasure and study and lectures, plenty of inspiration, with daily dips in the ocean, a fine beach, and then Hampton Roads is most interesting now with all kinds of vessels there, the new naval base, the large army base, cantonments, sailors by the thousands. Perhaps your son or brother has been stationed there on his way to serve his country and the scenes will all be interesting.

All things are in readiness for the Chautauqua. Have you written to S. M. Smith, Chamber of Commerce Building, Norfolk, Va., for any assistance for your convenience there? He will help you if you are a stranger there so that you may be located at a suitable place. Many have been there and will look after their own conveniences.

WARREN H. DENISON, *Pres.*

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THE RATES AT VIRGINIA BEACH

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Many people are inquiring what the rates at the hotels and cottages at Virginia Beach will be this year. There has not been as much increase as one might suppose, in fact in many cases we have been able to secure the same rates as last year.

Rates for board including room range from $10.00 to $25.00 per week. The $10.00 rate is given where four or more persons occupy the same room. Rooms directly facing the ocean, of course, are higher. Parties of four or more persons coming from the same community can take advantage of this clubbing arrangement and secure accommodations that will be entirely satisfactory. This is done every year. The Virginia Beach Hotel, Albemarle Hall and the Fitzhugh Cottage have agreed to make a rate of $10.00. Those desiring to make this arrangement are requested to make reservations direct and as early as possible. At this rate one can spend a week at Virginia Beach at less cost than at home in many cases.

We have not learned defintely yet as to railroad rates, but we understand that the regular summer rates will be on, but of course, some higher than heretofore. We advise those who come to apply for the summer excursion rates and purchase round-trip tickets through to Virginia Beach. I shall be glad to give any further information or render any assistance possible.

S. M. SMITH,
6045 *Bank of Commerce, Norfolk, Va.*

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AUTOMOBILE PARTIES TO THE CHAUTAUQUA

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For the past two or three years we have had a number of people come to the Chautauqua from a distance by automobile. Such a trip affords not only a pleasant outing, but this year will save a considerable item of expense. The recent increase in railroad rates makes traveling somewhat expensive, and for that reason we would urge this year that wherever possible the trip be made across the country by automobile.

Good roads now make such travel a real pleasure and by carefully selecting the route the trip can be made in

many instances almost as quickly as by rail. Counting the wear and tear of the machine, the cost of gasoline and everything else the trip to Virginia Beach can be made by automobile at only a small part of what it will cost to come by rail. We want all our friends who have machines to begin to figure a little. Get up a party of a half dozen or more from your church and come across the country. You will enjoy it and save money.

S. M. SMITH,
General Secretary.

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AN EXPLANATION TO SUNDAY SCHOOLS OF EASTERN VIRGINIA

On page 12 of "Minutes of the Eastern Virginia Christian Sunday School Convention" for the session of 1917 is recorded the following: "On motion, the place of holding the next session of the Convention was referred to the Executive Committee." From the day on which this motion was passed, the Executive Committee was not unmindful of its duty with reference to the selection of place for the 1918 session of the Convention, and in keeping with the action here mentioned, the Committee set to work early in the year, 1918, looking for a Convention home. Our first efforts were in the form of personal inquiry. Later a printed notice was carried for three consecutive weeks in THE CHRISTIAN SUN, soliciting invitations. Again we resorted to frequent personal inquiries, and as a last resort, we wrote here and there in the hope of finding a place. But all that the Committee had done had brought us no nearer our goal. The program had been in readiness for weeks and was only awaiting a place for the Convention that the program might go to press, but no place was in sight and July, the Convention month, was upon us. The Committee felt that the Convention must be brought together somewhere for at least a few hours' business session, since it seemed impossible to hold the regular sessions, and in desperation decided to call such a meeting for Thursday, July 25, at Virginia Beach during our Chautauqua, as was announced in THE SUN, July 3. This decision was reached and made public, as at that time we saw nothing else to do.

The Suffolk church, however, on hearing of our plight, nothwithstanding that the Convention was recently entertained there, has come to our rescue and has graciously thrown open her doors to the Convention which meets there on Aug. 1, instead of July 25, at the Beach as previously announced. It has been deemed advisable, however, to hold only a one-day session. So a one-day session of the Convention will be held, not at Virginia Beach on July 25, but at Suffolk on Thursday, August 1. Opening hour, ten o'clock.

The above is given not as a grievance, but simply that the facts may be known.

G. O. LANKFORD,
Berkley, Va., Route 3 *Gen. Sec'y.*

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All the State Seals in the Union are in the form of a circle, except Conneticutt which is an oval.

SUFFOLK LETTER

The "Seaside Chautauqua and School of Methods" of the Christian Church will be conducted this year at Virginia Beach, July 22-28. The program has been issued and is one of the best ever arranged. There is less increase of expense in this Chautauqua than in almost anything of similar value. The ticket for the whole session remains the same, *one dollar*. Rates for board at the Beach cottages have not increased as much as home expenses. The only increase in cost of much importance is railroad fare, and it is understood that usual summer rates from a distance will be in operation. If that is true, the entire cost of a trip to Virginia Beach will not be much more than last year. So far as one can see, the people, generally, are traveling as much as they did before passenger rates were advanced to three cents per mile. It is to be hoped, therefore, that the attendance of ministers, missionary leaders, Sunday school and Christian Endeavor officials, and church leaders will take advantage of this great meeting.

One of the great attractions this year will be an address on Saturday night, July 27, on "Education for the Days That Will Follow the War," by Hon. P. P. Claxton, United States Commissioner of Education, Washington, D. C. This should appeal to all public school teachers, and all people who are interested in the education of the children who will be in school when the war is over. The war itself is a great school, and it is a great privilege to have the Commissioner of Education of the greatest nation on earth to honor our Chautauqua with his presence and an address. Those who have heard Dr. Claxton know that he is one of the great speakers of America.

The Chautauqua will open on Monday night, July 22, with an address by Dr. W. A. Harper, President of Elon College, on "The Church and The War." Dr. Harper always has a message and this will be one of his best. In addition to these stars twelve other great men and women will deliver courses of lectures and sermons on great themes on almost every department of church life and work. The Chautauqua is really what its name indicates—a *school of methods*—conducted by a faculty of experts who serve without pay. The six days of the session are crowded with instruction, inspiration, education, and consecration. There is no other place where church people can learn so much in the same length of time for such a small cost. It is the freest, the cheapest, the best, and the most enjoyable institution in the denomination. The ocean, the airships, the great naval base, the great fort under construction at Cape Henry, and ocean baths and breezes are all within reach at small cost. The war looms large around Norfolk and gives opportunity for recreation, vision, and full compensation for the time and money it will cost to attend. It will be great for young people.

W. W. STALEY.

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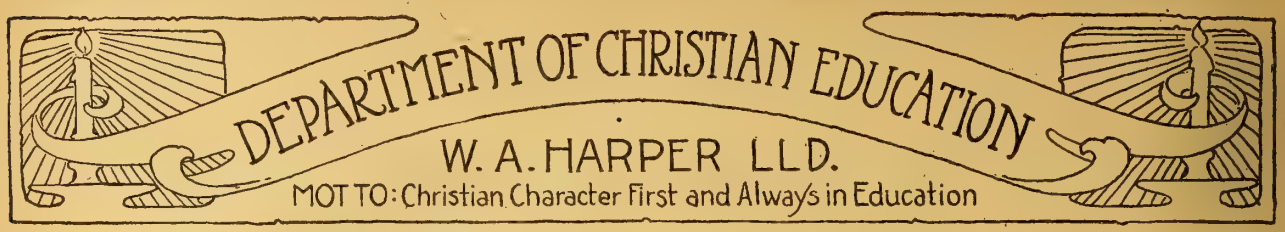
You can pray better for a starving people if you know that you have not taken from them to feed yourself.



A BASIS OF CHRISTIAN UNION

(Reprinted from The Christian Union Quarterly)

—o—

"No single denomination now in existence is fitted to gather into itself the various divisions of Christendom and thus become that Church of the future for which we are longing." So says Ashworth, "The Union of Christian Forces," page 252.

Is there, then, a basis for the oneness of His people, for which our Master so earnestly prayed?

This writer thinks there is. He knows there is, or God's Son would never have prayed for it. And he is convinced that our Master knew the truth and expressed it when He said, "If a kingdom be divided against itself, that kingdom cannot stand." Russia's helpless condition today is an illustration. A church, teaching peace and practicing war today, is an illustration.

We cannot doubt that it is our duty to seek earnestly for this union basis now, *now*, because now, if ever, the churches must stand together, or die apart.

What are the elements that must enter into such a basis? Happily they are few and simple. In this respect they are like the plan of salvation, and even the wayfaring men can understand and rejoice in the hope union offers for the Kingdom's progress. I have never discussed the items of the basis I am about to suggest with any man who did not say that "I can accept all of that, though I may interpret its content different from your conception." And I have talked with representative of almost every Protestant denomination in the country, and one or two Catholic laymen.

The elements that must enter into the union of Christ's people, as I have gathered them from these interviews, gather themselves about a few fundamentals —the ultimate authority in the Church, the proper designation of the members, the creed to be accepted, the conditions of fellowship or Church relationship, and the attitude toward the mooted questions of Christian doctrine and practice.

These five issues are vital. They must be approached in frankness and sincerity. No one is to be asked to give up anything. He can keep all he has, but he will not feel called upon to force his beliefs and practices on any one else. He will recognize all who names the name of Christ as his brethren and be happy that he can distinguish himself from his brother by the spiritual individuality that characterized them in love. The basis we shall suggest shall not achieve a dead uniformity, because it shall not aim at it. No monotomy will render it tedious, because all the notes of Heaven's orchestra will be struck in its anthem of praise and life. It will include all, and exclude none.

Here is the basis that has appealed to both laymen and ministers in all the churches as a feasible, working basis of union in Christian effort. It has appealed also to sincere men out of the church, but who are yet of the Kingdom, and all too great company, men who love the Christ, but who despise the petty divisions of those who essay to do His will, and yet refuse by living in divied cantonments to give His forces the resistless might of a conquering army. I shall give it in outline, feeling sure it will commend itself to earnest seekers for the truth as it is in Jesus Christ. It is every one's perogative to fill in the content for himself. He will be expected to do this after union is consummated, and should do it now.

Suggested Basis of Christian Union

1. The Ultimate Authority in the Church—Jesus Christ.
2. The Proper Name for His Followers—Christians.
3. The Creed of His People—The Bible.
4. The Proper Test of Fellowship—Christ-like Character.
5. The Attitude Toward The Things That Divide Whether of Government or Doctrine or Sacramental Practice—The Liberty of Conscience And The Right of Private Judgment.

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ELON'S RECORD IN SELF-HELP

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Elon College prides itself on the number of its students who contribute to their support by self-help. The first student ever to mantriculate here, now a man of large business interests and commanding success, earned his way "lock, stock, and barrel."

Another Alumnus, now a well-known and growing editor of a religious periodical, earned his way through. During his college days he was so impressed with the self-help spirit here that he wrote a book, "College Men Without Money," which netted him considerable royalty money, and was widely circulated throughout the country.

If you really can't go to college without help, don't give up till you have tried Elon. Here the man who works to help pay his expenses is the normal man. No student has ever been turned away from this college for lack of funds, if he really was willing to give value received in service.

And when you consider how reasonable in cost the necessary expenses are here, in this college of the people, you will wisely ponder well before you reach a conclusion. Elon loves to help. Let her prove it to you.

PERSONAL TESTIMONY

—o—

First of all I am not a Christian scientist, that is to say, as I have heard Christian science to be. But I was in Boston the other day and went into the Christian Science, or Mother (Eddy) Church there. That is the most imposing, the most beautiful, and, I am inclined to think, the most costly and complete church edifice I was ever in. The original cost was a million dollars or more, but it would cost twice that much to build it now. The main auditorium seats 5,000 people, and there are Sunday school rooms and class rooms and other accessories without number. The building is of stone and marble; but the floor of the auditorium is hard, polished, solid rubber so that entrance to and exit from the audience room and the services may be made without noise or disturbance. There is a great organ of 3,500 pipes; and the five thousand pews are of solid mahogany. They have not trained choir, or any other sort of choir; but all the singing is congregational.

What I wanted to write about, however, is not the cost, or glory, of the church edifice, but a fact about the character of the public worship. True I did not attend a service, but my guide who attends regularly informed me that the average attendance at the Wednesday night prayer meeting is 4,000, and that at that service there was no preaching or exhortation of any kind; that the service was one of personal testimony. This, I was informed, had been going on for years and instead of the interest at the meetings waning it was ever on the increase; and that the attendance on Wednesday night was on the whole better than that on Sundays.

I wonder if we Christians may not learn a lesson worth while from the Christian Scientists in this regard. Have we given sufficient emphasis to personal testimony and individual confession? When Satan was to be driven from heaven the Book tells us: "And they drove him out by the blood of the Lamb and the Word of their testimony." And that is the way Satan is to be driven from our churches, and from this world; he will have to be driven out not merely by believing in the blood of the Lamb, but by testifying of their belief. Impression without expression brings depressions. There are many depressed and distressed Christians today simply because they give no expression to their belief in Christ and of their religious experience.

And in this connection I want to add that I doubt if any one thing today is hurting, hindering, choking out interest in Sunday schools like lecturing, preaching, exhorting teachers. Oh! if our Sunday school teachers would just learn that their business is to teach—not lecture, nor exhort, nor preach, but to teach—bring out from the pupils their ideas about the lesson or the Book, and if those ideas are erroneous try to get in their places right ones! A pupil in a day school learns by reciting the lesson, giving expression to what he has, or has not learned. And thousands of pupils in our Sunday schools are learning next to nothing because a teacher who does not teach resorts to the easier and more showy method of drawling or lecturing or exhorting away for half an hour. Teaching does not seem as big and as pompous and as great as lecturing and exhorting; but for the permanent good to the pupil there is no comparison. Give the person in prayer meeting and the pupil in the class the privilege of expressing himself.

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MT. AUBURN DOING FINE

—o—

One of the most efficient Woman's Missionary Societies we have is that of the Mt. Auburn Christian church, Eastern North Carolina Conference.

It is the custom of this church to have four Missionary Rallies each year. The latest occurred the fourth Sunday in June. The mite boxes were opened publicly and netted five dollars, ($5.00).

The Willing Workers' Society gave a pleasing and instructive program. A public offering was taken, amounting to more than sixteen dollars ($16.00).

The Societies of this church have set out to purchase one hundred blocks for the Santa Isabel church and have already purchased seventy-five of them. They will have no difficulty reaching their goal.

This Society is making great progress under its president, Mrs. J. A. Kimball, who has purposed in her heart not only to interest the women and children in missions, but the men also of the congregation.

MRS. W. A. HARPER.

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A PLEASANT DAY SPENT AT ALAMANCE UNION CHURCH

Last Sunday THE SUN'S editor spent the day at Alamance Union church, five miles South of Burlington, N. C. The occasion was the meeting of Coble's Township Sunday School Convention. State Secretary, Rev. J. Walter Long, Prof. H. H. Beneke, of the State Normal College, Greensboro and Rev. J. E. Pritchard of the Methodist Protestant church, Burlington, and the writer composed the speaking force of the day. We were sufficiently aided by County Secretary, P. S. Dixon and local talent. The people of the township seem to be enthusistic over the progress of their schools and we wish them every good thing.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

The writer had the pleasure of being with Brother L. L. Wyrick at Howard's Chapel on last Sunday, July 7, and had the pleasure of having a heart to heart talk with those dear people in regard to the Orphanage work. It was an all day service. Brother Wyrick preached a splendid sermon in the forenoon and let me have the hour in the afternoon. We had a good congregation and the people gave splendid attention. The collection and private contributions amounted to $9.00. They also promised to make a monthly contribution toward the support of the work.

Last winter we had quite a problem to meet our fuel proposition as it was almost impossible to get coal shipped. When the cold weather struck us so unexpectedly we had no coal. Our good friends, Holland & Beamon Company, Suffolk, Va., had donated a car of coal early in the fall but were unable to get it shipped. They have take the advantage of the situation this year and have given us a car of coal and it has already been delivered and we have unloaded it. We are very grateful to these good people for being so kind to us and assure them that each little child will be grateful for this great blessing. We had already cut wood enough to run our cook stoves for another year, and we feel that unless something happens we will be easy as to the comfort of the building next winter.

But we get the bitter with the sweet. We had made a big effort this spring to get in a good crop of corn and potatoes and vegetables of all kinds. While we had to battle with all kinds of insects that destroy our crops, unfavorable weather, we had succeeded in getting three thousand tomato plants set out and they were loaded with fruit and just beginning to rippen. We had six hundred watermelon hills, and after having a battle with the bugs that was as fierce as fighting the Germans, we had a splendid prospect for a good crop. We had twenty-five thousand sweet potato plants set. Our corn was looking very well considering the long spell of hot, dry weather, but on the evening of July 10 a hail storm came across our farm and riddled everything.

It would make you sad to just take a look at our growing crop. The corn blades shredded and broken, the tomatoes beaten to pieces, leaves torn off, tomatoes bruised and cracked, sweet potatoes vines beaten into the ground, watermelons torn off the vines and bruised and ruined. Even the grapes, and we had lots of them, are split open. When we look at our ruined crop and then look at the fifty little boys and girls who will be denied, to a great extent, all the good things we raise on the farm and think of the canned tomatoes and beans we will miss next winter, it almost makes us wish we had wings like a dove and could fly away to a little nook somewhere and rest where hail storms never come. We have lots of empty glass jars and will be glad to ship them to any who will fill them for us. C. D. J.

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FINANCIAL REPORT, JULY 17, 1918

Amount brought forward		$4,428.01
Sunday School Monthly Offerings		
(Eastern Virginia Conference)		
Barrett's	$ 1.05	
Wakefield	1.00	
First Church school, Norfolk	5.10	
Damascus	10.00	
Centerville	1.00	
Old Zion	1.00	
East End school, Newport News	9.11	
(Virginia Valley Conference)		
Mt. Lebanon	1.00	
Linville	1.00	
((Western North Carolina Conference)		
Pleasant Hill	2.00	
Pleasant Hill Intermediate Class	.75	
New Providence	5.08	
(North Carolina and Virginia Conference)		
Durham, N. C.	5.00	
Haw River, N. C.	1.00	
(Eastern North Carolina Conference)		
O'Kelley's Chapel	1.00	
(Georgia and Alabama Conference)		
North Highlands	6.60	52.69

Dime Shower from Primary Class, Berea, (N. C.) Sunday School
(Mrs. Mamie Bennett, Teacher)

The following have contributed ten cents each to the work of the Christian Orphanage:

Raymond Wyrick, Odell Wyrick, Nellie Herbin, Nellie Warren, Louise Pollard, Annie Amos, Maggie Amos, Ben Sutton, Kernia Burch, Lucille Jones, Dorothy Jones, Earl Isley, Francis Isley, Fred Wicker, Thressa Brannock, Russell Brannock, Tommie Brannock, Alvis Wicker, Arretta Shatterly, Margaret Tate.

Total $2.00

Special Offerings

G. W. Jones, Disputanta, Va.	10.00	
L. P. Wicker, Greensboro, N. C.	5.40	
Mr Ward, Elon College, N. C.	1.00	
Damascus church, Children's day service	10.00	
Howard's Chapel (Special)	5.50	
J. A. Sutton, Madison, Route 2	1.00	
G. W. Suits, Wentworth, N. C.	1.50	
Mrs S. K. Suits, Wentworth, N. C.	1.00	
Alamance Ins. & R. E. Co., Burlington, N. C.	8.33	
Durham Sunday school, freight on piano	2.87	
Mrs. Sue Brooks Siler, Concord, N. C.	11.00	57.60
Total for the week		$112.29
Grand total		$4,540.30

THE GREAT BLUE HERON

(By Robert B. Rockwell)

—o—

One of the most majestic and picturesque of the birds which frequent the shores of our lakes and ponds, is the great blue heron. Striding about the stately grace in the shallow waters, he adds a peculiarly artistic touch to many an otherwise monotonous landscape.

Now and then his long, sharp, swordlike bill pierces the still water with lightning-like speed, and invariably emerges with a wriggling fish or water-dog; articles which form a large proportion of his food.

As the twilight shadows deepen into duck he spreads his enormous wings—wings out of all proportion to the size of his body—and with a hoarse, gutteral croak, his long neck doubled over his back, his long legs stretching behind, he wings his silent way back to the ponderous nest resting highly in the top of the largest and most inaccessible tree. In this great nest of coarse sticks are four or five large sky-blue eggs, or an equal number of the homeliest, scrawniest nestlings imaginable, with an insatiable appetite and the rather discourteous habit of disgorging the contents of their gullets when disturbed or frightened.

These fine birds are found throughout temperate America, usually nesting in colonies of from a dozen to several thousands pairs, and are migratory. In some localities—as for instance the islands in Great Salt Lake—the nests are built upon the ground, while in others they are built in low shrubs or trees in the depths of impenetrable swamps, but former persecution has taught the great majority of them to resort to the highest trees for safety.

The great blue herons have no injurious feeding habits except for the few fish—usually not species of commercial value—which they consume; they are a distinct attraction in the localities which they frequent and, thanks to the wise regulations recently put into effect by the United States Biological Survey under the provisions of the new federal migratory bird law, are now rigidly protected throughout the United States.—*Our Dumb Animals.*

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THE SMALLEST DOG

—o—

The smallest dog ever known was "Tiny," a black-and-tan terrier, belonging to an army officer in England. He was thus described by a writer in St. Nicholas:

Tiny was less than four inches long, and could comfortably curl up and take a nap in a common glass tumbler. An ordinary finger ring was large enough for his collar; and when he sat up, a baby's hand would almost have made a broad and safe resting place for him.

Of course he could not fight against a rat but he had courage enough to bark at one—when it was dead. He could have had anything he wished to eat, but he was not happy for he had no appetite, and he shivered most of the time, even though he was usually hidden in warm wraps. Of course he caught cold easily, and then oh, dear! how pitifully he did sneeze!—*Our Dumb Animals.*

———:o:———

SOAP AND CANDLE TREES

—o—

If you lived in China you could go out and pick your soap off trees, instead of buying it at the store. It grows in brown pods about three inches long, one inch broad, and about half an inch thick.

Then there is a tree in another part of China with seeds that are used to make candles. The candle tree, as it is called, is very beautiful in autumn when the frosts have turned the leaves red and yellow. The seeds grow in clusters, and the kernels inside are covered with a pure, hard, snow-white tallow, of which candles are made.—*Picture Story Paper.*

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BIBLES! BIBLES!! BIBLES!!!

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THE CHRISTIAN SUN office has just received a new lot of Bibles and Testaments. Look at some of the prices:

No. 1102	$ .85
No. 1108	1.35
No. 1302	1.06
No. 5004	.90

THE CHRISTIAN SUN,
Burlington, N. C.

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A TESTAMENT FOR OLD PEOPLE

THE CHRISTIAN SUN office has on hand a special Testament for old people. The type is large, the book is 5½ by 7¾ inches, Morocco grained cloth, limp, gold back and side titles, round corners, and red edges. The price is 75 cents postpaid. Call for Testament number 2902.

FOR RENT OR SALE

—o—

One 5-room cottage (large rooms), one acre lot, electric lights, and good well water few feet from back door, small barn. One block South of depot, Elon College, N. C. Will rent long term at $10.00 per month. Has fruit and grapes.

Also one 5-room cottage, fronting College campus, electric lights, small barn, with one acre lot. Will rent long term at $10.00 per month—connected with this house is a field of 8 85-100 acres which can be secured for reasonable rental.

For long rental and an advance in rate, I would put water and sewerage with all modern fixtures in these houses, or will sell at reasonable price. Address:

JAS. L. FOSTER,
Waverly, Va.

SUNDAY SCHOOL LESSON—JULY 28

(By G. O. Lankford)

—o—

Obeying God. Matt. 4:18-22; Jno. 14:22-24; Jas. 1:22-27.

Golden Text: "If ye love me, ye will keep my commandments." Jno. 14:15.

Obedience is a big word, big in its requirements and attainments. It is much easier to pronounce the word than it is to practice it as the rule of one's life. Obedience requires action and acquires blessings "unspeakable and full of glory." "Trust and obey, for there is no other way to be happy in Jesus, but to trust and obey."

1. **The Call to Obedience.** "He saith unto them, follow me, and I will make you fishers of men." Herein is the Master's call unto Simon and Andrew to lives of obedience. "And going on from thence He saw other two brethren, * * * and He called them." Here we find Jesus' call to James and John. In the case of the first two "brethren," it is said of them, "They straightway left their nets and followed Him," and of the second two, "They immediately left the ship and their father and followed Him." These men heard the Master's call to obedience and responded; theirs was not only an act of obedience, but prompt obedience, "Straightway," and "immediately" they obeyed. It is good to obey; it is better to obey without hesitation. And, too, this was obedience at the point of sacrifice. "They left their nets;" also "the ship and their father." True obedience to God demands self-denial, sacrifice. These men gave up their fishing nets to become fishers of men," and the fisher men's ship was surrendered for the sake of the Ship of Zion.

2. **The Motive of Obedience.** Obedience to the commands of parents or to the laws of the state may be brought about by force, but such obedience is not of the highest type. Obedience of the highest order is that that springs from a deep-rooted love for the law and for the law maker. One may obey because he feels that he must; another obeys because of his love for the right. Jesus suggests the true motive of real obedience when He says, "If a man love me, he will keep my words." Love, as a motiving power, should lie back of all obedience. Christians obey Christ not because they **must**, but because they **love**. Love is the foundation of obedience and obedience is the evidence of love.

3. **The Rewards of Obedience.** Every Christian grace, every Christian act, is fruitful in blessing. That man who loves and obeys God is loved and blessed by Him. "My Father will love him," said Jesus. Love carries life to the object loved. The love of God for man is also the life of God bestowed upon man. Man looks up and obeys; God looks down and loves. But in addition to the bestowment of divine love upon human obedience is the blessing of the Father's fellowship with those who do His will. "We will come unto him and make our abode with him." God's love is attended by His abiding presence. Out of this fellowship with God through Christ springs fruitful service unto the world. James says of him who is both a hearer and a doer of the Word, "This man shall be blessed in His deed." Only those who dare to know and to do the will of God among man can look for fruitfulness in their service.

Lesson Thoughts

1. Instead of bending God's Word to suit our will, we must bend our will to suit God's Word.
2. A will to do is the way to win.
3. Obedience is the path that leads to power.
4. Whom shall we obey? God. When? Now.

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REVIVAL MEETING AT GRAHAM

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Rev. B. F. Black has been assisting Rev. F. C. Lester in a revival meeting at Graham during the past several days. We understand that much interest has been manifested.

CHRISTIAN ENDEAVOR TOPIC—JULY 28

(By H. S. Hardcastle)

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Lessons From Bible Proverbs. Proverbs 10:1-16.

Every young person should read the tenth chapter of Proverbs and meditate over its rich teachings. Truly it is a chapter of "wise sayings."

Lack of space forbids an extended treatment here but there are a few verses which are worth our study.

1. A wise son maketh a glad father; but a foolish son is the heaviness of his mother. (Verse 1.) The writer knows of a boy who, after years of dissipation in sin, gave his heart to God and dedicated his life to the ministry. When he would preach in his father's presence, the father's face would be aglow with a smile of approbation, and his heart would thrill with emotion as he listened to his son's message of love to sinful men. Surely a wise son maketh a glad father. On the other hand the writer talked with a Christian woman who has two sons in the service. One is a fine Christian; the other is worldly and unsaved. As she bade farewell to the unsaved boy she said, "I am glad to give my boy for such a worthy cause, but my heart is grieved at the thought that you are not a Christian, and should you fall on the fields of France I could have no hope of meeting you in Heaven." This is a typical case. Many hearts are heavy today because mother's boys are "over there" but the heaviest hearts are in the mothers whose boys, both here and abroad, are not Christians. Surely a foolish son is the heaviness of his mother. So is also a foolish daughter a heaviness.

2. The Lord will not suffer the soul of the righteous to famish. (Verse 3.) There are many thousands hungering today, hungering for physical bread and meat. But the most awful tragedy is the countless thousands of starved souls, souls which God created with a hungering after righteousness, and yet which o naccount of sin, indifference, or indolence are being slowly starved to death. The most appalling fact about the tragedy is that these souls are starving in the midst of plenty. Jesus said, "If any man thirst, let him come to me and drink," and again, "I am the bread of life; he that cometh to me shall never hunger." Are they not gracious invitations? Is there any justification for your hunger? Reading God's Word, prayer and communion with God will feed your hungry soul, yea satisfy it. Have you read your Bible today? Have you prayed? Have you eaten the "living bread which came down from Heaven?" If not, why not? The Lord will not suffer the soul of the righteous to famish.

3. The labor of the righteous tendeth to life; the fruit of the wicked to sin. (Verse 16). Righteousness is construction; sin is destruction. Righteousness is positive; sin is negative. Righteousness gives life; sin kills. The one is the antithesis of the other. They cannot abide together. The most concrete example of the destrutive power of sin is to be seen in the present war. What could be more blighting in its results than this grim monster, the War-God, which has destroyed property, pillaged cities, ravaged women, mutilated children, murdered men, and poisoned the very springs of national and international life? If any man would learn the true meaning of the statement, "the wages of sin is death," let him read the answer in this war, for this war has been brought about by sin.

Is it not fitting to quote the 12th verse of this chapter in closing? Hatred stirreth up strifes: but love covereth all sins.

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A NOTE WORTH NOTING

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Elsewhere in The Sun will be found an article by the Secretary of the American Christian Convention, Dr. J. F. Burnett, Dayton, Ohio. It is a worthy call and we trust it will meet with the hearty response of many Sun readers.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$1.50 per year in advance

Entered as second-class matter April 24, 1918 at the post office at Burlington, N. C. under the Act of March 3, 1879.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, in that they may not miss any numbers in case they cannot renew promptly.

OBITUARIES

BARRETT

Henry Preston Barrett was born November 15, 1847, and died June 17, 1918, aged 70 years, 7 months, and 2 days. Brother Barrett united with the Timber Ridge Christian church many years ago, and remained a faithful member until his death. He is survived by his widow, four sons, two brother, and one sister.

Funeral services were held at Timber Ridge, June 20, 1918, assisted by Rev. E. N. Young of the United Brethren Church, and Rev. B. F. Sine of the Disciple Church. A large congregation gathered to pay a tribute of respect to their old friend and neighbor. May the Lord comfort the bereaved.

A. W. ANDES.

SPITZER

On Saturday night, June 29, 1918 while returning with her husband from the store Mrs. Emma L. Spitzer was taken suddenly ill, and died within a few minutes. She leaves to mourn her sudden departure, her husband, one sister, and five half brothers. Sister Spitzer was highly esteemed in her community, and was a faithful member of the Maryland Christian church, having united with the church about 15 years ago under the pastoral labors of Rev. W. T. Warren. Her husband, William A. Spitzer, is not a faithful member at Maryland, and has the sympathy of a host of friends in the loss of his wife. Her age was 46 years, 11 months, and 2 days. Funeral services at Maryland, July 1.

A. W. ANDES.

SUMMERS

Joseph K. Summers was born March 24, 1850, and died June 21, 1918, therefore making his age 68 years, 3 months, and 3 days. He is survived by his widow, three daughters, and four sons. It was my privilege a few weeks before his death to visit him, and to receive him and his wife into the church, receiving their names at Bethlehem. His awakening in the Christian life seemed to date back to a funeral sermon preached by the writer on January 24, 1915, from Isaiah 38:1. "I shall not all like a woman, my wife." By his request the same text was used at his funeral.

Funeral services were held at Long Spring United Brethren church, June 23, assisted by Rev. W. S. Bar, pastor of the church.

A. W. ANDES.

SHOWALTER

Andrew Jackson Showalter was born June 24, 1840 and died June 21, 1918 aged 77 years, 11 months, and 27 days. On December 30, 1866, he was united in marriage with Miss Anna F. Woodward. Their married life was happy, but was interrupted by her death in October, 1912. Surviving are two sons and two daughters. In early manhood he became a member of Antioch Christian church and remained a faithful member until his death. His last years were spent with his son in Winchester, Va. Though absent from the church and deprived of church privileges by reason of affliction he lost no interest in it. A good example for many who are living today.

Funeral services at Warner's Meadows church, June 23, assisted by Bro. S. B. Evans of the Presbyterian church.

A. W. ANDES

EAT CORN SAVE WHEAT

REPORT OF THE CONDITION OF THE ELON BANKING AND TRUST CO. ELON COLLEGE, N. C.—JUNE 26, 1918

Resources

1. Loans and Discounts	$[illegible]
2. Overdrafts secured, $[illegible] unsecured, $[illegible]	[illegible]
3. United States Bonds and Liberty Bonds	[illegible]
4. All other United States Bonds and [illegible]	
7. Banking House, $[illegible] Furniture and Fixtures $[illegible]	[illegible]
9. Demand Loans	[illegible]
10. Due from National Banks	[illegible]
11. Cash Items held over 24 hours	[illegible]
12. Gold Coin	[illegible]
14. Silver Coin, including all minor coin currency	[illegible]
15. National Bank Notes and other U. S. Notes	[illegible]
16. Interest in Liberty Bonds for partial payments	[illegible]
17. War Savings and Thrift Stamps	[illegible]
Total	$[illegible]

Liabilities

1. Capital Stock paid in	[illegible]
2. Surplus Fund	[illegible]
4. Undivided Profits, less current expenses and taxes paid	[illegible]
5. Deposits subject to check	[illegible]
10. Time Certificates of Deposit	[illegible]
12. Cashier's Checks outstanding	[illegible]
14. Reserved on Liberty Bonds	[illegible]
Total	$[illegible]

State of North Carolina—County of Alamance, ss:

I, Marion F. Fairbanks, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

Subscribed and sworn to before me this [illegible] day of July, 1918.

A. J. LAMBETH, J. P.

Correct—Attest:

A. J. LAMBETH,
J. A. HERBIN[illegible],
[illegible] A. WATSON,

Directors.

THOSE TESTIMONIALS!

"Dear Sir—Before taking your medicine I was too weak to spank the baby, but now I can lick my husband. Heaven bless you!"

——:o:——

CAREER

An English professor wrote on the blackboard in his laboratory: "Professor Wilson informs his students that he has this day been appointed honorary physician of his Majesty, King Edward." In the course of the morning he had occasion to leave the room, and found, on his return, that some student wag had added to the announcement the words "God Save the King!"

——:o:——

LOST "PATIENCE"

"When Shakespeare wrote about patience on a monument, did he refer to doctor's patients, papa"

"No; you always find them under a monument."

——:o:——

FORESIGHTED

A clothing dealer had a coat stolen from one of the dummies standing near his door. The thief had time to put it on before being detected, and then he ran. The merchant came to the sidewalk, raised a cry that was heard by a policeman.

The officer shouted to the man to stop. As he wouldn't, the officer began to shoot, whereupon the clotheir shouted: "Hit him in the pants, the coat is mine."

——:o:——

CONSIDERATE

The Friend—I say, old fellow, why do you take the paper away from your bride?

The Groom—Oh, because a reward for my arrest is advertised—and she's so nervous.

——:o:——

THE SOONER THE BETTER

"How old are you, madam?" asked the cross-examining lawyer. The woman blushed deeply, and stammeringly blurted out:

"I—I," and stopped short.

The attorney looked guilty. "Please, madam, quickly," he urged in a gentle, kind voice. "It's getting worse every minute, you know."

ECZEMA

Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians, 50c a box. Sold by druggists or by mail from

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BEAUTIFUL HEALTHY SKIN

is one supreme luxury that you can enjoy. It will delight you to learn how promptly

TETTERINE

will restore your skin to perfect health and beauty.—no tetter no eczema, no ugly splotches, no spots, no scaly patches, no pimples.—in short, no cutaneous troubles. Tetterine is a fragrant and soothing salve,—absolutely harmless, even to the most delicate skin Satisfaction positively guaranteed. 50c a box. Sold by the best druggists or by mail.

USE

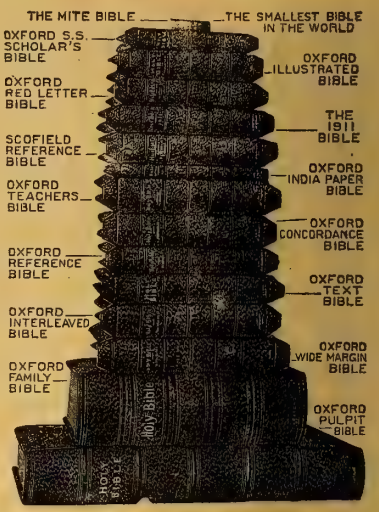
TETTERINE

SHUPTRINE CO.~ SAVANNAH, GA.

U. S. Food Administration.

Ol' Squire 'Tater 'low he goin' to be mighty nigh king er de roos' 'mong garden sass folks. We alls kin eat him as a 'tater boiled, baked, fried, stewed, cooked wid cheese en dey gettin' so dey make im inter flour; so's we kin "substi-tute" him fo' wheat flour. He's de "substitutenest" of all de vittles, he sez.

De udder garden sass folks lak inguns, tomatues, cabbage en turnips en squash don't need to git peeved, 'cause dey's goin' to be room in de pot fo' de whole tribe. Ev'y las' one on 'em can he'p save wheat en meat fer de boys dat's doin' de fightin' over yander.



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Burlington, N. C.

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BURLINGTON, NORTH CAROLINA

DR. J. H. BROOKS

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Foster Building **Burlington, N. C.**

1918			JULY			1918
Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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State Library

The Morning

—o—

You that have faith to look with fearless eyes
  Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
  The dawn of ampler life:

Rejoice, whatever anguish rend your heart,
  That God has given you, for priceless dower,
To live in these great times and have your part,
  In Freedom's crowning hour.

That you may tell your sons who see the light
  High in the heaven, their heritage to take—
"I saw the powers of darkness put to flight!
  I saw the morning break!"

—Owen Seaman.

Volume LXX WEDNESDAY, JULY 24, 1918 Number 30

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

WHEN A MAN LOOKED IN

—o—

The story goes that there was a man who did not appreciate his family. Instead of turning the fireside into a place of happy gathering and social intercourse he made it a place where his wife and children met him and longed for the time when the clock would mark off the bedtime hour. Around him the children would make but little noise. There were musical instruments in the home but they were not to be sounded in his presence. There were song books on the table but no songs were to be sung while the father was present. Not only were there songs in the books in his household, but there were songs in the hearts of his children. The grown daughter felt the expanse of life and the hearts of his little children plead within them for a child expression. The young brother earnestly desired to relate his boyish adventures of the day. The mother had in her soul to tell the children stories of her girlhood days, for she, good mother-like, knew that one day her little girls would preside over a home and call "it mine" and her sons would erect a roof over their own. She dreamed of no happier dreams than to see her own offspring gathering their little ones around the fireside in a happy, joyful family gathering. But that which would be could not be. The grouchy father was like a vicious beast in the midst of harmless sheep; they dared not give expression to their own feelings.

But one day this man saw himself as others saw him. He looked in—into his own household. He saw a family, his own family, but he did not realize that the children were his. He had gone off on a visit, and returned home before the expected time. He knew that his family was not looking for him, and being a little homesick himself, and with the curiosity of a child, he crept lightly upon the porch and looked in through the window. This was when he looked in through his own window and through his own soul. The children were playing, joyfully playing. The older daughter was at the piano and half of the members of his household were literally pouring out their musical souls. The smaller children were playing on the floor, and playing they were, because the old family dog that had never been allowed in the house when the father was there was indeed a member of the gay house party. Was mother playing? Yes, she too had returned to girlhood days and by her own fireside she was realizing many a happy dream. The father kept looking in but the tears in his eyes almost blotted out all the beautiful picture before him. He had never realized what his attitude to his family had meant, but now he knew. And he resolved—resolved to change his life, and he did. That playing was kept up, that music went on. The children laughed and mother rejoiced. Father laughed and rejoiced, too, and his fireside turned from a place of unhappiness to a place of happiness; from darkness to light. The bed time hour came all too soon after that night. The boys had no desire to leave the farm, to leave home and the girls lingered at length in mother's care. They had no hurry to go out into life, and when they did go, they went out duty bound with a most wonderful feeling in their own souls that they must set up a home, a happy home, where hearts might break in the laughter and love find its greatest channel of expression.

Are you, dear reader, making your home happy, bright, joyful and meeting the wants and desires of your own children, or are you selfish and grouchy-like, spoiling a paradise?

o——o

WHAT IS MURDER?

In the "Question Box", conducted by *The Herald of Gospel Liberty*, a writer asks this question: "If I kill a man in battle, am I not a murderer, just as truly if I had killed under malice?" This is a question that has confronted thinking men everywhere, especially in such times as we are now living in. Dr. Barrett, the Herald's editor, answers the inquirer as follows:

"No, I think not. If a brutal man should attack your helpless family, seeking to kill them all, would you kill him, or what would you do? If you sat by and allowed him to kill your wife and your little children, with no effort to protect them, what would that be? Would it not be criminal neglect? Would you not in fact be helping the ruffian to kill your family, at least to the extent of not doing anything to prevent it? I know you too well to believe that you would hesitate for one moment to strike down the cruel man who would so treat your family. Well, it is the same principle in the present war. Germany, in a brutal way, has been attacking the nations, killing their men, women, and children, and there was nothing else to be done, but go to killing Germans, or else let them kill the people of our nation. It was not the wish of our nation to go to war. It is averse to war, but when it saw the brutal German army seeking to overcome the nations, they had to strike, or let the Germans overrun our country and destroy our people, and this we could not do, and so the Prseident called for soldiers to keep these brutal invaders off our women and children, and he did right. What else could he do? He has no love for war for the sake of gain, but when he saw all humanity imperilled, he went to the rescue, not to gain in worldly riches, but to gain in the preservation of life and property and to add to the happiness of the people in a way God meant they should be happy. I would oppose war

for gain with all my heart, but when it becomes a necessity to drive back invaders, brutal murderers, then I think it is time for the strong of our nation and country to fight and drive them back for the safety of our loved ones and for the general good of humanity."

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PERSONALS AND NOTES

The Chautauqua and School of Methods of the Christian Church is in session at Virginia Beach this week.

o——o

Mr. W. E. Lindsey, Chapel Hill, N. C., one of THE SUN'S loyal friends, was a vistor at THE SUN office Monday.

o——o

On page five of THE SUN this week appears a very important notice. Turn to that page and read it yourself—it may be of great importance to you.

o——o

Rev. W. C. Wicker, D. D., Professor of Philosophy and Education at Elon College, is attending Columbia University this summer. You can count on the Doctor for getting the very latest in his line for his students.

o——o

The past four weeks we have carried an advertisement for Rev. J. L. Foster, Waverly, Va., concerning some property at Elon College. The offering of this proposition should appeal to parents who have children to educate. The property is well located and desirable. It should interest any wise investor.

o——o

We have received the following invitation:

"Mrs. Julian Isabel Jones requests the honor of your presence at the marriage of her daughter, Pearle McKee, to Mr. Roberty Kelly Hancock, on Tuesday evening, the thirtieth of July, at eight oclock, at Wake Chapel Christian Church, Fuquay Springs, North Carolina."

Congratulations and best wishes!

o——o

In August we begin the celebration of the one hundred and tenth anniversary of *The Herald of Gospel Liberty*, an occasion which has ever been celebrated before in the history of Christianity. It will continue up till October 10, when we expect to close the celebration with a great anniversary number. The particular issues through August and September will be devoted to several of our leading enterprises, such as our colleges, missions, Sunday schools, and Christian Endeavor work. Let all of our people give these issues special attention. You cannot afford to do otherwise.—*Herald of Gospel Liberty.*

o——o

PROF. J. J. LINCOLN PASSES

Professor J. J. Lincoln passed away at his home in Graham, Va., early Tuesday morning, July 16, 1918. The news reached THE SUN office that afternoon through the kindness of Dr. P. H. Fleming just as we had finished printing THE SUN for last week. Prof. Lincoln had been in poor health for a long time. He was at one time connected with Elon College, but for several years has been principal of the Graham High School. Brother Lincoln was a member of Wakefield Christian church. A more extended account of his life will appear later.

o——o

CHRISTIAN ENDEAVOR SOCIETY HOLDS MEETING

The Christian Endeavor Society of the Christian church held its regular meeting on Tuesday night with the following present:

Officers for the coming year—president, Mrs. C. B. Duke; first vice-president, W. E. McClenny; second vice president, Miss Annie Staley; recording secretary, Mrs. W. G. Farrar; assistant recording secretary, Miss Gladys Yates; corresponding secretary, W. W. Ballard; treasurer, Miss Maggie Brinkley; pianist, Miss Susie Powell; assistant pianist, Jake Kelly; reporter, Mrs. W. R. Mitchell.

Committees were appointed as follows: Music, Mrs. W. R. Mitchell, W. W. Ballard; missionary, Mrs. V. E. McClenny, Mrs. C. C. Rawles, Mrs. W. R. White; prayer meeting, W. W. Ballard; social, Mrs. W. C. Crocker; Mrs. A. D. Brinkley, Misses Mamie Felton and Edith Hosier.

Mrs. W. R. Mitchell was appointed a committee of one to arrange for a concert for the benefit of the soldiers and sailors testament fund, to be given some time in July.—*Suffolk Herald.*

———: o :———

THE ORIGIN OF THE RED CROSS

—o—

"The Red Cross as a badge of service for suffering humanity dates back more than three hundred years," writes a correspondent in the *Evening Post*, "and its origin must be of interest at this time when it has expanded as a society into a multitude that ministers to the physical needs of our army and navy here and abroad.

"Camillus de Lellis was born in the kingdom of Naples in 1550. After serving in the Venetian army, he went to the hospital of San Giacomo, in Rome, with an affection of the leg. There he was so much impressed by the horrors and filth of what was little better than a pesthouse that he resolved to devote his life to suffering humanity, 'to care for homes.' At thirty-two he was ordained a priest and set about founding a religious order 'to serve the sick.'

" 'They shall wear a red cross upon their breast', said Camillus, 'to remind them of the suffering of our Lord Christ. This will give them strength and encouragement.' Pope Sixtus V. confirmed the congregation in 1586, granting them in the brief a special permission to wear the 'red cross.' This same red cross is the badge of service today, worn by every Catholic order that takes care of the sick in every part of the world. This red cross has been blessed in the leper settlements of Molokai and Madagascar; in the cholera hospitals of India and the pestilence-stricken lands of the Far East, as well as on the battle fields of France. In the calendar St. Camillus' Day falls upon the 18th of July, and at his special mass these words are chanted: 'Greater love hath no man than this, that a man lay down his life for his friends.' "

SUFFOLK LETTER

—o—

This is a brief memorial of some recently departed loved ones, whose funeral services I have conducted. I understand very well that general readers are not specially interested in local family experiences; but most readers are concerned about funerals of their own and this message touches enough points in human experience to profit all who may read it.

1. Jacob Lawshe who came to Suffolk from New Jersey in 1869, identified himself with the Christian church. He died February 11, 1918, in his 94th year. He was faithful unto death and received a crown of life.

2. Nathaniel S. Buck, from Ohio, long-time citizen of Suffolk, member of the Christian church, seriously afflicted for years, owner of "Monte Vista Healing Springs," in the mountains of Virginia, died March 31, 1918, at the age of 73, and buried in Suffolk April 3, 1918.

3. Matilda Gay, widow of the late John E. Gay, died at the residence of her daughter, Mrs. Florine Hosier, April 17, 1918, in her 82nd. year. Member of Suffolk Christian church, beloved by all who knew her, ready to depart in peace.

4. Mrs. Maggie S. Powell, member of Suffolk Christian church, died in Portsmouth, Va., April 24, 1918, brought to Suffolk for burial and laid to rest by her mother. A good wife and mother, and a faithful Christian.

5. David Ray Roberts, son of Burwell and Ora Roberts, died in his 49th year May 2, 1918, leaving a wife and nine children on a farm near Holy Neck Church, where he was active in the Sunday school and respected by a great community. His mother was Miss Ora Harden of Graham, N. C.

6. Mollie Jane Clendenin died in Graham, N. C., May 18, 1918, having been long afflicted. A faithful Sunday school and church worker, a member of the Graham Christian church, a daughter of Lieut. J. N. H. Clendenin, a Confederate veteran faithful in war, in peace, and in the Graham church. Her mother was Miss Bettie Long, sister of Dr. W. S. Long, and other Longs prominent in Alamance county and the Christian church for so many years.

6. Lillian Porter, long afflicted, remembered lovingly by Elon students, a member of the Third Christian church, Norfolk, Va., died at the residence of Frank Savange, whose wife was her sister, June 10, 1918. Patient under affliction, full of hope as a Christian, life ebbed out and released her spirit for entrance into glory.

7. Harry Johnson Titus, lacking twenty-four days of being seven, was drowned in Lake Kilby, on Sunday June 16, 1918. He had gone out with some young people, got into a boat and fell overboard when no one saw him. His body was recovered a few hours later and funeral conducted the next day. His mother is the daughter of the late Deacon Junius S. Carr, and Mrs. Carr, who weeps with her daughter in this tragedy in the family experience. The sympathy of the whole church and community went out for the heart-broken mother and little Virginia, her only surviving child.

8. Mrs. Junius C. Johnson, mother of Rev. I. W. Johnson, who lingered long and patiently, from accident and disease, and then finished her course, ready to receive a crown. All of her children graduated from Elon College and her husband is superintendent of Mount Carmel Sunday school near which church was their country home. Elon College students will remember I. W., O. W., and their sister, Miss Essie. Her young pastor, Rev. E. T. Cotten, had charge of the services at the church. Her love for her family, her church, and her friends, and the pride she felt in her son, Dr. I. W. Johnson, was full of compensation for all that she had done through years in her beautiful service. She rests in peace.

9. Charles R. Hinton, in his forty-eighth year, member of Damascus Christian church, resident of Gatesville, N. C., died July 15, 1918, and was buried in Gatesville, July 17. He was a successful business man, once a student of Elon College, a member of the North Carolina Legislature for the last term of two years, chairman of the Board of Road Supervisors for his county of Gates, and a citizen of splendid reputation. He leaves a wife and six children and one grandchild. His father, J. R. Hinton, one sister, Mrs. C. O. Edwards, a half-brother and two half-sisters survive him. He leaves to his loved ones the legacy of a good name, and the great congregation and the banks of flowers, at his funeral, testified to his place in the hearts of the people in Gatesville.

No peoples are great till they have great dead. Cemeteries are the gardens of history, and the sacred spots of family memories. Graves remind us of our own mortality, point our spirits to re-union in heaven, make our dear ones dearer to our hearts, and awaken in us memories so sweet as to cause to forget bereavements.

W. W. STALEY.

———:o:———

SPECIAL NOTICE—READ EVERY WORD

—o—

During the session of the Eastern North Carolina Christian Conference at Henderson N. C., the Home Mission Committee made a recommendation which was unanimously adopted. It is as follows: When a discontinuance of pastoral relations, either by church or pastor, is contemplated, three months notice should be given the other party and the action reported to the secretary of the Conference. The secretary shall act as a bureau of information to churches and pastors who are open for pastoral work.

I will also say by way of suggestion that it is always well when a pastor is engaged to let him know that he is expected to serve at least a year. The practice of preachers taking charge of a church and pulling out at any time is detrimental to the church.

W. G. CLEMENTS.

Morrisville, N. C.

A WELCOME BY-PRODUCT OF WAR

By Rev. F. G. Coffin, D. D., Chairman War Work Committee of the Christian Church.

—o—

How to most largely serve the Kingdom of God and most effectually help the individual soldier has been the chief concern of religious workers in our present war. War conditions are forcing relations which would have been impossible under normal conditions. Small dividing questions are revealing their insignificance before great issues. Denominational shibboleths are not being pressed. The paucity of workers and importance of work are lessening the insistence upon a certain order of procedure.

As a result of all this the General War Work Commission of the Federal Council of Churches after three meetings of deliberation has prepared a form for receiving the statement of faith of a man overseas, which may be transmitted to the church of his choice in his home town, and used by that church as a basis of admitting him to membership. Where an ordained minister of a man's own denomination is accessible the minister may either definitely receive the man into church membership, or transmit to the church at home the man's confession to be acted upon by the local church, whichever may be more in keeping with the practice of the denomination. If such a minister is not available the use of the form makes it possible for a chaplain or other ordained minister of a different evangelical denomination than the soldier's own to receive his confession of faith and transmit it to the church at home. The church at home may then act upon it as if the soldier had appeared at the church to make his confession in person.

The statement is addressed to the minister and members of the church and asks the applicant to answer these four questions: What has led you to become a Christian? Why do you desire to join the church? Do you accept Jesus Christ as your Lord and Saviour and is it your purpose to lead a Christian life? Have you been baptized? Space is provided for the signature and for certification and comment by the chaplain. The form also asks for the names of the man's parents or next of kin in order that the pastor of the church may inform them and suggests that membership date from the date of the application rather than from the date of the church's action if the church so approve. Then should any casualty occur while correspondence is en route the applicant's friends will have the comfort afforded by his membership in the church. It is suggested that the church write as regularly to the new member as to one of its own family.

The form has been prepared in consultation with leading clergymen in a number of denominations but in no way commits any church to the suggestions made in it. It is believed however that it provides an effective way of connecting closely to the church at home the great numbers of men are sure to draw near to Christ in the sacrificial struggles of the war.

UNION, N. C.

—o—

I took charge of this church at the beginning of the Conference year. We have preaching here twice per month—second and fourth Sunday. The congregations here are large when the weather is favorable. The work is in a progressive condition. In the beginning of the year we install the Duplex envelope system to raise our church finances. This system has its likes and dislikes. This is the best plan to finance the Kingdom, and it will always bring favorable results when it is properly worked. It is the Bible plan, and we could not have adopted a better one. We are planning to began a series of meetings with this church beginning the fourth Sunday in July. Rev. George D. Eastes has promised to assist us. We are looking forward to his coming with a great deal of pleasure and profit. Brother Eastes is a successful evangelist and if we support his methods and co-operate with God we may expect results.

The people of Union are pleasant to work with. They are kind-hearted, and thoughtful of their pastor, remembering him with many useful gifts for the pantry, such as meal, butter, chickens, eggs, canned fruit, flour, meat and vegetables. It is a real pleasure to serve such kind opened-hearted people, and our prayer is that God may richly bestow upon them both spiritual and temporal blessings.

W. L. Wells.

Elon College, N. C.

———:o:———

NOTICE! NOTICE!
MISSION BOARD MEETING

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The Mission Board of the Southern Christian Convention is called to meet in its first regular session in the Christian church, Suffolk, Va., at 10:00 a. m., Tuesday, July 30, 1918. Any churches expecting aid from the Home Board of the Convention can obtain blanks for application by addressing the Secretary, J. O. Atkinson, Elon College, N. C. The Mission Board of the Southern Christian Convention, made up of the Home Missions Board and the Foreign Mission Board, as constituted by the Convention at its recent session, is composed of the following members: J. E. West, J. M. Darden, W. P. Lawrence, K. B. Johnson, Revs. H. W. Elder, C. H. Rowland, G. O. Lankford, J. Lee Johnson, Mrs. W. A. Harper and J. A. Williams.

The Board at this meeting will shape the policy of our missions work the coming year and is a most important meeting.

By order of the Chairman, J. E. West, Suffolk, Va.

J. O. Atkinson, *Exec. Sec'y.*

Elon College, N. C.

"PACKING PORK TO PAY EXPENSES"

An Incident in the Life of D. L. Moody

—o—

(Tent-making and soul-winning—these went together for Paul; pork-packing and soul-winning—these for William Reynolds. And how the latter came to combine these two diverse lines of activity is herewith told by Dr. Howard Agnew Johnston.)

I wish to relate to you a story which I heard over 20 years ago from the lips of the man himself of whom I speak. He was Mr. William Reynolds of Peoria Illinois. It was several years before that he was stopped on the street by a friend who asked him this question: "Mr. Reynolds how long have we known each other?" After a moment's thought he replied, "About fifteen years." The friend continued: "Mr. Reynolds, do you believe that I must accept Christ as my Saviour, if I am saved?" "Yes, I do," was the reply. The friend continued: "Mr. Reynolds, are you a Christian?" To this he assented. With unexpected intensity, the friend then asked: "Mr. Reynolds, do you care whether I am saved or not?" "Why, certainly I do!" exclaimed this Christian. "Pardon me, I do not mean to hurt your feelings," said his friend, "but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know that you cared about my soul. Of course, when I put the question, you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word and I cannot believe you really cared."

An Unlooked-For Question

With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend: "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows: "Pleasant day!" "Yes," said the friend. "Fine crops!" said the stranger. "So I believe," was the reply. The stranger, evidently bent on conversation said: "We ought to be very thankful to the good Lord for all His blessings." "Why, yes, I suppose we ought," was the reply. Then came the leading question: "My friend, are you a Christian?" The friend replied, "Well, I believe the Church is a good thing, I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject." Then the still more surprising statement from the stranger, was this: "My friend, I would like to pray with you!" "Well," said the friend, "if we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this!" said the stranger. "And, Reynolds," continued his friend, "before I knew it, he pulled my head down behind the car seat and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Saviour. He prayed that God would give me no peace until I had repented of my sins and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakesman called out the name of a station, and he said, "Good-bye, my friend, I must get off here. Remember . Now is the accepted time. Now is the day of salvation," and he was almost gone before I realized that I did not know his name. I rushed after him and said: "Sir, will you please tell me your name?" He replied: "My name is D. L. Moody."

One Man Who "Cared"

The friend continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Saviour. Hundreds of Christians would have said that was no place to speak to a man about his personal religious life; but he wanted no better place. And the matter is so upon my heart that I have decided to go to Chicago, and hunt up that man Moody, and settle this matter." But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led his friend to give his heart to Christ. Then, as he turned homeward, he exclaimed: "O God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me *that for fifteen years I have known him, and have never uttered a word to indicate to him any concern about his soul.* There is something wrong about my Christianity! I think I would better go to Chicago and get acquainted with that man Moody!" And this very thing he did. It was the beginning of an acquaintance that transformed William Reynolds' life.

"Packing Pork to Pay Expenses"

These two Christian business men talked over the needs of the Church of Christ, and Mr. Reynolds went home to begin a work of positive Christian activity such as he had never dreamed before of attempting for Christ. Some years before he died. I met a gentleman from Peoria on the Pacific coast. I said to him: "I suppose you know my friend, William Reynolds of that city" He replied: "Oh, yes. Every one in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong people's church from a mission Sunday school, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked: "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds's business is to serve the Lord Jesus Christ and

he packs pork to pay the expenses."

What God did through William Reynolds He can do *through you*—in lesser, or even in greater measure—*if you will let him.* Will you give Him a chance? "He that hath ears to hear, let him hear." "To him that knoweth to do good, and doeth it not, to him it is sin."—*Reprinted from a Leaflet.*

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A MISSION RALLY SERVICE AT DENDRON, VA.

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Last Sunday night there was a full house at the Dendron Christian church. It is not always so at a mission service especially if the announcement is made that it is going to be a missionary service. But the announcement was made for our last Sunday night service and some faithful work had been done on the program. Thanks to our good sisters and the Ladies' Home and Foreign Missionary Society. An offering was taken at the close of the service amounting to $27.00. There seems to be a growing interest in mission here.

W. D. HARWARD.

July 18.

FROM OVER THE SEAS

Paris, July 15.—In the desperate fighting which is ported in the official communication from the war office tonight, the American troops are given the credit for driving back the Germans who had succeeded in crossing the Marne southwest of Fossy.

In the long sector between Dormans and Rheims, Franco-Italian troops are reported to be resisting the German assault valiantly and east of Rheims the enemy attack has met what is characterized as "an irreducible defense."

With the American Army on the Marne, July 16.—(By the Associated Press.—French and American forces fighting together have recaptured the village of St. Agnan, Hill 223 to the northwest and La Chapelle-Montbodon.

In co-operation with the French the Americans launched a heavy counter attack this morning between these two villages, driving the enemy steadily back.

On the American right the French made rapid progress, and all through the section the Germans were fiercely attacked by the allies, with the result that they have withdrawn for a considerable distance.

Comparatively large forces of Americans have been engaged, especially in the region of Descrivec, where they were brought up to support the attacking French. Within a short period the Americans were hotly engaged in the fighting.

Paris, July 17.—The French positions remain intact along the whole Champagne front, according to the war office announcement tonight. Heavy fighting continued throughout the day, and at some points the Germans were able to make gains but they met with powerful resistance everywhere.

20 VILLAGES CAPTURED

Paris, July 18.—More than 20 villages have been recaptured by the French and American troops in the offensive begun this morning, according to the war office announcement tonight, which reports also the occupation of the plateau dominating Soissons on the southwest.

AMERICAN SOLDIERS CARRY ALL BEFORE THEM IN DRIVE

With the American Army in France, July 18.—(By the Associated Press.)—The American troops had carried all before them by late in the afternoon and had proceeded so fast that cavalry was thrown into the action. All the American headquarters staffs tonight were well inside the territory which the Germans held this morning.

THOUSANDS OF GERMANS CAPTURED BY AMERICANS

With the American Army on the Aisne-Marne Front, July 20. (By Associated Press.)—One American unit since Thursday has taken 2,889 prisoners, including 91 officers, while another American unit on the northern front has captured 2,261, including 32 officers.

Among the prisoners were a colonel and two majors, all in one group.

The firing on both sides increased after daylight, but the allied guns were much more effective as reports from the aviators and observation balloons on the enemy positions came in. There were numerous bombing raids by the airmen this morning.

The northern half of the Soissons-Chateau Thierry line is now far beyond Vierzy, to the east, and there have been bitter struggles in this territory. The allies' big guns command the bridges southeast of Soissons.

GERMAN LINE IS BROKEN; ALLIES PUSH NORTHEAST

With the American Army on the Marne, July 21.—(By the Associated.)—(1 p. m.).—The French and Americans have broken through the German line northwest of Chateau Thierry.

The French and Americans driving the spear head toward the northeast, have already advanced five kilometres, (3 1-10 miles) at various places.

The allied troops have taken many prisoners, including three officers, who said they were tired of the war. American infantrymen captured two German 77's. Previous to the breaking of the German lines the allies battled with the desperate machine gunners, who were mowed down as the allied reinforcements arrived. The German losses were terrible.

(Reprinted from the Daily Press).

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"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It stands for all that men count precious."

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. Warren H. Denison, D. D., Superintendent.)
(Mr. Hermon Eldredge, Religious Education Secretary).

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If you have not filled out the "Prayer Covenants," printed in last week's SUN yet please do so at once and forward to headquarters. We want many thousands of prayer covenants among our people. How it will help our cause! How it will help us move forward! We desire the young people of our Church as well as older ones to join this prayer league. Send in your signed pledge today, please.

Forward Movement Approved

Here are a few expressions which indicate hearty co-operation with the Forward Movement. Rev. J. V. Knight, Newport News, Va., says: "I have been studying the Forward Movement question and have planned a series of five Sunday morning sermons on the work. I am praying for the work." Mrs. Grace Hunyon, Eaton, Ohio, says: "Will you please accept me as one who will pray daily for the progress and success of the Forward Movement, and that you may have an abundance of the Spirit to lead the cause." Editor C. B. Riddle, of THE CHRISTIAN SUN, Burlington, N. C., says: "Blessings be upon you in your new work. I am praying for you and the work. Not only that, but I stand ready and willing to do whatever I can in a physical and material way so far as I can." Many others have written their willingness to assist in every way possible with the work of the Movement.

We need concerted prayer and for that reason we are asking all our people to make it a subject of prayer in the pulpit, home, Sunday school, and in all the departments of the Church. Herewith is an article by Rev. E. Morton of Toronto, Ontario, on "Concerted Prayer."

The Superintendent hopes to meet you at the Seaside Chautauqua, Virginia Beach, July 22-28, and wants to talk with you about the Forward Movement. Let us pray, think, plan larger things for our beloved Christian church.

WARREN H. DENISON, *Supt.*

Dayton, Ohio.

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THE VALUE OF CONCERTED PRAYER

(By Rev. E. Morton, Toronto, Ontario.)

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What a wonderful hearing and mind our God must have to be able to hear distinctly, and remember accurately, the prayers of all His children which are offered at the same time. Our Heavenly Father is not like earthly parents in that respect. When a father and mother have their children approach them with their many needs, they desire but one to speak at a time. We are told that Julius Caesar could be writing, reading, dictating and listening at the same time, and had employed as many as seven amanuenses; but even that greatness is not worthy to be compared with our eternal General.

The Creator knew that it would not be best for man to be always alone in his times of praying. The Master made known that fact to His disciples when He said: "When ye pray, say, our Father." It is together we must get; and it is unity we must have. Then we shall help to answer the Savior's prayer "That they may all be one; as thou, Father, art in me, and I in three, that they also may be one in us." "Behold, how good and how pleasant it is for brethren to dwell together in unity! * * * there Jehovah commanded the blessing." Although Christians may have many different interpretations of the scriptures, their hearts (if not their minds) should harmonize in prayer. The Son of God realized the value of concerted prayer when mingling with His disciples; and would teach them to cleave to that way of influencing the great heart of God. Jesus knew that it would not always be possible for even His few followers to meet together. He knew that we too, as workmen having each his own work to do, would find it impossible for all to be together. Therefore, He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." "Take an electric battery, and let one man hold this knob, and another that, and there is no power felt; but let these two men join hands then will the power be felt. So the power in prayer is in unity. One of God's kingdom takes hold here, and another there, until the circle is formed, each taking hold of his neighbor's hand. Often the blessing is hindered through our dropping our neighbor's hand from feelings of jealousy and pride Let each, with ungloved hand, take hold of his neighbor's, and the power of united prayer will be felt."

If the Church spends her time in concerted prayer she will ever manifest an indomitable interest in the welfare of others. Indeed, that should be her common aim and purpose in life, interested in others. It seems too bad that she should find it necessary to offer the same kind of prayer as that of the Psalmist of nearly three thousand years ago: "Wilt thou not quicken us again, that thy people may rejoice in thee?" However, she has found it profitable in waiting upon her God, in the upper rooms of time; where her members could be separated for a season from the cares and anxieties of the world. Many and great have been the blessings bestowed upon her in and after that act of righteousness. Wonderful was the growth made in her infancy, after the days spent in the upper room in concerted prayer. How pleasing it must have been to her supreme Head as He beheld His little flock, "all together with one accord in one place." They wanted to "be endued with power from on high" so that they might "go into all the world and preach the gospel to every creature." They not only planned to approach the throne of God as representatives of the church of Jesus Christ, but after waiting upon Him in prayer, they went out to help answer their prayer. Did they pray for sinners to be converted? See them struggling as fellow- labors with God towards that end. Did they pray for the poor? See, for example, Peter and John at the temple being a blessing to such.

The prayer list of the Church today is greater than it has ever been in the history of humanity. Thousands have requested to be prayed for; multitudes of subjects have been lifted up before the ever-merciful Father for His suitable blessing. In both the home and foreign fields we find special branches of work which demand much co-operation in concert prayer. And when we pray for that most noble enterprise, surely, if God's children of past generations took delight in helping to answer their own prayers in different ways we also may please our Master so much as to cause showers of blessing to come daily upon us. May the love of Christ constrain us towards a great oneness in our struggling with God in prayer; as we bear before His throne of holiness, the vital subjects of our day, which are not in harmony with His will and way.

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FIRST CHRISTIAN CHURCH, NORFOLK, VA.

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The work at this church is moving along very nicely. The attendance, since the summer days have come, has been better. It is said by those who have been here for a long time that the congregations are better now than they have ever been. The new Norfolk-Berkley Bridge has added much to our side of the river, and has virtually placed our church on Main Street, Norfolk, as well as Main Street, Berkley. This makes our church the most easily, and conveniently reached of any of the Christian churches in this vicinity. The new bridge has placed our church within about six blocks of the great Terminal Station, so now any stranger can reach our church within just a few minutes walk, after he arrives into the city.

All the departments of the church are doing splendid work. The Christian Endeavor Society is conducting services at the Norfolk Union Mission once a month. It also sent a delegate to the State Christian Endeavor Union which was held at Roanoke the first of June, and paid all the delegate's expenses.

The Ladies' Aid Society is holding monthly missionary services at the church, in which much interest is being manifested.

The Sunday school at its last business meeting voted to send its pastor to the Chautauqua with his expenses paid. Several others will also attend the Chautauqua in addition to the pastor. Our school has already given to the Santa Isabel Church Fund $70.50, and will probably give enough to buy several other blocks, to help make this church in Porto Rico an early reality.

The next special drive to be made in our school is to have part in the Coy Franklin Fund which is being raised by the Willing Workers of the Eastern Virginia Conference. Then, too, we are looking forward to the coming of Brother Charles D. Johnston, the Superintendent of our Orphanage, on the third Sunday in September, who will tell us all about Coy Franklin, and the other little children of the Orphanage in whom we are interested.

At the third quarterly conference of our church which was held last Wednesday night, July 17, the pastor was asked to leave the church with the explanation that new business was to be brought up that could be better discussed in his absence. After some minutes the pastor was recalled, and informed by Brother J. O. Wiggs, that the church had voted an increase of $100.00 on the pastor's salary for the present year, and that the salary of the pastor for next conference year was to be an increase over the present year of $300.00, or $1,500,00.

A nominating committee was appointed to name the officers of the church for next year, also this same committee is to nominate a committee of three or five who will constitute a finance committee or board to have general management of the finances of the church.

These war times throw a great responsibility on all churches, especially those in a seaport city, and the First church is trying to meet these as new obligations as near as possible.

This church has twenty-four men, and one young lady with the colors, all of whom are doing their bit nobly. We desire the prayers of the brotherhood in behalf of the work here.

J. F. Morgan, *Pastor.*

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COLUMBIA LETTER

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Joseph Wood Fix of Burlington, N. C., and the writer have been at Columbia attending the Summer Session for two weeks and will continue through the entire session. Joseph is devoting himself to the study of two courses in applied arts and I am studying in the field of the Philosophy of Education.

There is a new conception of education developed here in connection with the Teachers' College which is a unit of Columbia University. The main emphasis is a social education in order to teach and extend a more perfect philosophy of democracy as related not only to American life but also to the world order. Some of the greatest educational experts and scholars in the world are collected here to study these great, vital problems growing out of the world war.

Emphasis is being turned not only from individualism and autocracy to the social order and democracy as a basis for improving society, but the dominant note in education is to prepare people for twentieth century activities and educate people in those subjects that they will need in modern life.

Custom, tradition, and ancient ideals are used only as they can be adjusted to modern needs.

W. C. Wicker.

510 W. 123 *Street, Apartment* 35
New York City.

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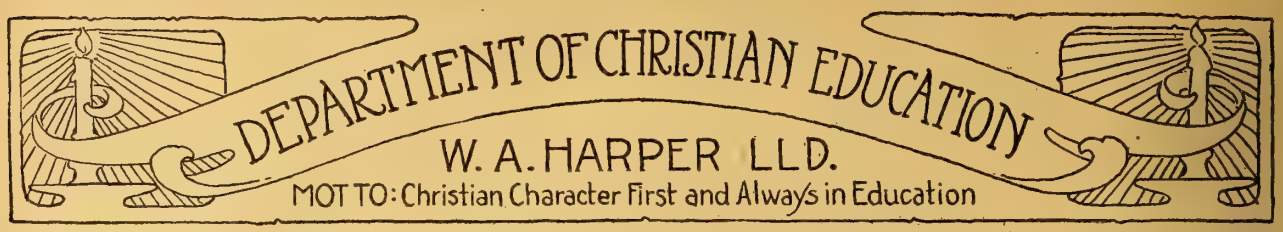
DUTY ENJOINED

If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?—*Prov.* 24:11,12.



ELON WILL HAVE MILITARY TRAINING NEXT YEAR

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Elon College now has 400 of her sons with the Colors. Her enrollment five years ago was by the Board of Trustees fixed at 400 per year, and now she has furnished the nation with a number equal to her annual enrollment. The authorities of Elon College are rejoiced thus to serve the cause of righteousness and freedom. The Elon Faculty idtentifies religion and patriotism in this war, and in this thought they have the united support of the Board of Trustees, one member of which Mr. D. R. Fonville, is now in France as a Y. M. C. A. Secretary and who was recently cited for personal bravery under fire.

In line with their patriotism, the Trustees at commencement voted unanimously for military training under Government supervision for next year. In keeping with that policy three Faculty members and twenty-one students have been commissioned to report to Plattsburg, Barracks, R. O. T. Corps Camp, Plattsburg, New York, on July 18 and 23 for eight weeks' of intensive military instruction. These men will be student-officers of the Elon battalion next year. The Government will send a regular army officer to be commandant.

Any student who desires may take the military training and receive college credit for it as per the catalogue, but none will be required to do so. The advantage in taking it, however, may well be gleaned from this paragraph in General McCain's letter to President Harper: "It is expected that this (training) will qualify a considerable percentage of the students to enter officers' training camps on being called to the Colors, and a large percentage of the remainder to serve as non-commissioned officers. The number to be certified for training as officers from any institution will not be based on an arbitrary percentage. It will depend on the quality of the men developed at that institution and the necessities of the service at the time."

This action on the part of the Government is taken for two reasons: First, to develop as a great military asset the large body of young men in the colleges, and second, to prevent unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering to the students a definite and immediate military status.

The law further provides that young men so studying at Elon will not be called to the Colors till they are 21 years of age, (unless Congress reduces the age limit) and then not until June 30th, following their 21st. birthday.

Already a large number of the Freshman class have decided to enroll for this training, and most of the men who were at Elon last year will do so. Last year the military training work was outlined by the Government, but not supervised by it. This year the men who enroll for it will have a definite military status.

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THE REPORT OF THE COMMITTEE ON FINDINGS OF THE EDUCATIONAL SECTION, INTERNATIONAL SUNDAY SCHOOL ASSOCIATION, BUFFALO, N. Y., JUNE 25, 1918

The Committee on Findings respectfully reports:

First. That this Educational Conference, held under the authority of the International Sunday School Association, the Association of Biblical Instructors in American Colleges and Secondary Schools and the Council of Church Boards of Education, asserts its whole-hearted loyalty to the American Public School system;

Second. We conceive it to be our chief responsibility at present to stimulate interest in and to develop the highest possible type of religious education through Church schools and all other available agencies;

Third. We hereby refer to the Council of Church Boards of Education the specific task of indicating by definitions—formulated by an appropriate commission—what shall constitute a unit of credit in Bible study that will meet the standard for entrance requirement in the colleges and universities affiliated with the activities of the Council and for graduation in secondary schools;

Fourth. It is recommended that the papers presented before this Conference together with these findings, be published in a separate volume and thus be made availabl for the widest possible circulation.

Fifth. It is further recommended that the International Sunday School Association be requested to give the widest publicity possible to the credit value in Bible study to be used in conformity with these findings.

RICHARD C. HUGHES,
University Secretary Presbyterian Board of Education, Pennsylvania.

JOHN E. FOSTER,
Inspector of Secondary Schools State Board of Education, Iowa.

O. H. WILLIAMS,
State High School Inspector for Indiana.

NORMAN E. RICHARDSON,
Director of Department of Religious Education, Boston University, Massachusetts.

GEORGE PLATT KNOX,
Assistant Superintendent of Schools, Missouri.

W. A. HARPER,
President Elon College, North Carolina.

R. L. KELLY,
(Ex-Officio), Chicago, Ill.

THE BATTLE CRY OF THE CHURCH

—o—

A Canadian soldier in Kitchener's army wrote from a hospital a month before he died: "Why does our church keep Foreign Missions so much in the backgrond? Why is it that I was left so longer a scoffer? I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put *the whole world for Christ* right in the forefront as the battle cry of the Christian Chuch."

I wonder if this dying soldier was speaking of our dear Christian Church, as a denomination. He might have been. He described a situation. He asks a pertinent question. One of the strangest things to me, a constantly growing puzzle, is that we Christians, with the best creed and truest principles ever given to a people, have done so little, are now doing so little to propagate those principles, spread that creed—the Bible—in the world. There is something wrong with the scheme of things in any Church that fails to put right out in the forefront "*the whole world for Christ.*" How in the world have we been contented to do so little, why in the world so many of us yet are contented to do so little, to spread the good news of Christ's salvation in the world is more than I can understand.

I heard a layman, a very intelligent, a very deeply concerned and interested layman say the other day that the great majority of the preachers in the Christian Church seemed to him to be content *provided they were making a living for themselves;* that so far as being aggressive and hustlers for the church was concerned, this seemed not to burden them at all; they were looking out for themselves instead of looking out for their church and denomination. I wonder if this layman judged us ministers correctly. He declared if modern business men did business in the slow, easy, indifferent, local manner in which pastors in the Christian Church did business for the Kingdom and the church, they would lose out.

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I could wish with all my heart that all of us ministers would read, think over and inwardly digest the contents of President W. A. Harper's recent book, "The New Church for the New Time." Dr. Harper has written much and has a great many good things to his credit; but in my judgment he has never done anything else equal to this book. The man's soul was on fire with a great truth when he wrote it. The pages fairly glow with the white heat of flaming zeal and holy enthusiasim. This man's heart is yearning that our dear Church, and the other churches, shall catch the spirit of the new time, into which we have come and *go forward.* It is a challenge to the languishing and dying churches to take a new lease on life and begin to be powerful for the Kingdom again; and it is a clarion call to all the churches to undertake new and larger tasks for the Master and His coming. I love my Church, my denomination, better for producing a man who can give, and has given such an utterance to the world in a time like this, and has brought such a message in a time of so great need and so much bewilderment. We of the Christians shall do well indeed if we catch the spirit of this great utterance and profit by it. People who merchandise successfully today do so on the same fundamental principles today that they did a thousand years ago; but if they employed the same attitude and the same methods that merchants did a thousand years ago they would be bankrupt in six months. And the same is true of farming and of medicine and of arts and sciences. And it is no less true of the Church and the Gospel. The fundamentals of the Gospel are the same now that they were when Paul enunciated them so lucidly and so powerfully; but the preacher and the Church that assume the same attitude in interpreting, and employs the same methods in presenting the message that as employed a thousand years ago are likewise doomed to failure and bakruptcy. If the Bible is explicit on any theme and thing it is in this, that God ever seeks to make Himself known and felt and realized to any age in the terms and themes and thought of that age. The worth of the Gospel has ever been its power to help man in the day and time of his need. In Calvin's and in Jonathan Edward's day man's problems and man's needs are quite different from what they are today. The glory of Calvin and the power of Edward's were that they discovered the needs of the time in which they lived, struck a new note in the world's demand, and were the advanced agents of the new church which followed their noble and holy utterances. We of the churches confront new problems, the needs of man are pressing, and these are terrible and bewildering times. The church has ever risen to meet its obligations, and has ever raised up men who had the vision and the courage to seek the solution of the world's perplexing problems and supply the message of strength, power and comfort in time of its greatest needs. And it will do so now. The church of our Christ is immortal, the gates of hell will not prevail against it, and the world's perplexing problems and its headlong progress will not obscure it. With every new age and era comes a new, but stronger, mightier, more beautiful and more holy church. Shall we Christians do our part in helping through the new church to solve the problems and keep pace with the problems of this new time—or shall we sleep and be indifferent on the job?

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Our financial report this week makes us feel better. When our income keeps above our expense account we are always happy but when our expenses are heavy and our income light it makes us feel blue.

It was our very great pleasure to attend services at Christian Chapel church last Sunday and make them a talk and tell them about the work at the Orphanage. Brother J. E. Franks is the pastor of the church and gave us a very warm welcome. A special collection was taken and amounted to $10.00.

We spent Saturday night with Brother Reynolds and he and his kind wife gave us a very warm welcome. We enjoyed our visit very much and hope to have an opportunity to visit this good people again. Dr. J. O. Atkinson had an appointment to preach at eleven o'clock and he and I went together and spent Saturday night together. The Doctor is so full of sunshine that it is a great treat to be with him. If you have the blues he will surely drive "them' 'away.

We regretted very much that we could not attend the Eastern North Carolina Sunday School and Christian Endeavor Convention but Dr. Atkinson kindly consented to take our place on the program and we came back home to see if we could take a new start to get something planted that we might have some late vegetables as the hail had destroyed all that we had growing.

We have many empty fruit jars and if any of our friends can fill some of them with fruit or tomatoes or anything to eat we will be glad to ship you any number you want.

Our friends are very kind to us and we appreciate it. Mrs. R. L. Ingram, Ingram, Va., sent us a box containing one hat, two pair hose, two waists, one dress, three yards sea Island cotton. The Ladies' Mission Aid Society, Goshen, Ind., sent us one box containing dresses, etc., for Eliza Cheek. We are very grateful indeed for this help.

C. D. J.

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REPORT FOR JULY 24, 1918

Amount brought forward		$4,540.30
Children's Offerings		
Pauline Pierce		.20
Sunday School Monthly Offerings		
(Eastern Virginia Conference)		
Franklin, Va.	$ 10.00	
Washington Street, Portsmouth, Va.	3.00	
Union, (Southampton)	4.00	
Suffolk	25.00	
Berea (Nansemond)	10.00	
Bethlehem	12.00	
Berea (Norfolk)	4.00	
Isle of Wight, Va.	1.50	
(Virginia Valley Conference)		
Dry Run Sunday school	3.16	
(Indiana Conference)		
First Church, Sunday school, Ind.	5.50	
(Alabama Conference)		
Beulah	1.70	
(Eastern North Carolina Conference)		
Hank's Chapel	1.00	
Wentworth	9.93	
Mebane N. C.	1.00	
Lebanon	1.52	
Raleigh N. C.	2.00	
Catawba Springs	5.07	
Catawba Springs (Baraca Class)	.63	
(North Carolina and Virginia Conference)		
Mt. Bethel	1.00	
Ingram	4.00	
New Lebanon	2.00	
New Lebanon (Baraca Class)	1.00	
Pleasant Grove	4.00	
(Western North Carolina Conference)		
Poplar Branch	1.00	
Grace's Chapel	1.00	
Burlington N. C.	14.00	
Ramseur N. C.	8.60	138.31
Special Contributions		
Bethel Sunday School N. C.	9.10	
Christian Chapel Sunday school	10.00	
Bethel Sunday School, N. C.	10.30	
L. I. Fields, on support of children	20.00	
Mr. E. T. Holland, Suffolk, Va.	5.00	
Mrs. Peele, for beans	1.00	55.40
Total for the week		$193.91
Grand total		$4,734.20

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"THE SET FEAST OF JEHOVAH"

(By Rev. J. Lee Johnson)

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In Colossians 2:16, 17 Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a **feast day** or a new moon or a Sabbath day; which are a **shadow of things to come.** The things here mentioned refer of course to observances under the law but the thing I am interested in here, is the "feast day" .....a shadow of things to come." From these words we are lead to believe that each of the seven yearly feast, which were kept under the law, not only had there their present meaning, but were also "shadows of things to come."

Now by referring to the twenty-third chapter of Leviticus we find an interesting account of the seven yearly feast, and by taking them up in the order which they are given we find that each of them did foreshadow something to take place afterwards. We will notice a few things that seem clear:

1. The Feast of the Passover. This feast was kept in memory of the Passover-lamb, the blood of which was sprinkled

on the lintels of the door post for Israel's redemption from Egyptian bondage. But that which it foreshadowed was Christ atoning death for "Christ our passover is sacrificed for us." (I Cor. 5:7).

2. The Feast of Unleavened Bread. This feast was connected with the Passover. The Passover being on "the fourteenth day of the first month at even" and the feast of unleavened bread "on the fifteenth day of the same month" lasting seven days. The New Testament usually mentions them together as but one. "After two days was the feast of the Passover and of unleavened bread"—Mark 14:1). We should not separate the two in their foreshadowing, for the unleavened bread speaks of purity and of a holy walk with Christ our Passover. Paul associates this in 1 Cor. 5:7, and 8 saying: "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Just before this he said, "Purge out therefore the old leaven, that ye may be a new lump, for ye are unleavened." I think the Bible, in every place where it is mentiond, associates leaven with evil and unleaven with good, as we here have "Christ Our Passover" and those who are cleansed through Him as the "ye .....unleavened."

3. The Feast of First Fruits. This is the feast of the first fruits of harvest which was to follow closely after the feast of unleavened bread. The foreshadowing here was the resurrection of Christ and those who are His. "But now is Christ risen from the dead, and become the first fruits of them that slept." "But every man in his own order: Christ the first fruits; afterwards that they are Christ's at His coming." The sheaf was waved "on the morrow after the Sabbath" typical of the very day Christ rose from the dead.

4. The Feast of Pentecost. The three feasts already mentioned followed closely the one upon the other but from the Feast of First fruits to Pentecost "seven sabbaths which shall be complete." Or counting the day on which Pentecost began "shall ye number fifty days." This interval of fifty days gives the feast its name and since the Holy Spirit was given just fifty days after Christ's resurrection we also have the day of Pentecost in the book af Acts of which the Feast of Pentecost was a type.

Another significant thing in this feast was the "new offering. This seems to foreshadow the church as a new organization, which began on the day of Pentecost. And further the flour used to make bread for this feast was to "be baken with leaven." Why leaven bread here and unleavened bread for the "Feast of unleavened Bread?" The Feast of unleavened Bread was connected with Christ and His holiness and of the perfect deliverance which he gives to us through faith in Him. The Feast of Pentecost was typical of the church militant in which evil has crept. Therefore leaven was used as foreshadowing the evil which the church should confront.

First fruits are also mentioned in connection with Pentecost and suggested to us that true believers living under the control of the Spirit are first fruits now and do not have to wait for the resurrection to be assured of their salvation. "Of His own will begot He us by the world of truth that we should be a kind of first fruits of His creatures." Jas. 1:8.

5. The Feast of Trumpets. The Feast of Pentecost bring us dispensationally to the church age in which we live. Now if we take the remaining three feasts in their divine order we should see that they foreshadow something yet future.

First we would call attention to the time that elapsed between the feast heretofore mentioned in comparison with the time that elapsed between the Feast of Pentecost and the Feast of Trumpets. Before this fifty days was the longest period that elapsed between any of the feasts. The first four feasts did not include more than seventy days, I think, but now between Pentecost and Trumpets we have an interval of near five months. The Passover, unleavened bread and First fruits were in the first month and the Feast of Trumpets was "in the seventh month." This long period corresponds in type to the long period of the church age in which we live. St. Peter gives us to understand that this long period of grace in which Christ still tarries is because of His long suffering. He tells us some scoffers "in the last days" would say, "when is the **promise** of His coming?" but Peter adds to their question this answer, "The Lord is not slack concerning His **promise** ..... but is long suffering to us-ward, not willing that any should perish." 2 Peter 3: 4, 9. After this feast we notice that there is no long gap, for the three last came in the seventh month.

What then does the Feast of Trumpets foreshadow? I believe it is the regathering of Israel. Many of the Old Testament Scriptures in mentioning the regathering of Israel mention also the blowing of trumpets; e. g. Isa. 18:3, 27:13, with contest. In Joel 2:1 we read "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; the day of the Lord cometh, for it is nigh at hand." There seems to be conclusive proof that the trumpets speak of Israel's regathering.

The Day of Atonement

This feast followed closely the Feast of Trumpets. A careful study of Leviticus sixteen with portions of Hebrews proves, I think, that this feast did not so much foreshadow the atonement made for the church (that was seen in the Passover) as for the conversion of regathered Israel. From Leviticus 16:15-20 we find that the High Priest could make atonement for the "Children of Israel" by going "within the vail" and by going "out unto the altar" of burnt offerings. It was when the High Priest came "out" that he laid his hands on the scape goat and the sins were borne away. So from Heb. 4:14, 9:12 (and throughout the book of Hebrews) we learn that Jesus our Great High Priest has entered in the holiest "within the vail" and for believers the "vail was rent in twain" on the crucifixion day, but for unbelieving Israel, that will be regathered, He will come "out" and Israel's redemption will be complete. So the foreshadowing of the feast of Atonement (or rather fast of atonement) points, I think, to the redemption of regathered Israel.

6. The Feast of Tabernacles—This was the last yearly feast and was celebrated seven days beginning on the fifteenth day of the seventh month. This was a memorial feast of the wilderness journey when they dwell in tents and booths, etc. Putting it in its divine order it must surely foreshadow something that comes after the Trumpets and atonment; that is, after regathered and converted Israel. It seems to point to the Kingdom rest or as some call it the millinium. Zeh. 14.16-21 speaks of the feast worship when the King is present. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles," Zeh. 14:16. Also we learn from Deut. 16:13 that this feast as to be kept after the harvest, and in Matt. 13:39 we read "the harvest is the end of the age." So in its dispensational teaching this feast of Tabernacles foreshadows the coming of Kingdom of our Lord.

To restate simply: Passover; Christ sacrificed for us, Unleavened Bread; the possibility of a holy walk through redemption in Christ, First fruits; Christ raised and we to be first fruits, Pentecost; the gift of the Holy Spirit and forming of the Church, Trumpets; the regathering of dispersed Israel, Atonement; the conversion of regathered Israel, Tabernacles: The Kingdom "come with power."

Holly Springs, N. C.

———:o:———

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SUNDAY SCHOOL LESSON—AUGUST 4

By G. O. Lankford

—o—

Growing Stronger. (Luke 2:42-52; 2 Peter 1:5-8)

Golden Text: "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Prov. 4:18.

Real life means real growth. Where there is no life there can be no growth, and where there is no growth may be found the evidences of approaching decay and certain death. The normal child is a growing child, and the normal Christian is a growing Christian. It needs to be remembered also that the living church is a growing church. Are you growing as a Christian? Is your church growing in usefulness, service and power? If not, the cause when discovered will be found to be an absence of life.

1. **The Growth of Jesus.** Jesus grew. His growth was the effect of cause, the resultant of effort. He applied Himself to study and interested Himself in the deep things of life. "The child Jesus tarried behind in Jerusalem." For this act on the part of the twelve-year-old Jesus there was a reason—He was seeking for knowledge. In that hope He went to the "temple" where He found the "doctors" and He became so interested in what they were teaching that He had not thought of going home. For the time being Jesus had become a school boy at the temple where He had made for Himself and opportunity into which He entered with a whole-hearted zeal. He was "both hearing and "asking questions" that He might learn—grow. Application had much to do with the growth of Jesus. And, too, **subjection** to authority and to the laws of life played its part in the moulding of His character. "He went down with them ..... and was subject unto them." The child Jesus must have known what it was to be denied some things for which He asked; He learned from Joseph and Mary the value of discipline. His parents mastered Jesus and Jesus later mastered Himself. Because of this self-mastery He enjoyed the experience of a four-fold growth. He increased in **wisdom** and **stature** and in favor with **God** and man."

2. **The Growth of Jesus' Mother.** "His mother kept all these sayings in her heart." What "sayings?" The words that Jesus had spoken. Mothers find it necessary to study their children in order to understand them. While Mary was the mother of Jesus she had much to learn before she could understand Him. So she kept His "sayings" not in her head merely but "**in her heart.**" She made the words of Jesus a part of her life, because, as Luke gives it, "she "pondered them." She grew thereby.

3. **The Growth of Jesus' Disciples.** "Which of you by taking thought can add one cubit unto his stature?" Matt. 6:27. This question is a part of the Master's discussion as to the uselessness of worry or anxiety. One cannot add to his physical stature merely by thinking of himself, but one can add to the stature of his life by taking heed to his ways. The disciple of Christ must be a growing disciple if a disciple at all. "Grow in grace and in the knowledge of the truth." The disciples of Christ need to study the arithmetic of the Bible, particularly that that is given in our present lesson. We have here a problem in addition that many have not yet worked out. Add faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. This problem can be solved only by those who are growing. When solved, what is the answer? A life neither barren nor unfruitful," but bearing fruit in its season for the healing of the world.

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CHRISTIAN ENDEAVOR TOPIC—AUGUST 4

By H. S. Hardcastle

—o—

All For Christ. II Our Ambitions. Phil. 3:4-11—(Consecration Meeting)

Every young person should have an ambition. Indeed it is doubtful whether any person can succeed unless he is fired by some ambition, for it is well recognized fact that success is not the result of haphazard methods and chance, but rather the result of a dominant purpose and persistent effort. Thus it is that ambition furnishes the incentive to successful effort, for when once a person has been seized by an overwhelming passion or ambition, he organizes all his efforts with the end in view of attaining the goal of his ambition. He sloughs off the non-essentials and devotes all his time and energies to the essentials. Anything that will contribute toward the realization of his ambition is eagerly appropriated or learned. These things which are irrevelend will be discarded or neglected. A study of the lives of successful men and women will prove the point at issue.

But while ambition is a good thing, it is a **dangerous thing unless it is rightly directed.** Like fire it is a good servant, but a hard master. Indeed more sorrow and woe has been caused by miss-directed ambition than by any other thing in the world, for nearly all wars are caused by ambition. We have but to remember that all the Napoleonic wars were caused by ambition—crazed Napoleon to appreciate the truth of this statement. Yea, we have but to look at the present war of nations to see what a terrible thing ambition-crazed men and nations can do. Ambition caused this war.

Now the indictment against men and nations is not that they have ambitions, but rather that their ambitions were wicked and selfish. For let it be said that **every ambition is wicked that is selfish.** No man or nation is justified in an ambition to be rich, educated, powerful, etc., unless he or it purposes to use this wealth, education, or power in service for other men and nations. "He who would be great must be the servant of all." We are to "covet earnestly the best gifts" only that we may be more useful to others.

Think what a marvelous change in the world's life this would effect if men and nations would be guided by this principle. Suppose that every young person who enters college would do so, not that they might the better prepare themselves to make money but to serve. Suppose that every nation would seek supremacy that they might minister to the weaker nations. Suppose men and nations would realize the Master's teaching and learn that the only superiority is superiority of service. What a heaven on earth this world would be.

Young man and young women, what is your ambition? Do you have one? Is it selfish? Is it worthy of you? Does it glorify God?

Paul's ambition was "to know Jesus Christ, the power of His resurrection, and the fellowship of His suffering," and throughout his Christian experience he was motivated by this overpowering ambition and by the love of Jesus Christ. But Paul had to pay the price of ambition. He suffered the loss of all things, that he might know Him. And even so must we.

May we not be ambitious to know God, to be more like Him, to serve Him more, and then may we not count all things but loss" that we may attain unto the goal of our ambition?

———: o :———

A TESTAMENT FOR OLD PEOPLE

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The Christian Sun office has on hand a special Testament for old people. The type is large, the book is 5½ by 7¾ inches, Morocco grained cloth, limp, gold back and side titles, round corners, and red edges. The price is 75 cents postpaid. Call for Testament number 2902.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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MARRIAGES

BEAN-MOFFITT

At the residence of the bride's parents, Mr. and Mrs. D. E. Bean, Moffitt, N. C., Mr. Willie B. Moffitt and Miss Arka Bean were united in marriage by the writer on Saturday, July 13, 1918, at four o'clock P. M. Only the family and a few intimate friends were present. The groom is a son of Mr. and Mrs. B. S. Moffitt of Ramseur, N. C., Route 1. The many friends of the popular young pair wish for them a happy and prosperous life.

T. J. GREEN.

——:o:——

THOMPSON-McADAMS

On July 10 Mr. Paisley Thompson and Miss Eula McAdams were united in marriage at the home of the groom's brother, Mr. M. W. Thompson of Durham. The ceremony was read by the writer in the presence of a few relatives and friends.

Mr. and Mrs. Thompson motored to Durham from Mebane, their former home, and soon after the ceremony they left by rail for Norfolk, Va., thence to Washington, D. C., thence to Alexander, Va., where Mr. Thompson will resume his work with the Government. This happy couple has the hearty congratulations and best wishes of their many friends.

R. F. BROWN.

OBITUARIES

KERNODLE

James Christian Kernodle, infant son of Charles and Estelle Kernodle was born October 30, 1917 and died at seven o'clock on the morning of July 11, 1918 and was buried at Bethlehem Christian church the following day. He was eight months and eleven days old. Burial services conducted by the writer.

J. W. HOLT.

——:o:——

BAKER

In the early morning of July 17 H. M. Baker departed this life at the age of 56. Brother Baker had been afflicted for about two years. He bore his suffering with great patience. The last weeks of his life were spent in his chair. The last time I saw him he said he was just waiting for God to call him home.

He leaves to mourn thir loss, three sons and five daughters. The funeral was conducted by the writer from the home on Lottie Street, and the interment was made in the Markham cemetery. May God bless the bereaved ones.

R. F. BROWN.

——:o:——

RESOLUTIONS OF RESPECT—JONES

Whereas, God in His unerring judgment and mercy has called our faithful friend and co-worker, Mrs. F. L. Jones, who, though suffering in body, was an untiring and interested worker in Berea church (Nansemond), to come up higher to that rest prepared for the saints. Therefore be it resolved:

First, That we bow in humble submission to the Divine will of a gracious Heavenly Father.

Second, That we emulate her example, and though not with us in the body, may she still live and speak through us, that we may have the spirit and desire to carry on the work she loved.

Third, That we offer our sincere and heartfelt sympathy to her family and bid them to trust in Him whom she loved.

Fourth, That a copy of these resolutions be sent to her family; a copy spread on the minutes of the church, and a copy sent to The Christian Sun for publication.

MRS. R. B. ODOM,
MRS. M. J. LEE,
MRS. R. WILLIAMSON,
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U. S. FUEL ADMINISTRATION

IN THE PAST TENSE

"When I die," said the husband, "I want you to have this sentence placed on my monument: *'There is peace and quiet in heaven.'*"

"I think," rejoined the wife, "it would be more appropriate to say: 'There *was* peace and quiet in heaven.'"

——:o:——

SIGHTSEEING

Resident—Have you seen the sights of the town?

Stranger—Yes. All morning I sat in the hotel front window watching them walk by.

——:o:——

APPROPRIATE

At the dedication of a new fire engine in a little town on the Massachusetts coast, the following toast was proposed: "May she be like the dear old maids of our village; always ready, but never called for."

——:o:——

A WOMAN'S BARGAIN

A Brooklyn business man who was detained at the house for a part of the day, handed his wife, who was going downtown, a quarter of a dollar and requested her to get him three cigars for it.

When she returned she handed him the package, remarking exultantly:

"That shows that women can beat men all hollow when it comes to making purchases. I found a place where I could get eight for a quarter instead of three. Isn't that going some?"

And the poor man, as he took his medicine, merely remarked:

"It certainly is, dear"

——:o:——

PERFECTLY SAFE

"Now," said the physician to the poet who had summoned him, "you are not in good health, and I must forbid all brain work." "But doctor," protested the poet, "may I not write some verses?" "Certainly," the doctor said, "write all the verses you want to!"

——:o:——

SOME MISTAKE

Ruhmour—I have just met Bray; he's dreadfully angry with you.

Oakie—What about?

Ruhmour—He says you called him a well-meaning idiot.

Oakie—There must be some mistake. I can't remember saying "well meaning."—*Judge.*

——:o:——

EXCEPTIONAL CIRCUMSTANCES

The sympathetic prison visitor went from cell to cell interviewing the inmates. To one penitent-looking individual she put the usual question: "What brought you here?"

"Borrowing money, lady," was the reply.

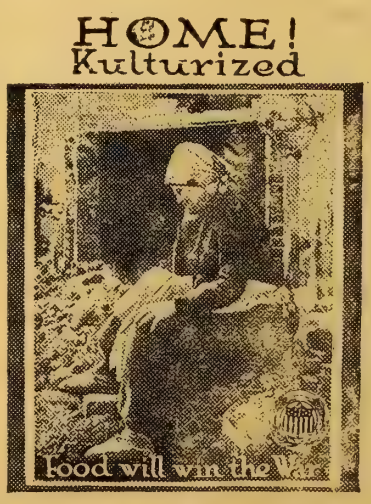
"But, good gracious!" she exclaimed, "they don't put people in prison for borrowing money?"

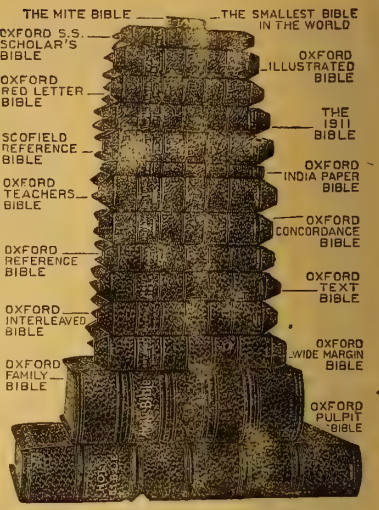
"Not ordinarily," said the man, "but I had to knock a man down three or four times before he would lend it to me.."

U. S. Food Administration.

'Sides savin' fats en wheat, we got ter save sugar. De bes' way ter save sugar is ter use syrups en honey.

A nice li'l pitcher full er 'lasses convoyed by a fleet er buckwheat cakes is one er de bes' ways to "get crost" wid de sugar projick,—en it saves wheat flour too.





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The Men Who Serve

(Charles M. Schwab)

—o—

Money-making is no longer the prime concern of American business. It is a question of service now, and we are all serving under the same banner of freedom and democracy.

The aristocracy of the future will not be the aristocracy of birth or wealth, but of men who serve, who do things for their country and their fellow men. The great prize to be won by men of ambition today is not money but recognition as members of the aristocracy of service; the aristocracy that is open to every man, instead of the old dead-and-gone aristocracy that was open to those of particular birth or great wealth.

Volume LXX WEDNESDAY, JULY 31, 1918 Number 31

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

EDITORIAL NOTES

We must not only go *to* the Book to find God, but go *through* it to Him.

o——o

The battlefields are not all in France. Evil is round about us and must be conquered.

o——o

The religion of some people cost them so little that no wonder they cannot appreciate it.

o——o

The person who does things for Christ does not have to be "washed over" at every "big meeting."

o——o

"A little learning is a dangerous thing." Yes, and not much learning is a *very* dangerous thing.

o——o

The climbing must be done before the name is carved high. The reverse of this is the beginning of failure.

o——o

The reason that error can travel so is because it borrows the wings of truth. Falsehood is too weighty to fly alone.

o——o

Oh how we rejoice at the things that suit us—and we should! But why complain so at the things that do not suit us?

o——o

Let the great Planner plan your life. Most of us plan our own lives and then call upon God to bless what we have outlined.

o——o

It takes clouds to bring rain. Rain refreshes and adds to vegetable growth. It takes a little of the darkness in the Christian life to make it joyful.

o——o

There is a song in the baby heart—and it is a baby song. The baby wants to sing that song, and will if we permit it. Then why not provide for the little ones in our Sunday schools?

o——o

The person who can sit three hours on Saturday night (or any other night for that matter) in the movies and then cannot stand to stay for an hour at church on Sunday morning is in need of a nerve specialist.

o——o

KEEPING HISTORY STRAIGHT

Mr. Santford Martin, Private Secretary to Governor T. W. Bickett of North Carolina and President of the North Carolina Press Association, had this, among many other fine things, to say in his annual address last week at Asheville:

"We should tell the people the truth about history. Our text-books say that in 1776 America went to war against England. If by England they mean the English people no greater falsehood than this was ever perpetuated. For in 1776 America went to war not against England and the English people, but against a German king on a British throne who hired German soldiers to fight us. King George III was practically a full-blooded German, and the English people were never with him in his war on the American colonies. But, led by Pitt and Burke then, just as they are led by Lloyd George today, the people of England were in fullest sympathy with their brothers of America in their struggle for liberty. And because of their friendship we gained in seven years what it took the English people fifty to secure—freedom from the tyranny of a German ruling house. This war, therefore, is a merely a continuation on a world scale of our war of 1776, and will save the world from the tyranny of a German ruling house."

o——o

POUNDING PREACHERS

"In the old days the congregation would 'pound' their preacher. Now they give him an automobile," remarks the *Greensboro News* which latter is simply an enlargement of the "pounding." Rural pastors and some urban find the automobile useful, in fact often a necessity. The former method of pounding was to send in a lot of foodstuff—meat, flour, coffee, sugar, etc.—and sometimes other household or personal comforts for the preacher and his family. Considering the high price of food, we take it that, while the average preacher will welcome the automobile, he will hope that it will not entirely take the place of the other.

Gifts to the pastor by the congregation as an expression of love and appreciation are mighty fine. They make the pastor and his family feel good and the congregation is the better for the giving. But, too often it is feared, these gifts take the place of a living salary. Gifts to the pastor are an ancient custom, when he received little money, and the members of the congregation salved their consciences by trying to make up the deficiency, in some measure, with gifts of such things as they had, which they preferred to take the place of money, and many a poor preacher has eked out a miserable existence, himself and family poorly provided for, because too many members of the congregation considered their obligation discharged by contributing to a pounding something they could well spare and for which there was not ready sale.

A few of the present-day preachers get a salary commensurate with their needs, when the cost of living is considered, and commensurate with their worth. *The Landmark* is sure the preachers would vote to abolish all "pounding" which are intended, as most of them are, to make up salary deficiencies. The preacher should be given a living wage, such a salary as will enable

him to live comfortably, and then he should be expected to buy what he needs, or can afford, and pay his debts. Any self-respecting preacher, we are sure, would prefer the latter system. Gifts of esteem and affection are all right, but it's the giving to cover a failure to properly support the preacher, and which the giving never make up for, that is objectionable.

There are some preachers—not many, it is hoped—who are so enamored of the gift business that they not only think they should receive, but they demand, concessions on all occasions. They want special rates because they are preachers, and if they don't choose to pay their debts—and very often they don't—they seem to think it is an outrage if they are pressed to pay. In short, they act as if the preacher should be allowed to take what he wants if it isn't given him. This is in part a product of the gift or pounding system, but it requires no argument to show that that type of preacher commands little respect among business men, who have little confidence in his religion, and his usefulness, therefore, is greatly impaired.

The solution, *The Landmark* repeats, is to give the preacher a salary befitting his station and then let him pay his way as a self-respecting citizen.—*Statesville Landmark.*

Reply by Charity and Children

That is a very sensible article we are republishing today from the *Statesville Landmark* and worthy of a careful reading by all our people. We do not indorse all the article. *The Landmark* proceeds to "pound" some of the preachers rather too heavily. We know precious few who "do not choose to pay their debts and seem to think it an outrage if they are pressed to pay." There may be such preachers, but this writer has had the good fortune not to come in contact with such cattle. Not all the preachers of our acquaintance pay their debts promptly, but we have never met one who considered it "an outrage that he was pressed to pay." The excellent editorial concludes as follows: "The solution, the *Landmark* repeats, is to give the preacher a salary befitting his station and then let him pay his way as a self-respecting and independent citizen." Begging the *Landmark's* pardon, this is not a solution at all. In fact, if our churches treat their pastors in that cold-blood business way they will find it hard to keep a man long at a time. A good many churches do follow that rule. We have heard them boast that they pay their preacher salary enough to meet all his requirements and let him buy his own groceries "Pounding" the preacher, or bestowing extra gifts upon him, is not done to help him along financially so much as to express the love of the congregation for him. This is what the pastor appreciates much more than the money value of the gifts he receives. Paying him full salary is going the first mile. Bestowing upon him extra tokens of esteem is going the second, and it is all the more valuable because it is voluntary. Handing the pastor a purse as he starts to the convention, giving him a month's vacation without stopping his salary, slipping a ham on his back porch when he is not looking, throwing a load of dry wood in his back yard when he and the family are on a visit—all these little courtesies mean more to him than their money value. They show that he has a place in the hearts of his people, which is proved by this overflow. Nobody but a preacher knows how these little deeds of kindness refresh the spirit and lighten the load he carries. Simply to hand the preacher a check the first of every month or week, no matter how big it is, does not suffice. That is business; this is love, and love always overtops business. The man who dodges his part of the pastor's salary by taking part in a pounding is not worth considering for a moment. He is a common, ordinary hypocrite. But he does no more for his pastor than simply pay his part of the salary needs to have his cold heart warmed by love's overflow.

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AN IMPORTANT MEETING

Sunday, August 4, there is to be held in Burlington a meeting of all the Sunday school superintendents of Alamance county. The purpose of the meeting is to get on foot some definite work for the Sunday schools of the county. Rev. J. W. Long, State Secretary of the Sunday school work in North Carolina, will be present and address the meeting. Dr. W. A. Harper, President of Elon College, will also speak. The meeting will be held in the afternoon and at night. The place of meeting will be in the Front Street M. E. church. All Sunday school superintendents and friends are cordially invited to attend.

o——o

A CORRECTION

In the issue of THE SUN for July 7 in an article concerning the Reidsville, North Carolina, meeting a sentence like this appeared: "The meeting resulted into something like fourteen professions and reclamations and several additions to the church and also the church membership was received and made strangers in the faith and is now in a better condition to render service unto our Lord."

"Receive" in the line beginning with "also" should have been *revive* and the word *stronger* should have been in the place of the word "stranger." Some very interesting errors get into type. So often one cannot tell how errors occur. Sometimes they occur in reading the copy, reading the proof; and they may get in after the editor has read the proof and while the corrections are being made. We called attention a few weeks ago to an error in one of our *Exchange* made by the transposition of two letters. The editor was made to say that two young people were *untied* rather than *united.* Such is the way of the print shop, for it never leads to perfection.

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Dr. P. H. Fleming has resigned the work of the First Church, Greensboro, to give his time to the work of Superintendent of public instruction of Alamance county. We understand that Brother B. F. Black has accepted the Greensboro work.

BOARDS AND COMMITTTEES OF THE SOUTHERN CHRISTIAN CONVENTION

—o—

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PAGE VALLEY PASTORATE

We are most ready for Conference, which meets at Leaksville, Page County. This year has been filled with hard work in this pastorate. Much improvement has been made in most of this field. Churches that sent no report to Conference last year will come up banner this year. We have held all our revivals and completed the baptizings at each church. There were twenty-two baptized in the beautiful Shenandoah river at our service. There has been a total of forty-two baptized by immersion and five by sprinkling in this pastorate this year. God has rewarded our efforts with fifty-five members that have been added to the church. One Sunday school rendered an excellent Children's Day program in June. The two Christian Endeavor Societies are doing fine work. The Sunday school work is in extra good condition. As a whole we are moving along nicely.

B. J. Earp.

A PRAYER AT THE LAUNCHING OF THE SUBMARINE O-1

(By Chaplain Rountree)

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Our heavenly Father, we are here with heads uncovered to launch into the ocean's waters a machine of war. As we do so we realize that we are sending forth a most deadly thing, capable of the most heathenish and inhuman destruction. With hearts throbbing with brotherly love for all men, and with souls filled with yearnings for Christian liberty for all nations, we cannot wish the fiendish and murderous career she is capable of; but we do pray Thee that she may be ruled by Thy allwise providence in that way that Thy will may be done and the supreme need that calls things to duty may call her to a duty of peace and good-wll to all men.

We are sending it forth as an instrument of war, but Father, hasten the day when machines of war shall be turned into turbines for mighty mills of industry, swords of the hilt shall be turned into plowshares for the farmer, and spears shall be turned into pruning hooks for the vineyards.

This we ask for the sake and in the name of Jesus our Savior. Amen.

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HOME MISSIONS AND WAR

(Rev. F. G. Coffin, D. D., Chairman General War Work Committee of the Christian Church).

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That the speeding up of machinery at home to meet the war needs and the reduction of laborers by the demands for military service, would introduce complicating social problems, was to be expected. No other condition could have been possible under the unexpected precipitation of these strange and oppressing conditions.

A joint meeting of the General War Time Commission of the Federal Council of Churches in America and the Home Missions Council has been held to formulate a program to meet these conditions. They are concerned especially with the problems of the church at the centers of war industry. There are working, housing and social conditions which threaten unless both vigilance and effort prevent.

Preliminary surveys have already been made of twenty-eight industrial centers from which a great array of facts have been secured upon which to base a constructive program. As a result a committee of fourteen has been created which will pursue further investigation and apply helpful or reconstruction programs in and near shipyards, munition plants, mining and lumber camps, food and garment factories and other industries essential to the conduct of the war.

The field of the committee's work will embrace:

"Surveys of war-industry communities. Religious census of the new population of these communities, probably including the established community. Community organization of churches. The strengthening of

the local churches. Organization of churches for social welfare. New building and delegation of responsibility through Home Missions and Church Extention agencies. A program of Americanization, or a stimulation of agencies at work in this field. Rural industrial relations. Negro welfare work."

How wise is that provision which in the fury of war cares for the safety of human beings as well as for the democracy for the world.

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WAR WORK

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The War Work Commission of the Christian Church is succeeding splendidly in securing equipment for our Army and Navy Chaplains. Rev. H. E. Rountree has a communion set, the gift of the three Sunday schools of Dayton, Ohio. Eaton, Ohio, furnishes a communion set to Doctor Carlyle Summerbell. Mt. Sterling, Antioch and Five Points, Ohio, provide one for Rev. William J. Bricker. Ansonia, Ohio, Sunday school provides one for whomsoever it may be sent. Sunday schools are joining in groups, and providing communion sets for chaplains, a full report of which will be given later. Rev. Guy Bagby, now at Hoboken, N. J., received a typewriter, and a communion set and a typewriter has been sent to Rev. H. S. Smith, Camp Beauregard, La. Please read the following letter, and reply, which will reveal to you another communion set which has been generously provided for by a Christian Endeavor Society:

"Newport News, Va., July 20, 1918.

Dear Dr. Burnett:

In response to your request for Societies, Sunday schools and churches to furnish communion sets and typewriters for our Chaplains, the Christian Endeavor Society of this church has taken the matter up, and are raising the money for one communion set. I wired you this A. M. I will see that the money comes in just as soon as collected, which will not be more than one or two weeks.

We do not know where the Chaplains are located, therefore, we do not recommend to which one the set must go, as all must be furnished before leaving. If you should fail to get enough for all ten of these Chaplains, let us know, and we will try out for another set.

Here is hoping every man has the proper furnishing before he leaves for France.

Fraternally,
J. V. KNIGHT."

Dayton, Ohio, July 23, 1918.

Rev. J. Vincent Knight,
1018 25th St., Newport News, Va.

My Dear Brother Knight:

I had your telegram on Saturday, and your letter reached me today. For your interest in this matter I very sincerely thank you, and I am sure that the entire Church is grateful for these splendid responses.

Now you may name the chaplain to whom you want the communion set to go, and if the one you mention has not already been designated, your communion set will go to that one as going directly from your Christian Endeavor Society. The three Sunday schools of Dayton desired theirs to go to Brother Rountree, and he has already received it, and no matter when the one goes to whom your set is to be credited, he will get it at that time, and in the name of your society. So do not hesitate to write me, and at once too, if you can, to what one you would like to have yours go. I am sending them out as rapidly as I can secure correct addresses. I have an arrangement by which I can do that, and wait a few days for the money from those who furnish it.

Thanking you for your interest, and with every good wish for you, I remain,

Very truly yours,
J. F. BURNETT."

Do you wish to help in this important matter? If so, send your contribution to J. F. Burnett, Dayton, Ohio.

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DO YOU MAKE MISTAKES LIKE THIS?

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In the *Teachers and Officers Journal* under the lesson for April 28, there was a misquoted verse of Scripture. Wonder if you saw it. Wonder if you take the *Journal* anyway? If you don't you ought to take it, for the editor, Mr. Eldredge, is one of the very great leaders of religious work, not only in our denomination, but in the country, and is doing just now a wonderful war work in the Y. M. C. A. The material he gathers is worth while.

He has been too busy of late, however, to carefully read the Lesson Notes, so this mistake crept in. It crept past the writer also. It took a good pastor to see it and point it out. The verse was quoted: "Be ye temperate in all things," and that verse is not in the Bible. The verse the writer had in mind is 1 Cor. 9:25. Look it up and see what it really says. Really, it is stronger than a command. One might be temperate because one was compelled to be so, but Paul says here is a crowd of men who are voluntarily temperate, temperate of their own wish and accord that they may obtain a corruptible crown, a sign of success in the games. His argument, then is, that we who are fighting for an incorruptible crown, one that fadeth not away, ought to be equally as willing to deny ourselves. Look like a logical argument, does it not?

MRS. FRED BULLOCK.

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HOLLAND, VA.

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Rev. B. F. Black who has been for five years pastor of the Christian church at this place and Holy Neck, and during whose pastorate these congregations have increased in numbers and gifts, has resigned his charge, to take effect November first.

The finances of the two churches for the year are about completed, and for missions for this year the Holland Christian church raised $321 and the Holy Neck church, $426.

Besides their contributions, the Holy Neck congregation has recently gone into its new church building which cost $7,000, and the work on the Holland church is more than three-fourths completed.—*Suffolk Herald.*

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GOD IN INDUSTRY

Thank God every morning that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed you a hundred virtues which the idle never know.—*Charles Kingsley.*

SUFFOLK LETTER

—o—

The present war has changed modes of thought, religious views, social conditions, business relations, and political aspirations. Everything is expressed in terms of world interests. A new map of the world must be made when democracies supplant monarchies and the Christian religion plants its banner on all the temples of the orient. The man or woman who thinks only of native land will not be the patriot of the new time. Every true citizen will be a citizen of the world. No man will live in the "garden spot" of the world, for the whole world will be a garden. "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose." The money spent in this war could make of Sahara an Eden; and the thought put into this war could have laid plans for the universal welfare of mankind. The energy spent in this war could have forged world-wide prosperity. The devotion and sacrifice put into this war could have led the whole world to Jesus Christ.

Social conditions in time of war lose their balance, become intoxicated with ruinous excitement, forget the restraints of home and the modesty of virtue, become reckless in love, extravagant in feeling, and vulgar in behavior. The regrets that must follow in the wake of war must be as sad as the graves in far-way lands of men who die in battle.

Business is so anxious for profits that war becomes an opportunity for fortune-making, and becomes blind to the cost of human life in the equation of money-makin. Business is the altar upon which human blood has been sacrificed, and war is the Molock that devours men and cities. Business is intended to serve the interests of peace and the welfare of man; but war perverts its righteous service and changes all the peaceful relations of business and harnesses all the machinery of life for martial ends. Ships sail toward the field of battle, wheels turn toward the seat of war, and millions of men go to their daily task to promote the art of death.

Politics deal with questions as new as the times in which we live. Parties write in a common cause, and the world confers as problems of common interest to the race. The small man fades from the page of history written with swords dipped in blood. Pen and ink have not written the constitutions of liberty-loving peoples; they are written in the hearts of freemen who shed their blood for the freedom of mankind.

Religion itself takes on the heroic, the world-wide the self-sacrificing spirit of a new mission of service and of love. No indifferent allegiance to Christ can stand the strain of war conditions and honor Christ.

W. W. Staley.

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"LIKE A MIGHTY ARMY—BUT IS IT?"

—o—

How we love the rhythm and swing of that hymn, "Onward, Christian Soldiers, Marching as to War." We feel quite martial and brave as we sing it out. It is a splendid "marching tune" and our feet almost instinctively keep time. There is a sort of reaction to march music which brings up every individual mind as well as body with "chin up and face forward" so to speak.

But we know more about armies now than we did a year ago. It is doubtful if one in a hundred of us had ever seen any soldiers much, unless we chanced to live near some of the forts.

Today, however, every village, almost, has had its marching company. Our boys have marched away in perfect formation—or so it appears to us; we can hear the tramp, tramp, tramp of their feet in our dreams, for it has beaten a tatoo on our hearts. We know they go where they are sent, do what they are told, march as they are placed. They go on time, and quit on time; they obey orders without (audible) questioning, and our raw recruits, our untrained forces, are becoming an army under our eyes—an army which is the pride of our country and the marvel of others.

"Like a mighty army moves the church of God." Does it? We understand about Divisions these days, and how many regiments of infantry, artillery, quartermaster's department, etc., go to compose that Division. My boy is in one division, your boy in another, but all the divisions taken together comprise the "Army of the U. S. A." under one supreme head, fighting for one cause. The church of God, also, is moving in divisions; instead of the 29th, the 85th, the 64th, we call them the Congregational, the Presbyterians, the Methodist, the Christian. But they are all in one grand army of the Church of God, fighting under one Head.

What then, about general orders? We know that it takes more than men to make an army. It takes leaders, and it takes followers. A private who disobeys is punished. Why? Because his disobedience may work untold harm in the face of the enemy. An officer who decided that his orders were subject to private interpretation, who would place what he thought ahead of what the commander said, would speedily be in danger of finding himself facing a firing squad. For a deserter or a slacker we have no use. What then shall we say about the "mighty army" which is the Church of God? The need is greater today than ever before that we, too, should face the foe with an unbroken front. "What use to capture Berlin with the ghost of German thought and philosophy riding on the saddle bow?" asks a recent writer, and the question may well make us pause.

Shall we, while holding the front line trenches forget the rear? Shall we neglect to furnish food because the army is too busy fighting to find time to eat? We know that a working man is a hungry man. These men of ours are fighting the battle of Truth against Error, of Right against Wrong. Are we awake to the need for spiritual sustenance? Are we, back home, fighting the foe, too, or are we allowing the propoganda of Evil to have its way among us? So many of our splendid pastors are going as Chplains or Y. M. C. A. workers—so many of our teachers, both in the day-and-Sunday-School are going into war work. And this is right and fine. But shall we sit weakly down, we who

cannot go, and let the enemy capture the Home Base?

What about our churches here? What, more especially, about our boys and girls in the Sunday school? A wave of juvenile crime has swept over every warring land because they forgot the children at home. The fathers went to war, the mothers into munitions factories, or other service, the boys and girls roamed the streets uncontrolled. It is more dangerous today, we are told, to be a baby in America than a soldier in France. Only about three per cent of all the soldiers engaged have actually been killed, that is about three in a hundred. One in seven of all the babies born in this country die under a year old, that is about 14 in a hundred. Why? Statistics say, it is (1) Lack of proper food, or (2) lack of proper care through either ignorance or indifference.

So the Government has made and is making a nation-wide appeal for "Better Babies," for "Child Conservation," is making it a war measure, is inspiring upon the fact that it is a patriotic duty to save the seventh child.

I wonder what the statistics are for those who are born into the Kingdom and die before they are a year old? I do not suppose there is any way to tell. But the number is alarming. We all know that. Our church rolls are fairly cluttered with names of people of whom no one in the church knows anything, or but very little. "They used to come, but they have dropped out." Study the situation and see if the reasons given for the loss of the babies will not apply equally well to the loss of these babies in Christ.

What shall we do? Shall we sit supinely down and say, "It cannot be helped," or shall we, as a war measure for our King and for our Government as well, tighten our hold on these little ones in Christ Shall we not prepare ourselves to hold fast that which is good, to save the home base for our King and for our country?

A man with a sure hope fights better than a doubter. A man who knows that back of him are reserves, abundant stores of ammunition, good food, and fighting comrades will wage war with a vigor impossible to the man who knows he must carry all the ammunition he is likely to see; who doubts whether there is food for tomorrow, who fears whether the morals of his comrades will sustain the next attack of the enemy. Such doubts as these destroyed the armies of Russia, not the bullets of the enemy. If our Chaplains, our Red Cross nurses, our boys in the trenches are to do good and effective service, it will be because of them that stand a solid immovable army of home folks.

"We are not divided, all one army we
One in hope and comfort, one in charity"

must be absolutely true today. We are not divided, the fighters in the front line, the slackers behind. "All one army," whether at home or in the trench, all fighting for one thing, working, hoping, praying, doing our best to bring it to pass, and that one thing, that which Jesus long ago bid us pray for

"Thy Kingdom come, Thy will be done,
As in Heaven, so in earth."

MRS. F. BULLOCK.

Suffolk, Va.

SHALLOW FORD

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Saturday, July 13, 1918, at 4:30 P. M., a small portion of the membership met for a business meeting and worship. After a short devotional service the business part of the church was taken up.

The question of another deacon to serve the church and congregation was discussed. After due consideration Brother R. B. Hensley was elected unanimously. He is also treasurer of the church. His ordination will be attended to at an early date.

The deacon's report was somewhat optimistic. Church on the improvement some.

Time for the revival meeting was approved by the church, which has been the second Sunday in August and the week following. It was announced a month ago. Members, friends and citizens of the community, come one and all, praying for an "old time revival." You are welcome!

Rev. J. W. Knight of Stokesdale, N. C., will come on Monday to assist in the preaching. Brother Knight is a consecrated worker for Christ and he will bring a splendid message. Let us stand by him.

L. L. WYRICK, *Pastor.*

Elon College, N. C.

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NOTICE

All who expect to attend the Virginia Valley Central Conference which meets at Leaksville, Page County, Va., please notify Mr. J. E. Foster, Luray, Va., and state which train they will arrive. Those coming by rail will be met at Luray.

B. J. EARP, *Pastor.*

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BIBLES! BIBLES!! BIBLES!!!

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THE CHRISTIAN SUN office has just received a new lot of Bibles and Testaments. Look at some of the prices:

No. 1102	$ .85
No. 1108	1.35
No. 1302	1.06
No. 5004	.90

THE CHRISTIAN SUN,
Burlington, N. C.

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PULPIT BIBLE FOR SALE

THE SUN office has on hand one nice Pulpit Bible. This Bible is well made, the print is large and the binding is handsome. The price is only $10.00 delivered. Any church needing a nice pulpit Bible will do well to make application at once. Donate this to your church.

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VEST POCKET TESTAMENTS

We have a nice lot of vest pocket Testaments on hand—something that will please you. All 50 cents each. Let us make your selection. Address THE CRISTIAN SUN, Burlington, N. C.

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Lieutenant Quentin Roosevelt, youngest son of Ex-President Roosevelt, has been killed in France.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. Warren H. Denison, D. D., Superintendent.)
(Mr. Hermon Eldredge, Religious Education Secretary).

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The prayer covenants are coming in. Have you sent yours in yet? Please see to that important matter now. In a Forward Movement the first thing is prayer. We wish many earnest hearts to join regularly in prayer for the work of the Forward Movement. There is power in united prayer. Did you read last week's article on the results of concerted prayer by Rev. E. Morton? We are offering you some prayer reminiscences this week. See what power a group of praying men have. Are we weak? Are we not accomplishing in our fields, in our church, what we wish to do? Perhaps prayer is lacking, concert of prayer, group prayer. Don't forget that there is power in it. You will be intensely interested in the article by Rev. H. G. Rowe, on "Personal Prayer Experiences." It will help you.

We are asking our pastors to speak of these prayer covenants frequently and to urge our friends be a part of this definite prayer group. We want all such names on file at the headquarters. You will forget it if you do not send it in today.

WARREN H. DENISON, *Supt.*

Dayton, Ohio.

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PERSONAL PRAYER EXPERIENCES

(By Rev. H. G. Rowe).

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In every building the first stone must be laid and the first blow must be struck. The Ark was one hundred and twenty years in building; yet there was a day when Noah laid his axe to the first tree. The Temple was a glorious building, but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the spiritual building really begin to appear in a man's heart? It begins so far as we are able to discern, when he first pours out his heart to God in prayer.

One morning not long ago, a minister related the case of a little boy with a sore hand. The hand had become so infected that the attending physician said that if the hand continued as bad, the next day, that it would be necessary to amputate the hand in order to save the boy's life. On hearing this, the boy went to a retired spot, fell on his knees and begged God for Jesus' sake, to spare the poor sore hand. The next day the physician came and examined the hand, and to his astonishment, it appeared to be so much better that amputation was unnecessary. The hand got well again, and the boy grew to be a man. "And, continued the minister, holding up his right hand, "this unworthy hand can now be shown to you as a monument of prayer answered through Divine mercy." Now, to read something of this kind we give it but a passing thought. But when we stand and listen to the man tell it; when we see the hand that was sick and is well, we are found marvelling at these things.

One of the sublimest requests the Disciples of Christ made of their Master, was : "Lord, Teach us to pray as John also taught his disciples." The spoken testimony to the unconscious power of the prayer of Jesus.

A few months ago, a friend of mine was passing through New York City. He was in his room at the hotel when the telephone rang. A conversation took place, somewhat as follows:

Mr. B. in hotel: "Hello."

Man, somewhere in the city: "Hello, is this Mr. B?"

Mr. B: "Yes."

Man in the City: "Well, Mr. B., I happened to see that you were to be in the city for a lecture at a certain church, and knowing that you stopped at the — ——— hotel whenever you came this way, I wanted to invite you to come to my office today at Broadway and ——— Streets, and join four other men and myself in a special prayer meeting."

My friend thought it very strange to receive such an invitation when he had only met the man once, and coming at that time of day in an office of a great business man in a great city. My friend immediately after luncheon, went to the office and found the man with the other four men. On entering the private office he was greeted very cordially by the man and introduced to the other men. The man of the office told this little simple story to explain the "why" of the invitation:

"I have made it a rule of my life to be a member of a prayer group. From year to year I have four or five men who come to this office daily, for prayer. The same ones do not come all the time. I have had as many as three hundred different persons in a single year. We pray as little children and ask God to help us save old New York."

Then the man of the office, turning to his desk, took out a little book that could be easily slipped into the vest pocket. It is his prayer register. In it he has the names and the dates of those with whom he has prayed. and to the astonishment of my friend, he told him the date on which he had been in the office before, and what the burden of their prayers were on that day.

This man is doing in that city what many more of us could do. It is the joy of his life to do such service. He has on his prayer register, people from almost every country on the globe with whom he has had the privilege of prayer and for whom he is praying. My friend looks forward to the prayer meeting in this man's office whenever he plans to be in that city.

I have found these things to be true in my own personal experience. It is better that the heart be without words than that the words be without the heart. Prayer will make a man cease from sin or sin will entice a man from prayer.

Prayer is a shield to the soul, it is the wish of the heart. Prayer is not a sentiment or a theory, it is an instrument, by which we are to do certain things, just as a pen is to write or a knife is to cut.

Abraham's servant prays, Rebekah appears. Jacob wrestles and prays and prevails with Christ, and Esau's mind is turned from the revengeful purpose of twenty years. Moses prays, Amalek is discomfited. Joshua prays, Achan is discovered, Hannah prays, Samuel is born. David prays, Ahithophel hangs himself. Asa

prays, a victory is ained. Isaiah and Hezekiah pray and 185,000 Assyrians are dead in twelve hours. Daniel prays, the lions are muzzled. Mordecai and Esther fast and Haman is hanged in three days. Ezra prays at Ahava and God answers. At Nehemiah's prayer the King's heart is softened. Elijah prays, a drought of three years follows. Elijah prays, rain comes in abundance. Elisha prays, Jordan is divided; The Church prays and Peter is delivered by the angel.

Seeing that we are surrouned by so great a cloud of witnesses, shall we stand in doubt of this thing we call prayer. Tie around the little things of today, the habit of praying for others. I once knew a man who made it the rule of his life to pray for many of his friends in the following definite manner. He had, as we all have, little rememberances about the house, which had been given him by his many friends. Whenever he had occasion to use any one of these things; he always sent a prayer heavenward in behalf of the one who gave it to him. Not in a formal heartless manner, but in the sincerity of real devotion. It became a fixed habit in his life.

However early in the morning you seek the gate of access, you will always find it open. You will find the ladder's feet let down from heaven—the landing place of mercies, because it is the starting place of prayer. So, tie around the little things of life, the habit of praying for others.

Chicago, Ill.

———:o:———

"WHOSOEVER WILL LET HIM TAKE THE WATER OF LIFE FREELY." REV. 22:17

—o—

I wonder how many of us have thought what the Golden Text of our Sunday school lesson for July 7 meant?

It cost much to dig the well of salvation, but it is dug, and dug deep. It will cost us nothing to drink. Remember friends, that this is the last invitation in the Bible. Of course, there are many invitations in the Bible, but this is the last for God has never spoken from Heaven since this last chapter of the Bible was written. It is the last message He has sent; and a very loving message it is.

God wants you and me to be holy and happy, and for this purpose He gives us the water of life. When He said these words did He mean *you* and *me?* Why sure He meant *us.* He meant us all. It has been more than eighteen hundred years since these words were spoken, but God means those that live in this present age just as much as thos living when the words were spoken. "Whosoever will let him take the water of life freely."

There is a well for the world—think of that—so deep that it can never be dried up. It is an old well, people have been drinking of that well for six thousand years and it is not dry yet.

What kind of a well do you suppose it is? Why, it is a clear well—beautiful water, and cold, so as to refresh the weary soul. Its waters are for you and me, from beginning to end our Bibles tell us of the well, of the living water, free love in Christ Jesus, free pardon and everlasting life to the sons of men.

"Water of life"; what does that mean? It means water that gives life, and it is something that man cannot give, but that which God has given, and sent us in His Son the Lord Jesus Christ, so you who have Christ have the living water that gives life to the soul, and will make you holy and happy. Why? Simply because it is full of the love and peace of God, and if we have it, we surely will have the love and peace with God for He sent the message in Christ Jesus. Listen, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish (*but what?*) have ever lasting life." Now we all want to be happy. God tells us how He can fill our souls with happiness.

Here is the well of water of life for you and me, and if we drink of this we will live forever, for we are holy and happy when we get the peace and love in our hearts. The next thing to notice is that word "freely". How much do we have to pay? *Nothing.* Does God say, "Come and wait for it a week, month, or year, then we are at liberty to take it.?" *No.* He says: "Take it just now. God does not keep us waiting for pardon either, if we haven't it now it is because we don't *take it.* Neither does he keep us waiting for life.

BESSIE GRANTHAM

Goldsboro, N. C., Route 1.

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MT. AUBURN

—o—

Week following the second Sunday in July it was my happy privilege to be with Rev. J. W. Patton and the good people of Mt. Auburn church in a series of meetings. From the very beginning the meeting was full of interest, and I think that was due largely to the prayers and hearty co-operation of the various denominations represented in the community. I have never seen a more beautiful co-operative spirit anywhere than that which existed among the people of Mt. Auburn community, and as a visible result there was something like twenty or twenty-five professions and reclamations and ten additions to the church. The last service was one of the finest I have ever witnessed. It was a real love feast. It was good to be there.

Brother Patton has done a good work with the people of Mt. Auburn and they speak in praise of him. He was called to serve the church another year. The church is in good working condition and is making commendable progress practically along all lines of church work, and most especially along the line of missions.

It was my good fortune to be in the homes of the Kimbells, Haskins, Reeds, Wilsons and Crockers, and they were all most cordial. I would like to have gone in all the homes of the people I met, but the week was too short. I hope to have that pleasure later.

W. L. WELLS.

Elon College, N. C.

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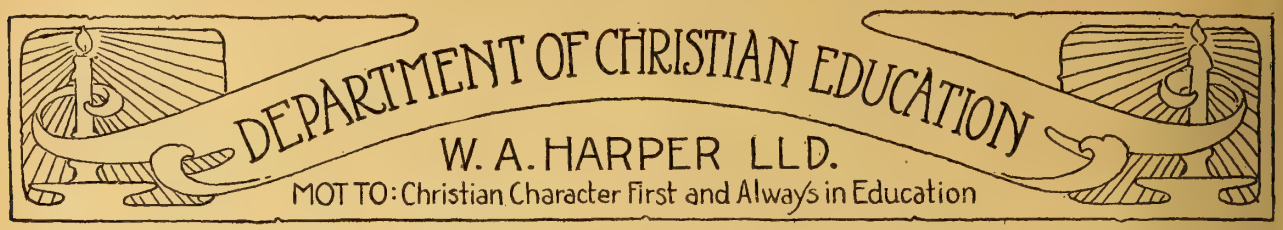
"Education without religion is simply veneering rotten wood."—*Bishop Welsh.*



RELATION OF STATE AND DENOMINATIONTL SCHOOLS

—o—

1. America must maintain a powerful system of education parallel with and supplementary to the State schools and entirely independent of State control.

2. These schools must be in the form of free corporations and of Church supported and controlled schools. They must be equipped to give as good service as any and should be shot through with the spirit of internationalism and human brotherhood.

3. These schools will address themselves chiefly to the field of higher learning, the education of the leaders of the social order, the moulders of public opinion. The State will furnish most of the facilities of primary education.

4. All positions in the State and nation must be open to their graduates on exactly the same terms as are granted to the graduates of the State school. Only thus will our liberties, our spiritual treasures and our peace be safe.

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CHRISTIAN EDUCATION

—o—

"Therefore, I beg of you all, in the name of God and our neglected youth, not to think of this subject lightly, as do many who do not see what the prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned."
—*Martin Luther.*

"Education yields its best fruits when mixed with religion."—*Woodrow Wilson.*

"For, as Eucken says so characteristically, for our new time, not suffering, but spiritual destitution is man's worst enemy. All this means that we have no occasion to apologize for religion in college education."
—*President Henry C. King, Oberdin College.*

"Only as a nation is steadied, guided and inspired by Christian principles will it fulfill its destiny; otherwise it will pass the way of other nations which have perished from the earth. The present peril of the nation is secularism."—*J. R. Mott.*

"The object of scholarship, the object of all knowledge is to understand, is to comprehend, is to know what the need of mankind is. That is the reason why scholarship has usually been more fruitful when associated with religion; and scholarship has never, so far as I can at this moment recollect, been associated with any religion except the religion of Jesus Christ. The religion of humanity and the comprehension of humanity are of the same breed and kind, and they go together."—*President Wilson.*

"There has come a divorce between education and religion to education's distinct loss. There has come the idea that manhood and womanhood may be complete without the religious element of character. But for the full development of intellect and character there must be the union of religion with the forces of education."—*President Nicholas Murray Butler, Columbia.*

"The greatest failure of the nineteenth century has been the failure of religious education. The eighteenth century closed with a belief in the efficiency of education; and the best minds of the day semed to have dreams of universal education, and called it the universal panacea for all the social evils. We have largely realized those dreams and have discovered that the education of the head alone has not kept the promises which the philosopher of the eighteenth century believed it would keep. Education has not decreased the criminal classes but it has made them more dangerous. In educating the head and not the heart and soul, the public schools are failing at a crucial point."—*Rabbi Hirsch.*

"Cursed be all that learning that is contrary to the Cross of Christ; cursed be all that learning that is not subservient to the Cross of Christ."—*President Witherspoon.*

"To secure trained leadership is an object of transcendent, urgent and world-wide concern."—*John R. Mott.*

"The right training of a single youth is a greater acquisition than the taking of a city; for when the fame of the great struggle shall have passed into myth or tradition the influence of one well-trained brain and heart will be going on and on, contributing to the uplifting and redemption of the planet."—*Melanchthon.*

"Here then, is our national peril that the supremely important task of our generation will fall between church and state and be ignored by both. The church may say: 'Education is no longer in our hand;' the State may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuinely religious training. It is time, therefore, for church and school to co-operate, as army and navy co-operate, in defense of our common country."—*W. H. P. Faunce.*

QUARTERLY REPORT OF W. H. AND F. M. SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE QUARTER ENDING JUNE 30, 1918

—o—

Amount Received—Woman's Societies

Bethlehem	$ 8.59
Berea	20.50
Damascus	35.20
Dendron	6.75
Franklin	21.45
Holland	4.40
Holy Neck	19.83
Liberty Spring	8.70
Memorial Temple	15.00
Mount Carmel	8.20
Newport News	6.30
Portsmouth	12.10
Rosemont	19.05
Suffolk	50.85
Third Church, Norfolk	9.65
Waverly	15.30
Wakefield	6.70
Windsor	5.16
	$273.73

Amount Received—Young People's Societies

Berea	5.50
Burton's Grove	32.63
Dendron	3.20
Holland	21.60
Memorial Temple	2.65
New Lebanon	4.50
Portsmouth	3.00
Suffolk (Girls)	134.90
Wakefield	.60
Union (Surry)	2.00
Special from Mrs. Bullock	15.00
Special from Miss Burton	5.00
First Church, Norfolk (Berkley)	6.25
First Church, Norfolk (Sunday school)	70.00
First Church, Norfolk (a friend)	5.00
	$311.83

Willing Workers Societies

Berea	2.03
Franklin	.40
Holland	6.55
Holy Neck	7.14
Suffolk	5.67
Memorial Temple	32.50
Wakefield	.74
Waverly	1.50
Wndsor	2.51
	$59.04

These amounts are to be used for:

Woman's Societies

Dues	$140.77
Cradle Roll dues and Mite Boxes	28.82
Barret Home	52.74
Sunday school in Japan	12.50
Santa Isabel Building blocks	1.00
Mrs. Watanaba	23.25
Miss Hamaguchi	12.50
Contingent fund	.15
Mrs Rowland's pin fund	2.00
	$273.73

Young People's Societies

Pastor Martinez salary, (Santa Isabel)	196.13
Santa Isabel Building blocks	104.70
Barrett Home, Porto Rico	10.00
Support of Coy Franklin, (Elon orphanage)	1.00
	$311.83

Willing Workers

Pastor Martinez salary, (Santa Isabel)	17.04
Santa Isabel Building blocks	30.00
Support of Coy Franklin	10.00
Support of Mary Thompson	2.00
	$59.04

Grand Total

Woman's Societies	$273.73
Young Peoples	311.83
Willing Workers	59.04
Total	$644.60

MRS. M. L. BRYANT, Treas.
41 Poplar Ave., Norfolk, Va.

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AN OPEN-HEARTED RELIGION

—o—

We need a religion that preaches open-heartedness in all worthy causes whatsoever.

Tight-fistedness punishes the state, but also it punishes the church. It shrinks and shrivels the souls of men, and keeps the civilization of a whole people on miserly levels.

The blessedness of giving is a great lesson the Master taught; but it has been poorly learned anywhere in Christendom.

The conversion of wealth into welfare and well-being—civic, social, and spiritual—is a fundamental lesson of life; and the church must lead men into it.

We need greater wealth in North Carolina; but above all the things, we need greater willingness to surrender it freely for church support, for church schools and public schools, for better roads, better attention to public health, for the Red Cross, and the Army Y. M. C. A.; for war savings stamps and liberty bonds; for every noble cause whatsoever.

Willingness in any fine purpose leads into willingness in every fine purpose; and reluctance toward any one of these causes leads into reluctance toward them all. —*University News Letter.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR JULY 31, 1918

Amount brought forward	$4,734.20

Children's Offerings

The following children have sent ten cents each: Margaret Partin, Alice Lee Long, Francis Neville, Ruth Partin, Nell Pickard and Willie May Taylor.

Total	1.00

Sunday School Monthly Offerings

(North Carolina and Virginia Conference)

Shallow Ford	1.00	
Shallow Ford, for July	1.00	
(Eastern North Carolina Conference)		
New Elam	3.21	
Damascus	.76	
Sanford	4.31	
Wake Chapel	5.00	
Mt. Auburn	10.64	
(Eastern Virginia Conference)		
Antioch	2.00	
Rosemont	5.00	
Rosemont, Miss Irma Daughtry's Class	4.00	
Holy Neck	5.00	41.92

Special Offering

Pleasant Grove church (Va.)		42.00
Mrs. Nannie Hawkins		1.00

The following subscriptions made at the Southern Christian Convention, Franklin, Va., have been paid:

Rev. J. F. Morgan	$ 25.00	
Rev. C. B. Riddle	10.00	
Burlington Christian Church, Dr. J. W. Harrell, Pastor	42.55	
Dr. J. O. Atkinson	10.00	
Mrs. I. W. Johnson	25.00	
J. B. Gay	50.00	
Mrs. J. B. Gay	25.00	
Rev. J. Lee Johnson, Pastor	25.00	
Third Church Sunday school, Norfolk, Va.	78.00	
E. Frank Story	25.00	
Dr. C. H. Rowland and W. H. Jones	25.00	
E. L. Beale	25.00	
J. A. Williams	25.00	
E. P. Jones	25.00	
I. J. Jones	25.00	
Franklin Sunday school, Franklin, Va.	25.00	
L. R. Jones	100.00	
Dr. W. W. Staley	100.00	
Dr. J. W. Manning	25.00	
Rev. L. I. Cox, Pastor	25.00	
Fuller's Chapel church	12.50	
Parks Cross Roads, Rev. G. R. Underwood, Pastor	25.00	
Dr. W. P. Lawrence	25.00	
Mrs. W. P. Lawrence	25.00	803.05

Special contributions made at the Eastern North Carolina Sunday School and Christian Endeavor Convention held at Mt. Gilead Church, July 1918:

W. H. Stephenson	$ 5.00	
C. H. Stephenson	5.00	
Miss May Stephenson	5.00	
J. A. Kimball	5.00	
J. B. Ellington	5.00	
W. A. Parish	5.00	
Z. R. Gumplin	5.00	
T. N. Nelms	5.00	
Mrs. Sledge	5.00	
Mt. Auburn Sunday school	5.00	
Mr. and Mrs. D. C. Tharrington	5.00	
General Collection	17.28	72.28
Total for the week		$961.25
Grand total		$5,695.00

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SUPERINTENDENT'S LETTER

—o—

Our financial report looks encouraging this week. We have passed the first $5,000 mile post. On to the next one!

The Superintendent visited Pleasant Grove, (Va.) Sunday, July 21. My home on Saturday night was with Mrs. M. E. Pearce. She is a sweet Christian character. Miss Lydia Dunn, lives with her, and can bake good biscuits, Oh my! Brother Truitt makes his home with Mrs. Pearce and now I understand why he always looks so well.

On Sunday morning I spoke to the good people of the church about the Orphanage work. An offering of $60.00 was made; $42 reported this week and the other will be when received. Many thanks to all. God bless you.

The Eastern North Carolina Sunday School and Christian Convention, in its recent session remembered the Orphanage with an offering of $132.28; $72.28 now in hand and the other to follow and will be duly reported.

The Orphanage's good friend in Durham has shipped us ten cases of tomatoes to help make up for the recent loss on account of hail. God bless him and raise up a thousand more of his kind!

Then our dear old friend, J. N. H. Clendenin, of Graham, N. C., came to see us this week and brought us a bag of cabbage and two baskets of tomatoes. The dear old man, though feeble from many years of toil and service, gets a great deal of pleasure out of lending a helping hand to those in need. He is a man who deals fair with his Lord and gives Him His part.

It is very encouraging to be remembered so kindly by the churches, conventions, and friends.

C. D. J.

—:o:—

"It must be the preacher, and not the promoter, that calls men to be rich."

THE FUSSING PLACE

—o—

I have to go to the Fussing Place
When I am very bad;
And mother has such a sorry face,
And her eyes look sad.
But she says in just the firmest tone,
"The boy that fusses must stay alone,"
When I have been bad.

At first I pretend I do not care,
And I hum a tune
And walk off with my head in the air;
But pretty soon
I begin to hate the Fussing Place,
And to be there seems a great disgrace.
So I stop my tune.

And then I think of mother's eyes
With that sorry look;
And soon I think it is time to surprise
Her over her book.
So I hunt up a smile and put it on
(For I can't come out till the frowns are gone).
How happy she'll look!
The Fussing Place? O, it's where you're sent
When you're naughty and mean,
And there you must stay till you're good again
And fit to be seen.
It's up in the attic or under the stairs
Or seated on one of the kitchen chairs.
And O, you feel mean!

But it doesn't matter much where it is—
This old Fussing Place—
For the very spot that seems so bad
When you're in disgrace,
It's nice enough when you're loving and true.
So it's not where you are, but how you do,
That makes it a Fussing Place.

—*Annie Willis McCullough, in Exchange.*

———:o:———

A SPY

—o—

A spy would be dishonored! Dishonored? do you say
For reporting to another the things he sees each day?
No; not the spy I have in mind. Listen now and see
The kind of spy I wish you boys and girls would always be;
I'd spy out in the morning what good deeds I could do
To help some one in trouble before the day were through.
I'd spy some way to cheer the sad, a chance to aid the weak;
I'd spy upon my own thoughts too, that no ill word I'd speak!
Lovable traits I'd try to spy out of people that I knew,
And these I'd spread, each one, abroad; I would if I were you.
I'd spy into my character; it's O, a splendid way;
And if there I found an enemy, I'd quickly say, "Good day."
Such a system as I've mentioned every one should join, 'tis true,
And the world would be made better if such a spy it found in you.

—*Albert F. Caldwell, in Herald and Presbyter.*

———:o:———

THE ZEST OF LIFE

—o—

Let me but live from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old but never lose life's zest,
Because the road's last turn will be the best.

—*Henry Van Dyke.*

———:o:———

LOVE BEHIND THE GIFT

—o—

It is not the deed we do,
Tho, the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.
The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.
Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
Look, Master, the love is here!
One droppeth only a tear.

———:o:———

A NEW STYLE BIBLE FOR SALE

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THE CHRISTIAN SUN office has just received a new shipment of Bibles. We have a very handsome little Bible bound in purple silk cloth, limp, round corners, purple edges and gold titles. The price postpaid is 90 cents. Call for Bible number 5004.

SUNDAY SCHOOL LESSON—AUGUST 11

By G. O. Lankford

—o—

Helping Others. Luke 10:25-37; Gal. 6:1-10.

Golden Text—"Bear ye one another's burdens, and so fulfill the law of Christ."

God did not intend that man should live to himself and for himself, but with others and for others. Every man needs help, but does not need help as he needs to be a helper. One gains more in character development and in heart power through serving than through being served.

1. Missing An Opportunity. The "priest" and the "levite" of our lesson came face to face with a great opportunity which was also a great responsibility when they came upon the unfortunate man on the Jerusalem-Jericho road who had fallen among thieves and by them had been stripped, wounded and left half dead. Here was the chance for the priest and the levite to do a real service where service and sympathy were deeply needed. They saw the need of the wounded man but his pain did not concern them, for they were selfishly thinking of themselves rather than others. They did not care and as a natural consequence "passed by on the other side." They had missed an opportunity to help themselves in helping another who needed the heart and hand of a friend. One of the greatest tragedies in the world is the failure on man's part to hold out his hand to human need and human suffering. He who "passes by on the other side" invites calamity upon his own soul.

2. Making Good In Life. Men have various standards as to what determines success in life; Jesus had one standard—the standard of service. If any would be great in His sight, they must be servants. The "certain Samaritan" was great. He made good in life as a citizen and as a Christian because he was a servant. The Samaritan's duties might have been just as urgent as those of the priest and levite, but they passed on and he stopped. Here is the secret of a noble life; namely, stopping while others pass and passing on to duty and service where others shirk or turn back. Two had passed by on the other side of need and suffering, but the Samaritan kept in the middle of the road. He was that kind of a man. The church needs a greater number of the middle-of-the-road type of men. Many churches and Sunday schools are failing today of a large usefulness for the simple lesson that many, like the priest and the levite, take to the side when a hard duty arises. The Samaritan made glad the heart of the well-nigh murdered man and enlarged his own soul, as well as making for himself a name that is known around the world, because he dared to follow the central course of duty. May his kind increase.

3. Manifesting The Law of Christ. All men should be helpers because of the good they may do to others and for the moral and spiritual uplift that follows every one who is such a helper, but there is yet a higher reason; namely, Christ's law demands it. In bearing one another's burdens the law of Christ is fulfilled and His name glorified. There is no better way to manifest the Spirit of Christ to the world than through "doing good to all men."

Lesson Thoughts

1. One enlarges his usefulness through humility in service.
2. Destroy not thy brother because of his faults, but in love help him fight his way above them.
3. When another's burdens are made lighter, one's own load is rendered easier to carry.

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A TESTAMENT FOR OLD PEOPLE

—o—

THE CHRISTIAN SUN office has on hand a special Testament for old people. The type is large, the book is 5½ by 7¾ inches, Morocco grained cloth, limp, gold back and side titles, round corners, and red edges. The price is 75 cents postpaid. Call for Testament number 2902.

FROM OVER THE SEAS

GERMANS PREPARE FOR A FURTHER RETREAT NORTH

French Army Headquarters, July 22.—(via Ottawa).—North of the Marne the Germans are making preparations for a further retreat.

Allies' Progress Unchecked

Paris, July 22.—Heavy German counter attacks launched for the purpose of checking the progress of the allies between the Marne and the Oureq, today were without avail, according to the war office announcement tonight, and the French and British made further advances in the region of La Croix and Grisolles, as well as northwest of Mont St. Pere.

Berlin Claims Success

Berlin, via London, July 22.—The war office claims that the fighting in France on Sunday resulted in "a complete success for the German arms."

The official statement issued today describes numerous heavy operations on all parts of the salient between Soissons and Rheims, and declares that all assaults of allied forces were repulsed.

FRENCH AND AMERICANS MAKE IMPORTANT GAINS

Paris, July 24.—Highly important gains by the French and American forces on the Aisne-Marne front are reported in the official statement of the war office tonight. In the center of the line an advance of nearly two miles was made. Desperate engagements were fought in the direction of Epeds and Trugny-Epieds, which villages the Americans again recaptured from the Germans.

GERMANS THINK OF PEACE

Amsterdam, July 24.—Germany has made suggestions for a peace conference to the Spanish government, says the Socialist Vorwaerts, of Berlin. The suggestions are:

"First—Germany wants no annexations or indemnities in the West.

"Second—The peace treaties with Russia and Rumania may not be questioned.

"Third—The principle of self-determination of peoples has not been discussed but may be settled at the peace conference where the fate of Belguim also is to be settled.

"Fourth—The Balkan question is to be settled around the conference table.

"Fifth—The freedom of the seas, the dismantling of Gibraltar and the Suez Canal and the right for Germany to use coaling stations.

"Sixth—rhe colonial question is to be settled on the basis of the status quo."

The Vorwaerts considers this a very reasonable peace program.

(Reprinted from the Daily Press).

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

BOWLAND-PERRY

July 27, 1918, Mr. Lon Wallace Bowland and Miss Sallie Ann Perry were united in marriage at the home of THE SUN'S Editor, Burlington, North Carolina. One attending couple and a few friends witnessed the ceremony that legally made two hearts to beat as one and two lives to live as one.

Mr. and Mrs. Bowland are members of Union Christian church, Alamance county, in which church community they have lived and will continue to reside. Blessings be upon them, upon their home, and may joy and happiness be their part and portion.

C. B. RIDDLE.

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POYTHRESS-BARNES

Miss Creola Barnes, Chapel Hill, N C, and Mr. John W. Poythress of Orange county, N. C., were married at the home of the bride's father, July 21, 1918. The bride is the daughter of Mr. and Mrs. A. D. Barnes and is a beautiful and accomplished young lady. The groom is the son of Mr. and Mrs. Robert Poythress and is a prosperous farmer. He left the following Wednesday for a training camp. Their many friends extend to them their best wishes.

W. G. CLEMENTS.

OBITUARIES

DERROW

William Otis Derrow was born August 3, 1868 and died July 14, 1918. His age was 49 years, 11 months, and 11 days. He had been a member of the Concord Christian church but little more than a year when death called him up higher. He was a kind husband and father, and was held in high esteem by all who knew him. Surviving him are his widow and four children, and four sisters.

Funeral services were held at Fairview church of the Brethren, July 16, and the body laid to rest in the adjoining cemetery. The sympathy of many friends goes out to the bereaved.

A. W. ANDES.

——:o:——

LINCOLN

Jetson Jackson Lincoln as born at Lacey Spring, Va., April 27, 1863 and died at Graham, Va., July 16, 1918, at the age of 55 years, two months and nineteen days. He united with the Bethlehem Christian church when about eighteen years of age, and was elected to the office of deacon about two years later. Most of his life was spent as a teacher, he having taught at various places, among which were Elon College, N. C., Wakefield, Va., and Graham, Va. He took an active part in church work wherever he went, and his sympathetic and congenial nature always won for him a warm place in the hearts of those with whom he associated. He is survived by his widow, and by two sons, Lucius and Jennings, both of whom are graduates of Elon College. He is survived also by two brothers and two sisters. Brief services were held at the home in Graham, Va., and the remains were then brought to the home of his brother, Dr. J. E. Lincoln at Lacey Spring where services were held July 18, and interment made in the Lacey Spring cemetery.

A. W. ANDES.

——:o:——

RESOLUTION OF RESPECT—LINCOLN

Our Heavenly Father in His Divine wisdom and righteousness, has deemed it best to call home, from labor unto reward, our beloved friend, Brother J. J. Lincoln. To know him was to have a friend and brother, and to have his membership with our church was to have a sympathetic and helpful supporter. He was a landmark of the faith and a pillar to our organization. But his work was finished and God took him. We all mourn the loss.

We, of the Wakefield Christian church, wish to make the following statements hoping that they may be of comfort and strength to the bereaved ones:

First, that in their loss we sincerely sympathize with the family in their sorrows and we wish to offer them all the comfort we can to help heal the breach that death has made.

Second, that he was a pillar of the faith, and a faithful supporter of the Church and a valuable assistant to the cause, and as such we mour our loss.

Third, that to the wife, whose good spirit we also esteem, we would like to say that the loss of husband in this world is but the gain of another tie to eternity. And it is to God the Father and Jesus Christ our big brother we commend all these for comfort and strength.

Fourth, that we send a copy of these resolutions to the family, one to The Christian Sun, to the Wakefield Enterprise and one be put on the church record.

MISS LILLIE BURTON,
MRS. L. B. FAISON,
MRS. THOS. O. GWALTNEY, Jr.,
Committee.

PARASITIC GERMS

cause Eczema, Tetter, Ringworms, itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers,

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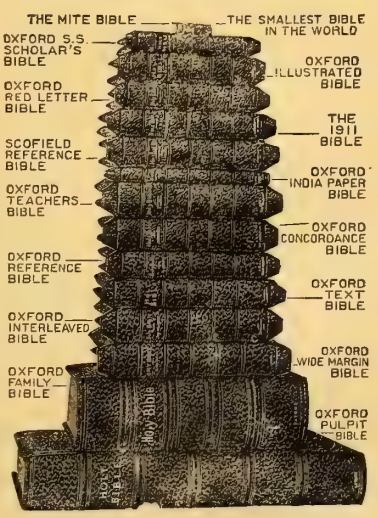

BIBLES! BIBLES!! BIBLES!!!
The Christian Sun
Burlington, N. C.

FLICKERS OF FUN

"Do you have any trouble with your steam furnace?"

"Nothing except getting coal for it."—*Detroit Free Press.*

—o—

Casey—When ye're licked in a fight ye ought to say ye've had enough.

Dolan—Shure, if Oi can spake at all Oi'm not licked yet.—*Boston Transcript.*

—o—

"A friend," said Uncle Eben, "is a man dat lauhs at yoh funny stories, even if dey ain't so good, an' sympathizes wif yoh misfortunes, even if dey ain't so bad."—*Washington Star.*

—o—

"Keep your ear to the ground, my boy, keep your ear to the ground."

"A fellow can't keep his ear to the ground and his nose to the grindstone at the same time."—*Exchange.*

—o—

Visitor—Nice dog! Have you taught him any new tricks since I was here last?

Miss Smart—Oh, yes, if you just whistle he'll fetch your hat.—*Boston Transcript.*

—o—

Wilhelm—I swear to heaven that I never desired this war!

The Joke of the Family—No, pa; what you desired was a very different sort of war, wasn't it?—*The Bulletin, Sydney, Australia.*

—o—

"That man ought to be arrested! He threw a lump of coal at a cat!"

"Are you going to tell the S. P. C. A.?"

"No. I'm going to tell the Fuel Commissioner."—*Washington Star.*

——:o:——

"To what do you attribute your remarkable health?"

"Well," replied the old gentleman, "I reckon I got a good start on most people by bein' born before germs were discovered, thereby havin' less to worry about."—*Exchange.*

—o—

HOW IT'S DONE IN BOSTON

Girl (as she entered the parlor)—It's so long since you called on me that I was beginning to think you were forgetting me.

Young Man—I am for getting you; that's why I've called. Can I have you?—*Boston Transcript.*

Said one man: "There's a big tomcat that scratches my plants out and then sits and actually defies me."

"Why don't you throw a brick at him?" asked his neighbor.

"That's what makes me mad," was the reply. "I can't. He gets on top of my greenhouse."—*The Moravian.*

—o—

REINTRODUCING MR. DOOLEY

"I think," he said, "I wouldn't like to be a iditor, after all. I sometimes wonder why they don't come out with a line printed acrost th' first page, "We don't know anything about it, an' we don't care, an' what business iv ye'ers is it, anyhow?'" "I shud think th' wurruk would kill thim," said Mr. Hennessy, sadly. "It does," said Mr. Dooley. "Many gr'reat iditors is dead."—*Exchange.*

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

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Shuptrine Company, **Savannah, Ga.**

EAT CORN SAVE WHEAT

U. S. Food Administration.

Ol' Br'er Rabbit better make hisse'f mighty skeerce en not go projickin' roun' whar dere's cookin' goin' on, 'cause a rabbit in a pot is er goin' ter look mighty good to mos' ennybody 'fo' long 'count er folks havin' ter save on meat. 'Sides folks'll kinder have ter save de wheat flour fer comp'ny en eat bread made outen dis yere "substitute" flour. Dat wise ol' owl done say dat to win de war you got ter feed de sojer boys dat's doin' de fightin'. Dat's w'at's takin' de wheat en meat.

1918	JULY					1918
Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

THE CHRISTIAN SUN

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — FOUNDED 1848

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

HIS POVERTY—HIS WEALTH

"For we know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye, through His poverty, might be rich."—II Cor. 8:9.

Born in a borrowed manger;
Preached from a borrowed boat;
Rode on the beasts He borrowed
Of which the prophet wrote;
Ate the last sad supper
With friends in a borrowed room;
And then the great Redeemer
Was laid in a borrowed tomb.

Crowned with a crown of glory;
Filled with a grace divine:
Source of heavenly mercy,
Bounteous and benign;
Power o'er earth and heaven
Vested in Him alone;
Prince of Peace e'erlasting;
Heir to the heavenly throne.

—*J. Darl Henderson.*

Volume LXX **WEDNESDAY, AUGUST 7, 1918** **Number 32**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

RELIGIOUS ATTITUDE OF THE GERMANS

For the past several months more than two thousand Germans have been interned at Hot Springs, N. C., and under guard. David Lawrence, the great newspaper correspondent of Washington, visited Hot Springs and wrote several interesting articles about the German detention camp. The following from one of the articles ought to be of interest to church people:

Twenty-three hundred Germans and not a request from a single one for a minister of the gospel during the whole year that has gone by. Sundays have come and Sundays have gone, but the colony of interned enemies doesn't seem to miss church services. Strange record it is for a couple of thousand persons whose imperial master boasts an especial affinity with the Deity.

"We haven't much use for the church," said one of the captains of a big North German-Lloyd liner. "At least it hasn't been much use in this war. On both sides it's preaching hate. The church could have helped. It hasn't. If there is a God, He would have stopped this terrible war. We want no religion until this war is over."

There is a Y. M. C. A. director here, but he hasn't much work to do. For a while he conducted services on Sunday, though the Germans did not ask him to do so. At first a few hundred attended, but of a sudden the number dropped to a handful and the idea was abandoned. Just why the Germans declined to attend isn't known. The night before services were held for the last time it is true that the censor served notice that a particular hymn which some one had composed couldn't be sung, for it had a very explicit resemblance to the song, "Deutschland uber Alles." Some few grumblingly remarked that they did not care to go to church any more. It was suggested that a German preacher might be secured, but the interned colony took no interest in the matter and seemed glad of a reason to forget about the church suggestion.

o——o

SOME SIDE LIGHTS ON GERMANY

There has just been sent out by a reliable source two bits of history that are side-lights on the German life. The first is from the work of Roger Bacon and the other is a direct expression of Neitzche, a noted German philosopher. Read them and think for yourself:

"Hence the Saracens and pagans in many parts of the world are becoming quite impossible to convert; and especially beyond the sea, and in Prussia, and the lands bordering on Germany, because the brethren of the German house (i. e., Teutonic knights) ruin all hopes of converting them owing to the wars which they are always stirring up, and because of their lust for domination. There is no doubt that all the heathen nations beyond Germany would long ago have been converted but for the bruality of the brethren of the German house, because the pagan race has again and again been ready to receive the faith in peace through preaching. But they of the German house will not allow it, because they want to subjugate them and reduce them to slavery, and by subtle persuasions they have for many years deceived the Roman church, This is notorious, otherwise I would not make the charge."—*From the Opus Majus of Roger Bacon.*

CHRISTIANITY VS. HEATHENISM

"With this I conclude, and pronounce my sentence: I condemn Christianity. To me it is the greatest of all imaginable corruptions. The Church is the great parasite; with its anaemic idea of holiness, it drains life of all its strength, its love, and its hope. The other world is the motive for the denial of every reality. I call Christianity the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, underhand, to gain its ends. I call it the one immortal shame and blemish upon the human race."—*Frederich Wilhelm Nietzche.*

o——o

A CASE OF INTEREST

We have been reading of late with much interest about a circumstance that occurred with a Chaplain who is a member of the Disciples Church. To be brief, here is the story: The Disciples Chaplain was called upon to sprinkle some soldiers. To the soldiers it was necessary that the baptizing be done, but there was no place suitable for immersion. Complying with the request of the soldiers, the Chaplain proceeded to sprinkle. He then wrote a letter to *The Christian Courier,* Dallas, Texas, and related the incident and asked his brethren if he did right. He received a hearty response—some approving and some condemning. One man replying said that it was a plain case "where the brother had a chance to live up to the doctrine of his Church and failed to do it." But that Chaplain's duty and obligation were not circumscribed by the rules of his denominations.

Brother W. M. Williams, Editor of *The Christian Courier,* has the following sane and sensible editorial on the matter in the last issue of his paper, and chooses to call it "A Tempest in a Tea Pot." We quote direct from his pen:

"Reference has recently been made in these columns to the sprinkling of some soldiers by a chaplain who is a minister of the Disciples of Christ; and, as was to be expected, a tempest in a tea pot was the result. The Courier did not express any opinion on the subject, for the reason that it did not know the circumstances surrounding the case which caused some to express surprise.

"This week one who was present when the men were sprinkled called up the Courier office and gave us substantially the following account of this unusual affair. The chaplain was holding service in a Y. M. C.

hut at the army camp the night before the soldiers expected to sail the next day—and some of those sprinkled were sent to Europe the next day to take places in various units that had lost men—and a number made the confession, among them being some from Methodist homes who asked to be sprinkled that night. The chaplain explained that he did not think such was Christian baptism, but that he would ask a Methodist minister friend who was an Army Y. M. C. A. secretary there to perform the rite for them; however, it was found that he was not in camp and could not be found that night. Then the men told their caplain that they would not feel right to go away without being sprinkled, and that they preferred him to sprinkle them any way in spite of the fact that he did not believe in it; whereupon he told them that if it would do them any good and make them feel any better as they started out to sea he would sprinkle them. And the Courier will let any minister who would have failed to comply with their request cast the first stone at the chaplain.

"Remember the Protestant chaplain is not expected to tell the men under him what church he belongs to, and that he has been appointed by the government to be the minister to all the soldiers with him. It might be added that about the time above referred to a minister of another communion who was in the Y. M. C. A. work refused to have any part in a communion service conducted by the chaplain who was a Disciple of Christ because said chaplain was not an ordained minister of that brother's church, and that the brother thus refusing to participate was asked to resign the next day."

o——o

RUNNING A PAPER

In running a paper the editor must work ahead of the type-setter the type-setter ahead of the pressman, the pressman ahead of the man who does the mailing, the man who does the mailing ahead of the man who does the wrapping, and the man who does the wrapping aead of its delivery to the postoffice. Many who send us articles a day or two before the paper is printed and expect them to appear in the next issue fail to realize this. One side of THE CHRISTIAN SUN is printed on Saturday and the other side all made that same day, except about one page that is left off until Monday morning for anything that is pressing. But this does not mean that we have nothing to fill that page—there are usually a number of articles bidding for it, and when things are about equal we use what we have already on hand and close the forms.

o——o

CHUCRH PEOPLE AND POLITICS

As a usual thing church papers have little to do with politics. There are times, however, when a hand ought to be taken by the religious press, and such has been the case with some of the religious papers of Texas. They stood the fight and the politicians representing the liquor element were defeated.

o——o

"You cannot judge a preacher's sermon by the length of his coat tail or his character by his neck-tie."

AGE LIMIT TO BE LOWERED—"GO TO COLLEGE OR TO WAR"

—o—

Secretary Baker has announced his plan to have the age limit lowered to 18. *The Emergency Council on Education* announces that young men in colleges who join their respective *S. A. T. C. Unit* will be placed on furlough that they may pursue their studies and so prepare themselves to be officers when they must later be called into service. The officers of an army are its hope and fate at once. Our colleges will be put to it hard to supply the necessary officers for the ten million army we are likely to send to France.

Elon is to have a S. A. T. C. Unit and has a few vacancies in it yet. If you are interested, write to President Harper at once. He will certify you to Colonel Rees and when you register you will be immediately transferred from Class 1-A to Class 5, and remain in that Class till the nation must call you out, when you will either be given a Commission or sent to a short-term Officers Training Camp for additional training qualifying you to be an officer.

Should you not signify your intention to join the S. A. T. C. *before* Congress passes the new law, you will be under your local Board and a lot of trouble will be given you to get to go to college, if they allow you to go at all. It is therefore imperative that you act at once. No government was ever so appreciative of the value of college education as ours shows itself to be in this generous act. For not only will our men be placed in Class 5 till the national emergency demands their going, but while here their uniforms and equipment will be furnished at Government expense and they will be given special training qualifying them to be officers under regular army instructors. Those less than eighteen or in the preparatory department can enroll for the work also. Let any interested write President Harper for the details.

The Government prefers that all High School men come to college this fall. If they do not, the Government will take them to camp. Uncle Sam plainly says: "*Go to College or to War.*" The national necessity demands it, because the national army must have officers from the men who go to college and privates from those who refuse to go. An officer's pay is four times that of a private at least, and his opportunity to serve his country well, even larger. It will pay you to make *some* arrangement to be in college this fall, and do it at once.

Remember when you join the Elon S. A. T. C., you pass from your local Board's control to Colonel Rees' and President Harper's control, and you will remain in college till you must go to serve the nation. But you must join *before* Congress reduces the age limit. Write President Harper at once.

THE SUN'S Editor calls upon young men everywhere to act quickly, and thus wisely, in this crisal hour. Seize time by the forelock.

OFFICERS TRAINING CAMP

—o—

"The first need of an army is trained leaders" said our Government last year, and so before the cantonments began to be filled.

The Church is facing a crisis such as perhaps has never before confronted her. Today we are "proving all things" in the crucible of war; every man's work is being tried as by fire. People are talking of a *new gospel*, and claiming that the old has failed.

The need, as we see it, is not for a new gospel. "The truth once delivered to the saints" is *truth* for all time, unchangeable, sufficient and all sufficing. But we do, in many cases need a new interpretation of the truth. We need to get away from what our grandfathers thought it meant, and "search the Scriptures whether these things are so." Those noble people of Berea had accepted the interpretations of the fathers through generations of thought and action. It had worked well—but it was capable of working better. In Thessalonica the people said no noubt, as many of us say today, "The Scriptures are good enough for me," never realizing that it was not the Scriptures, but their interpretation of them which was in question.

We need to present a revision of thought today; we need to test our beliefs and see if they hold true to the Gospel, not to the ideas of a century ago, or even of ten years ago. Wonder of wonders it is that while our forefathers in their primitive world found in the Scriptures everything they needed, we also, in a changing world, a growing knowledge, can find there also, food to supply our every need, weapons for our hand, a shelter in the time of storm. Could there be a greater proof that Jesus Christ is the same yesterday, today and forever?

How shall we prepare ourselves as leaders in this great movement? How shall the teachers in the Sunday schools be prepared to meet changing world conditions, to give a reason for the faith that is in them, to lead the seeker along the way that leads to life eternal and to fit them for service along that way? In exactly the same way that the Government trained its soldiers. We call it a *teacher Training course,* but it might just as well be called an *officers training camp,* for such it must be. If we are to have trained soldiers in the army of the King, we must have trained leaders.

Beginning with the 15th of September, there will be launched a thirty day teacher training drive which has for its objective the following points:

1. At least one Teacher-Training Class in every Sunday school of North America, meeting at the Sunday school hour.

2. A monthly Workers' Conference, meeting at least ten months out of the year.

3. A mid-week Training Class for present Sunday school teachers where needed.

4. A co-operative community school for Religious Education where practicable, the school to have three functions. (a) to do graduate and specialization work; (b) To train leaders for classes in local churches; (c) To provide central training class facilities for these churches unable to conduct their own classes; (d) A definite effort to be made toward helping every Sunday school in North America to a right selection and use of current literature, and books on religious psychology, pedagogy and Sunday school organization and management.

For thirty days every school is asked to bend its efforts toward inaugurating this work. Will not our schools all over the country take it up with vim and vigor? Will not every worker get behind and push it?

MRS. FRED BULLOCK.

Suffolk, Va.

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THE CO-OPERATIVE SPIRIT

—o—

The war is teaching many lessons which the church and Sunday school will do well to learn and apply to their religious activities. One of the most striking lessons to be learned from the war, however, is the lesson of co-operation which has found such practical application not only within the nations themselves, but between them and other nations. The world has never witnessed such a demonstration of the willingness of men and nations to forget all racial, inter-racial, inter-sectional, inter-denominational, and national differences, and to unite in a supreme effort to establish liberty, equality and fraternity, as well as the higher rights of humanity and universal peace among men and nations. Perhaps the most notable example of this spirit of co-operation is to be found in the noble action of General Pershing who placed at the disposal of General Foch, supreme commander of the allied forces, the American units in France, these units to be used in whatsoever way General Foch might deem expedient. That event sent a thrill through the world and showed the spirit and the soul of America. Yea, it was an incarnation of the Spirit of Jesus and illustrated in a forcible manner His teaching that in order to be great men and nations must be servants of all.

But if men and nations will co-operate in times of war and against a common foe of autocracy, why should not the church and the Sunday school co-operate in all times and against the autocratic sovereign of unrighteousness? Can we be satisfied with less co-operation for God's cause, than for what at best is war, even though that war is fought for righteous principles? Shall not there be co-operation in the Sunday school, between superintendent and teachers, between teachers and scholars, between scholars and teachers, between parents and children, and last but not least between the church and the Sunday school, a co-operation as unselfish and practical as exemplified by General Pershing?

It might be well to add at this point that co-operation costs. It often requires personal sacrifice. It means self-effacement. It demands of us that we decrease while others increase. And sweeping from the individ-

ual to the general it demands of denominations and nations the same things that it demands of indiviuals.

There is another pertinent fact that we might consider in connection with this idea. Religious workers in the camps have found so many, oh so many, boys who are not Christians. Many of them will never become Christians for they have passed the plastic, the formation period of life. They were not reached by the Sunday school, or if they were reached by the Sunday school, they were not drafted into the ranks of the church, and their destiny is stamped upon them. May this fact not stir the Sunday schools to a sense of their responsibility and lead to larger activities, and furthermore may it not stir the church to a larger spirit of co-operation with the Sunday school?

"For we are labourers together with God."

"He that hath ears, let him hear."

H. S. HARDCASTLE.

Elon College, N. C.

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NAVAL PRISON SERVICES IN HONOR OF FRANCE

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Annually, July 14, France celebrates her national freedom. It was about that date that Joan of Arc led her France to victory against the invasion of the English, and that day the powers of the French monarchy were broken in the fall of Bastille. France was saved from the invaders, her government became a republic and her people a free people.

It was fitting thoughtfulness indeed that our President should set apart this day of this year for respects to France, and call upon the people of this liberty loving country to celebrate with France her independence and request them to assemble in prayer on her behalf in the present struggle. As far as we know this was done wherever our flag was raised.

It was fittingly observed at the Naval Prison, Navy Yard, Portsmouth, N. H. The prison band and fifteen hundred voices furnished the music. Commander Osborne, of the Prison, spoke at length on the history of France and gave a most vivid and beautiful story of Joan of Arc and her service to her country.

The Chaplain sang "The Battle Hymn of the Republic" as a solo and the fifteen hundred boys present joined in the chorus. Huffman, one of the prisoners, sang "Joan of Arc." The services was closed by singing "My Country 'Tis of Thee."

H. E. ROUNTREE.

———:o:———

NOTICE

All who expect to attend the Virginia Valley Central Conference which meets at Leaksville, Page County, Va., please notify Mr. J. E. Foster, Luray, Va., and state which train they will arrive. Those coming by rail will be met at Luray.

B. J. EARP, *Pastor.*

———:o:———

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

FROM OVER THE SEAS

A LITTLE AUTOBIOGRAPHY

—o—

Rev. Tsurin Kanamori is justly regarded as one of the most successful of all the evangelists of Japan. He is one of the earliest Christians, gives an account of the watchfulness with which the "evil religion" was kept down, and of the religious changes that have taken place in his own heart.

The following sketch is taken from a paper published in Nagasaka, called "Fishers of Men." The subject of the sketch is called

"A Man Sent From God."

Such a man truly seems to be Mr. Tusurin Kanamori, or Paul Kanamori, as he sometimes likes to call himself. Already God has made notable use of him, and the prospect is now exceedingly bright for his being used for far greater things. As he left us this morning, after spending the Sabbath in our city, he told us the story of his life thus far. Let me tell it while it is fresh in mind. As far as possible, it shall be in his own words, for he speaks English with ease and accuracy.

"To give you a good idea of Christian progress in Japan," he said, "it seems that the story of my own life will illustrate it as well as anything else. For I may well claim to be one of the oldest Christians in the Empire, having been converted more than forty years ago and having heard the Christian religion for fifty-five years. My first contact with it was very curious. My grandfather was one of the chief officials of the Kumamoto district, where I was born, and it was his duty to make a test of the religious faith of the people each year in order to guard against the spread of Christiantiy. He would summon the people one by one into a large open court at his home and make them go through the ceremony of "trampling on the cross." As a little child I remember seeing it all. A small metal crucifix on which was an image of Christ, was securely padlocked inside a metal cage which was sunk in the ground and was chained to a post. The people were required to approach and plant a foot on this as a token of their disrespect for the religion. Mothers would even lean over and place the foot of their infants upon it for the same reason. One day I asked my grandfather what was the thing that was in the cage. He replied that it was an evil worm and must be chained lest it break forth and do much evil to the land. Such was my first notion gained of the Christian religion.

Some ten years later I began to learn more of it; for our prince followed the lead of other lords and established a military school in his province, and I was one of the hundred odd youths selected to study there. For teacher of English, they brought an American, Captain James, who was very kind to us. As he knew no Japanese, and we no English, and as there were no grammars or dictionaries to help us, it was hard work for a while, but after a year or two, we got on better; and after two years our teacher invited us, who were more advanced, to come to his house after school and study the English Bible. About a dozen of us went, and were at once impressed by what we read and heard, though for quite a while we were as though groping in the dark, not clearly understanding the meaning of the gospel story. But presently as the truth be-

gan to dawn on us, it so gripped our minds and hearts that we were quite carried away with it. And so, when the New Year holidays came, none of our group went home at all, as we wished to spend all our leisure time in the school, reading our wonderful Bibles. It was the first three gospels and the book of the Acts that we mainly read, and I can truly say that we simply devoured those stories, as you might devour a popular novel. When the time came for the school to reopen, and we older pupils were called on as usual, to act as assistant teachers, we were so full of our new found joy that that we could talk of nothing else.

Instead then of teaching English to the younger students, we spent the time in telling the gospel message which now engrossed all our hearts. The whole school became interested, and for ten days the ordinary lessons were omitted while we taught the Scriptures. For a time it looked as if the hundred boys would all become Christians at once.

Well do I remember the dedication day, a beautifully clear Sabbath day, June 30, 1876, when the famous Kumamoto band was formed. There were just forty boys of us who that morning marched up the hill called Hanaoka—the Hill of Flowers. After the reading of the Scriptures and the singing of the missionary hymn, "From Greenland's icy mountains," all in English, of course, as we had then nothing in our own language, I, a boy of eighteen, offered the prayer of dedication by which we gave ourselves to God and His service. Our closing hymn was, "Jesus, I, my cross have taken, All to leave and follow Thee." It had a very literal meaning to us for, until that time, each one of us had had quite high ambitions. For my part, I had planned to become a great ship-builder, foreseeing what need of ships our Island Empire was to have. Others had large plans of high official positions, well based on their good family connections. So we were truly giving up all for the Master.

Nor was the sacrifice long delayed, for persecution began as soon as our families heard of our acts, and it was most severe. One boy was shut up in his home for a hundred days; others were harshly treated in various ways. For my part, as the end of my trials, I was disinherited and driven from home with literally nothing but the clothes on my back and two books in my hands. These books were the Bible and a copy of Pilgrim's Progress. Laughingly I told my friends that I still had these two swords to fight the devil with.

But God had prepared for us a refuge even before we should need one. The famous Joseph Niishima had just returned from America and was opening his school in Kioto. To that school we went, and thirteen of us entered the theological department. Three years later I went from there and opened the work in Okayama where I was pastor for seven years. Then my beloved teacher, Dr. Niishima, failing in health, I was called to help him; and from then to his death, some four years later, I was with him continually, helping him as his care-taker and as his substitute in the school.

Then came my time of wandering, for I came in touch with all phases of thought, the so-called New Theology, and the German Higher Criticism, several books of which I translated and published, to the great injury of my people. Upon me must rest chiefly the blame for the theological errors of Japan, for I stoutly strove for them with voice and pen, even in the secular press. So bitter was the controversy that some of my old friends said that they could never shake hands with me again. But I went proudly on my way until my faith was entirely undermined and overthrown. Radical critics had robbed me of my Bible; and New Thought, of my Savior; and with no faith in my heart no message was left for my lips to utter. As soon as my revered teacher went home to glory, I left the Doshisha and took up secular matters. As the new constitution had just been granted by our Emperor, and the political parties were struggling for the mastery, for several years I plunged in as a social reformer. Then for fifteen years I was a government official in the Home office with duties to teach the people thrift and practical economy. In this capacity I travelled all over Japan many times, addressing thousands daily. The crowds were too great for any building, and so the meetings were held in the open air, and the people hung on my words with deep attention. From a worldly standpoint my life at this time was a great success. With an ample income, an official position and a widely known name, my popularity was such that people would almost force their gifts on me. My native province presented me with a gold watch beautifully decorated, and I received many other such presents.

But mentally those years were my darkest, without peace or genuine satisfaction in anything. Then at the zenith of my prosperity God laid His hand upon me with a sudden and terrible blow, taking from me my dear wife. I was for a time as one dazed not knowing which way to look for comfort.

But suddenly in my own family the light began to shine, for my dear children with simple faith assumed as a truth that "Dear Mamma" (as they loved to call her, using the English word), was surely gone to God. But that her spirit was still present in the home, and with us wherever we went. Their firm faith and their childish talk was used of God to bring me back to the truth. And when I did come back, it was to my original faith in my Savior, and in God's word. No more do I feed my soul on "Bible full of bones and no meat," but on "the strong meat," and on "the finest of the wheat." No more do I talk of Jesus as a God-filled man, but with doubting Thomas, I claim Him as "my Lord and my God." And thus I again have the soul satisfying message of "the glorious gospel of the Son of God." Apart from such faith, no such message can exist.

This is Mr. Kanamori's message. Is it not worth pondering?

A. D. WOODWORTH.

Tokio, Japan.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. Warren H. Denison, D. D., Superintendent.)
(Mr. Hermon Eldredge, Religious Education Secretary).

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The fifth annual session of the Seaside Chautauqua and School of Methods of the Christian Church closed July 28. It was a splendid success, a good attendance, a fine spirit, strong and inspiring messages, fine weather; it was a real school of religious education. We recall the names of at least twenty-seven of our own ministers present. Twenty-six members of the General Executive Committee were present. The next session will be held at Virginia Beach beginning Tuesday, July 29, 1919.

The Superintendent of the Forward Movement gave two addresses on the "Forward Movement." The following resolution was adopted July 27, by the Seaside Chautauqua and School of Methods: "That we promise hearty co-operation with the Forward Movement of the Christian denomination and extend to Dr. W. H. Denison, its Superintendent, our sincere good wishes and prayers." The special period of intercession for the Forward Movement was directed by Rev. F. G. Coffin, D. D., Chairman of the Forward Movement committee.

The New York Eastern Christian Conference has adopted the following resolution in the interest of the Forward Movement: "That this Conference give its unqualified endorsement to the Forward Movement of

the Christian Church, and further, that a committee of three, the Chairman of which may be suggested by the Superintendent of the Forward Movement, Dr. Denison, be selected to promote this program in our Conference."

Have you filled out the Prayer Covenant blanks yet? If not, please do so at once and join with others in all or some of these covenants. They are coming into the office nicely now. Some are cut from *The Herald of Gospel Liberty*, some from THE CHRISTIAN SUN, and some on blanks from the office. Everybody can help this way and that is the way we need help in the beginning of a great movement.

The following request by Rev. Donald P. Hurburt, Assonet, Mass., is one of several: "I am greatly interested in the Forward Movement and want to pledge my unswerving support to it in all ways possible. Have you the prayer covenant blanks printed on separate sheets so that they may be circulated among the members of the congregations? If so, I would be glad to have some. I want to present the matter to my congreation and circulate the pledges." Thank you and all the others who are already helping the Movement. We wish several thousands of such prayer covenants signed. Yes, we have the blank covenants. Please ask for them.

At the Seaside Chautauqua a number of ministers promised to preach a series of at least five sermons to their churches on the five great points of the Forward Movement campaign. We hope that all our pastors will do this and help every member to realize that this Movement is for them to get help and be a helper. The five points of the campaign are the five great points of the life of the individual Christian and the church. Here are the points:

1. *Devotion*—Intensifying the devotional and spiritual life of the whole church.

2. *Evangelism*—Soul winning, 50,000 souls for Christ.

3. *Religious Education*—Training our youth and forces for larger and better service.

4. *Missions*—Doubling our present effort and work for carrying out the Great Commission.

5. *Benevolence*—Raising a half million dollars for our Church and its several departments, developing our channels of benevolence and teaching Christian stewardship. Brother pastor, will you help by preaching such a series? Those will be splendid themes for the conference and annual sermons.

The Superintendent expects to be at the Virginia Valley Central, the Ray's Hill and Southern Pennsylvania, the Eel River, The Miami, Ohio, and the Central Illinois conferences. The Eel River, Indiana, conference is building its program around the points of the Forward Movement and calling it a Forward Movement program. Other conferences are planning along the same line. *Forward all along the line, co-operation.*

WARREN H. DENISON, *Supt.*

Dayton, Ohio.

VIRGINIA VALLEY BRIEFS

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My work this year has been exceedingly heavy—that of giving regular Sunday services to eight churches which are scattered over four counties, three of the churches getting two services per month, while the remaining five are alloted one service each.

To reach two of these churches, necessitates the crossing of the rugged Blue Ridge mountains, which is a task within itself. While pressing my way through this wild region a few weeks ago, I encountered a very undesirable escort—a long, lanky, lean moonshiner who carried a Winchester rifle, and who evidently mistook me for a revenue officer.

In reaching my regular appointments and making pastoral calls, I travel 600 miles per month, using the famous Ford Coupe, which enables me to travel in solid comfort during the severest weather.

I have completed five of the eight revival meetings for the season and am in the midst of the sixth at this writing. The results of the five meetings completed are as follows: Linville, conversions, 43; New Hope, 1; Christian Chapel, 25; Island Ford, 15; and Mt. Olivet (G), 23; making a total of 107 conversions, most of whom united with our Church. Several of the churches have pledged a 100 per cent increase on salary for the coming year and we believe that with the enlistment of a larger ministerial force the work of our Conference would go forward by leaps and bounds.

To God be the praise for the results of all our efforts.

W. C. HOOK.

Harrisonburg, Va.

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DOES EDUCATION PAY?

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Does it pay an acorn to become an oak?

Does it pay to escape being a rich ignoramus?

Does it pay for a chrysalis to unfold into butterfly?

Does it pay to learn how to make life a glory instead of a grind?

Does it pay to add power to the lens of the mircroscope or telescope?

Does it pay to acquire a personal wealth, which no disaster or misfortune can wreck or ruin?

Does it pay to learn how to focus thought with power, how to marshal one's mental forces effectively?

Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?

Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of one's life?

Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get wider outlook, a clearer vision?

Does it pay to experience the joy of self-discovery, to open up the whole continents of possibilities in one's nature which might otherwise remain undiscovered?—*Dr. Orison Swett Marden in the New Success.*

ALL-SOUTH CHRISTIAN ENDEAVOR CONVENTION

(By Karl Lehmann, Southern States Secretary of the United Society of Christian Endeavor).

The most representative gathering of Southern Christian Endeavor leaders that has ever been brought together was the second All-South Christian Endeavor Convention in the Second Presbyterian church, Memphis, Tenn., July 11-14. Leaders of Christian work from nineteen states came for conference, and to bring their inspiring messages. Chief among them all was Francis E. Clark, the founder of the Christian Endeavor Society.

The convention theme, "Keep the Church Fires Burning," was echoed and re-echoed in the addresses, conferences and singing of this catchy chorus:

"Keep the church fires burning,
Though our hearts are yearning,
While our lads are far away,
We'll serve at home;
Ever steadfast be and true
In the work we have to do,
Keep a live church and C. E.
Till the boys come home." —H. S. L.

The night addresses were of the finest, beginning with Dr. W. A. Ganfield, of Danville, Ky., President of Centre College, and E. P. Gates, Illinois Field Secretary, Thursday night, and then Friday, the great missionary night, with addresses by Herman L. Turner, of Albany, Ala., Sunday School Missionary of the U. S. A. Presbyterian Church, A. L. McDuffie, of Heidelberg, Ky., principal of Beechwood Seminary for mountain young people, and the great address, "Victory," by R. A. Walker, of Indianapolis, field secretary of the Indiana Christian Union. Saturday night there were addresses by the Southern Christian Endeavor field workers, a stereopticon address on Christian Endeavor in Dixie, an address by E. P. Gates in his wonderful money raising half-hour in which more than $5,000 in cash and pledges was given for the Christian Endeavor work of Dixie for the next year.

Sunday was the big day of the convention with three such famous and well beloved speakers present as Dr. Francis E. Clark, president of the World's Christian Endeavor Union; Dr. J. Campbell White, president of the Wooster College, and ex-secretary of the Laymen's Missionary Movement, and W. M. Danner, of Boston, secretary of the World-Wide Mission to Lepers, who came with an inspiring message after his round-the-world trip, just completed, in which he visited every leper colony in the world.

There were more than a dozen "Life Work Recruits" who made decision during the convention to give their lives for Christ in the ministry and on the mission field. Secretary Evans presented the call Friday night and Secretary Brubaker made the call at the sunrise meeting in Confederate Park at the Battery overlooking the Mississippi river Sunday morning.

A "Service Flag," representing 15,739 Southern Endeavorers who are with the colors, was unfurled the first night. The chairman, Lieutenant D. B. Curry, is one of the men represented on this flag, and the field secretary, Wyatt A. Taylor, of Columbia, S. C., is another, while seven state presidents are included.

Christian Endeavor opportunities in the rural sections of the South were emphasized as was the work of Christian Endeavor in colleges, for soldiers and sailors, in prisons, leper colony, in Red Cross Work and Armenian relief. The relations of Christian Endeavor and Sunday school were presented by J. Deforest Murch and Dr. James Lewis Howe, of Washington and Lee University. Junior, Intermediate and Graded Christian Endeavor and the new Christian Endeavor Reserve Flag plan were presented to the convention, and the plans for Excellent and Superior Junior and Y. P. S. C. E., were given a fine boost.

In the campaign for 1,000 new Christian Endeavor Societies in the South in five years, the record showed 1,973 new societies in less than three years, and a net gain of 71 per cent in societies, and a net gain of 42,-114 new members. There are now 3,109 Christian Endeavor Societies with 124,474 members in 26 denominations in the South. During the past year the sum of more than $15,000 has been given for denominational missions.

Saturday night handsome gold wrist watches were presented by the convention to Miss Virginia Taylor for her brother, Wyatt A. Taylor, our field secretary, who has answered the call to the colors, and to Mrs. J. B. Conrad, of Florida, for the chairman, Lieutant D. B. Curry, who is en route to France with his regiment. The All-South Committee unanimously re-elected Southern States Secretary Karl Lehmann, and voted him a $400 increase in salary, and unanimously re-elected Field Secretary Charles F. Evans and voted him a $300 increase in salary.

The new officers of the All-South Extension Committee are: Chairman, Lieutenant Duncan B. Curry, "Over There;" vice-chairman, John M. Gore, Knoxville, Tenn.; Claude E. Hill, Chattanooga, Tenn.; secretary, L. E. Brubaker, Ensley, Ala.; treasurer, Mrs. Wyatt A. Taylor, Columbia, S. C.; southern states secretary, Karl Lehmann, Chattanooga, Tenn.; field secretaries, Charles F. Evans, Lexington, Ky., W. Roy Breg, Dallas, Texas; Chien Tsai Tien, Sutsien, Kiangso, China.

The headquarters offis of the All-Southern Extension Committee will remain at 5 Ferger Building, Chatfanooga, Tenn., where the "Dixie Endeavorer" will be published and from where all Christian Endeavor supplies can be ordered.

The third All-South Christian Endeavor Convention will meet in New Orleans, La., in July, 1920, and a summer conference will meet in Chattanooga, Tenn., in July, 1919.

The states banquet on Friday evening with Secretary Brubaker as toastmaster was a big success with more than 400 banqueters at the tables; there were state yells, state songs and splendid toasts proposed to each state and to our visiting friends from "beyond the Mason and Dixon line."

The Memphis Endeavorers gave a splendid automobile ride over their beautiful city, and did everything

else possible to make the stay in their city a happy and delightful one. There are no more hospitable people in the world than the Memphis Endeavorers.

The street meetings, five of them, Saturday evening brought the story of Christian Endeavor and the message of the Gospel to some 2,000 people on the streets, and it is said that more than 7,000 people watched the parade of the delegates marching through the streets from the street meetings to the convention church Saturday evening, singing under the leadership of song leader, R. A. Walker, as they went, headed by the excellent Boy Scout drum crops and Dr. Clark.

Twenty-two Memphis churches had a Christian Endeavor Convention speaker Sunday morning, and every speaker was taken to his appointment by automobile and brought back to the hotel after the service. This is just a sample of the thoughtfulness and thoroughness with which Convention Committee Chairman Browne and his workers handled the entertainment of this convention.

The banner states of Dixie for 1917-18 are: Florida first; Mississippi, second; South Carolina, third, and Tennessee, fourth. In view of the fact that Florida was first it was decided to award them the Dixie Christian Endeavor service flag, and the Florida Union voted to hand it in the Riverside Presbyterian church, Jacksonville, the home church of the All-South chairman, Lieut. D. B. Curry.

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ABOUT THE CHURCH AT PORTSMOUTH AND ITS PASTOR

The present pastor of our church in Portsmouth, Va., was born in England, educated in that country, and came to the United States twenty-nine years ago. He spent one year as missionary in New York City, then accepted his first call to the Second Congregational church, Sioux City, Iowa. Mr. Dowding has been in the Congregational ministry twenty-eight years, having pastorates in seven different states and in the cities of Boston and Chicago when he became acquainted with many of the leading clergymen of the country. He enjoyed a personal acquaintance with Phillips Brooks, the great preacher and bishop. He was one of the delegates to install Dr. Lyman Abbot in Henry Ward Beecher's pulpit in Brooklyn. Has made two trips to Europe, being acquainted with Chas. Wagner of Paris, author of "The Simple Life." For several years Mr. Dowding was on the lecture platform and is the author of a volume published in New York and Paris entitled "Service For Services' Sake," a popular novel the plot of which was laid in Rome and Paris. Mr. Dowding is now on a trip to the White Mountains and will visit Portsmouth, New Hampshire, where he will visit his predesessor, Chaplain Rountree, then Boston, New York, Atlantic City, Philadelphia and other points of interest.

The Washington Street Christian church of Portsmouth, Va., of which Mr. Dowding is now pastor, has entered the summer season in a healthy condition and pastor and people are looking forward to a larger and more efficient work next season.—*X.*

A QUESTION

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We remember reading years ago that the church at Antioch in the early years of the Christian era carried a pension list of 3,000 people. These were the poor, the widow, the orphan. What is the modern Christian church doing as compared with Antioch? In these days of telegraphs, wireless, steam ships, newspapers, telephones, fast railway trains, we are so connected up with the world that our sympathies have become universal, and that is well. It hastens the day of recognition of the great fact that God has made of one blood all nations. But while we plan for expending millions upon Foreign Missions, and foreign charities, we should not forget that there are hundred and thousands of orphan children applying for admission to the orphanages of the United States, who are refused because of inadequate facilities and inadequate funds.—*Orphan Work.*

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MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul!
5. It is becoming fearfully prevalent, and is destroying thousands every year.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Remedy—"be not deceived; God is not mocked."—Gal. vi:7.

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A PRAYER

Our Father, will thou beget within us Thy children the same mind that was in Christ Jesus Thy Son, that we may not regard the things which we possess as our own, but holding them only as Thy stewards, may be always ready to part with whatever Thy glory, the neds of Thy church and the world may require, ever seeking to honor Thee with our substance and the first-fruits of all our increase.—*Amen.*

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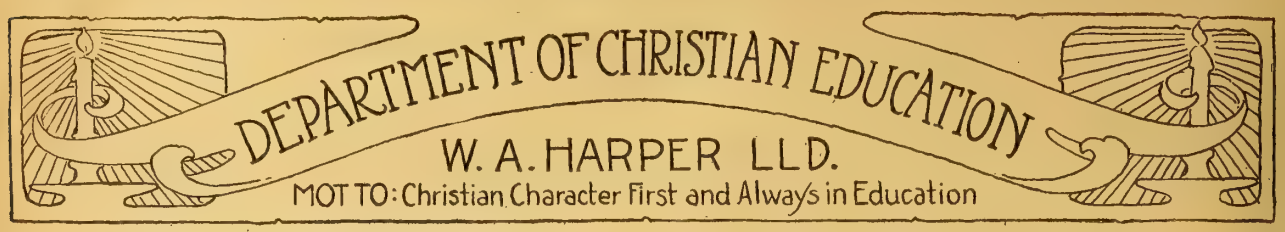
A NEW STYLE BIBLE FOR SALE

The Christian Sun office has just received a new shipment of Bibles. We have a very handsome little Bible bound in purple silk cloth, limp, round corners, purple edges and gold titles. The price postpaid is 90 cents. Call for Bible number 5004.



FOR BURDENED HEARTS IN WAR TIME

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"Fear Not: Only Believe"

Christianity has not failed. Christianity will not fail. There is no need for alarm even in these trying days of blood and slaughter. Christianity has not been tried yet. We say the nations at war are almost all Christian nations. But we speak inaccurately when we say it. There is no Christian nation, no nation whose citizens are all sincere followers of Jesus, no nation whose social order has been Christianized throughout.

These crisal days are not occasion for fear. They are a time of chastening for the Church. And out of this crucible of suffering the Church will come forth renewed in vigor and quickened in spirit for a larger conquest ahead. Our sufferings now are taking us into the garden. We shall before we are through with them ascend the Cross and go down into the tomb. But we shall arise in His likeness and go forth sanctified and glorified because of our present agony of testing.

Let us repeat that these are no days for fear. Pessimism has no place in the Christian's life. Our Master was the essence of optimism incarnate. What sublimer instance of optimism is conceivable than His Commission to go "into all the world and preach the gospel to every creature," delivered when His cause humanly speaking was in almost total eclipse? And they who received that Commission had the same spirit of courageous optimism, because they accepted the challenge and went forth in His name. Let us not fear. Victory awaits us. Christ's cause may be in the penumbra now, but the shadow is soon to pass, and behold! all will be resplendent with light and buoyant with hopefulness.

And let us not forget also that suffering hath its blessings. Sorrow hath a discipline all its own. We are to enter into "the fellowship of His sufferings." We are individually to take up our Cross, to forget self, to follow Him. His experiences we are to live in our own lives. There will be for us seasons of joy and seasons of sorrow, too. We shall shed tears, but each tear will be spanned by the rainbow of hope, and through our tears we shall see our Master's face and be satisfied. We shall not wish to lose the note of sacrificial suffering from our life-symphony. Our faith will nerve us to accept the whole of life, joy and sorrow alike, as the divine purpose for us. And come what may, we shall stand serene and peaceful, peaceful with the "peace that passeth understanding" on the part of those who have it not.

"Fear not; only believe,"—words of the Master these, spoken to Jairus on the announcement of his little daughter's death, applicable now to the direful agony of our suffering hearts. And as He gave life again to the little girl and joy to her bereft parents, so He will out of this dark experience work for us and His Church a more exceeding weight of glory and joyfulness. "Fear not: only believe." For many that now sorrow and suffer shall not be translated till they have seen the Kingdom of God come with renewed power.

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THE CHRISTIAN COLLEGE

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Dr. Henry Louis Smith said, "The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiplies its value a hundred fold, and returns it to the Church in a life-giving stream of intelligent faith, trained power and consecrated leadership."

Edward Atkinson, a prominent manufacturer of thirty-five years ago, founder and trustee of the Massachusetts Institute of Technology, sent all four of his boys to college. When asked why he did this, he replied, "Because I saw that in the world of large business the technically trained men usually fill the second places, and the liberally trained men usually fill the first places."

President W. O. Thompson of the Ohio State University says: "I express the deep conviction that the Church will make a mistake if it loosens its hold on its colleges, and the further opinion that there ought to be no change of control dictated by the influence of great boards or foundations, or by the simple desire to get money or the influence of individuals."

The College of the Church has as its principal function the making of character, the development of men and women, the transforming of the "iron into steel."

The Universities of the States lay great emphasis on the development of skilled farmers, artisans, professional men and women. They are turning the "steel into tools." They are more and more desiring greater maturity of morals and intellect in their students.

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There is no work that has ever been accomplished, that proved of lasting worth, which has not been built on the foundation of certainty in the existence of and trust in God. All work, if it is to be of worth, must come from anl be built on this foundation of certainty in God. Guide yourselves so you will hope and trust in Him, and in that hope and trust you will find the goal of eternal life.—*Bishop Howden.*

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True friendship is a spiritual relation. God reveals Himself to us in many ways through our different friends.—*E. V. H.*

A MISSIONARY CONFESSION OF FAITH

(By Rev. Harmon H. McQuilkin, D. D., Orange, N. J.)

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I believe in taking the Gospel of the Crucified One to the whole wide world. Every new and deeper insight into the character and purposes of Jesus, every fresh report from the mission fields, confirms and strengthens my belief in this program of evangelization for every race and nation.

First—I believe in this *because God the Father believes in it.* He created man in His own image (James 3:9). That means resemblance to Himself and solidarity among themselves (Acts 17:26). In the restoration of God's image in men's spiritual natures (Ephesians 4:24), there is an absolute community of need and right. Otherwise God's work of creation will be frustrated in its deepest intention.

God's love for men is bounded for us by the Son, and includes the world (John 3:6). How dare I change the boundary lines or alter the measurements of His affection?

In the Psalms we read this stupendous promise of the Father to His Son: "I will give thee the nations for thine inheritance" (Psalms 2:8). The divine transfer of the gift can never be made fully until those nations come to know Him through the preaching of the Evangel. So I must do my share towards bringing His world-inheritance to Jesus Christ my Lord. I must go with God to "every creature" in my sympathy, my prayers, my gifts, or He will go and leave me behind.

Second—I believe in taking the Gospel to the whole world *because the Lord Jesus Christ believes in it.* He was the first foreign missionary. His Cross would, He declared, "draw all men" unto Him (John 12:32). He looked far beyond the Jewish fold to see His "other sheep" (John 10:16). His parting command sent His disciples after "every creature" (Mark 16:15), and "unto the uttermost part of the earth" (Acts 1:8). "Christian" and "Missionary" are forever joined in the vocabulary of heaven.

Third—I believe in taking the Gospel to the whole world *because the Apostles and their successors believed in it.* Peter, coming down from the housetop, fresh from his vision of the sheet let down from Heaven, was converted to Foreign Missions (Acts 10:34,35). Paul would build on no other man's foundation. John, in beatific vision, beheld a great throng around the throne, made up of "every kindred and nation and tongue and people." (Rev. 5:9).

Fourth—I believe in taking the Gospel to the whole world *because of the new life which it has created in the non-Christian lands.* As the morning sun dissolves the mists and shadows of night and strikes to death the forces of decay, so the Gospel of the Cross dispels ignorance, superstition, despair, and destroys the destructive forces in the physical and moral life of men and women in the hands where before they held high carnival.

Fifth—I believe in taking the Gospel to the whole world *because of the reflex influence of missionary activity in the lives of those who engage in it.* The happiest Christians and most prosperous churches are those that are heart and soul in line with the program of Jesus Christ to give the Gospel to the whole world. They "keep His Commandments" and so He "makes His abode with them" (John 14:23). It is a simple proposition of cause and effect.

Only those who do the Lord's bidding and "go into all the world" to "make disciples of every creature" can claim His promise to "be with them always, even unto the end of the age." (Matthew 28:20).

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A GOOD YEAR FOR SOUTHERN BAPTISTS

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The Foreign Mission Board of the Southern Baptist Convention has just closed the greatest year in its history. For the first time in seventy-three years the people have contributed over $1,000,000 to the work.

The receipts of the Board are for Current Support and the Judson Centennial, the later being a special fund of a million and a quarter dollars for equipment on the mission fields. More than $900,000 of the latter has already been paid in cash. Receipts for this fund last year amounted to $153,265.69. The receipts for the current support amounted to $852,923.73. This was a gain over the previous year for current support of $294,362.26.

About eighteen new missionaries were appointed at the annual meeting of the Mission Board.

The convention set the figures for current support at one million and a half dollars for the present year.

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It is not difficult to get away into retirement and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world and there live out firmly and fearlessly according to your own conscience—that is Christian greatness.—*F. W. Robertson.*

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Friendship is the transfiguration of service; the creation of a new motive; redeeming life from its drudgery, and sending the pulse-beat of joy into the most trivial task.—*Donald Sage Mackay.*

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"You have no right to pray unless you are ready to believe that your prayers will be heard and answered."

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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I had hoped to get each church and Sunday school on our list of those contributing toward the support of the little orphans by the first of August but have been disappointed in this part of the work. I have written to each Sunday school superintendent whose school was not on this list and asked his co-operation in this undertaking. Some have written me real nice letters and mailed me a check for their school and others have not answered the call. I only wish I knew how to reach them and get them interested. To make a monthly contribution toward the support of the Orphanage will be a small matter for any school, and while your contribution may be small on the start and you will not feel any sacrifice made, still it will be much help to us in this work. Now, dear brother superintendent, if your school is not making this monthly contribution I will thank you to see to it that the little children have an *opportunity* next Sunday of making an offering to help the little orphans in our Institution. They will enjoy it. It will make them happy. They will feel that they have made a little sacrifice that the little children who have been unfortunate as to lose their parents may have a home and some one to care for them. Don't deprive your pupils of this pleasure. Give them an opportunity to help and it will do you good and your school will have more life in it and your interest will increase from Sunday to Sunday. Try it and see.

In the Southern Christian Convention we have seven Conferences. In the seven Conferences we have two hundred and twenty-two churches. To show you just how the interest is in each Conference I am giving you the figures in each Conference so you can see.

The Alabama Conference has twenty-three churches. Seven are helping the Orphanage and sixteen do not help.

The Georgia and Alabama Conference has thirteen churches. Ten are helping the Orphanage and three are not.

Eastern Virginia Conference has forty-three churches. Thirty-five are helping the Orphanage and eight are not.

Eastern North Carolina Conference has forty-five churches. Thirty-one are helping the Orphanage and fourteen are not.

Western North Carolina Conference has thirty-seven churches. Twenty-two are helping the Orphanage and fifteen are not.

North Carolina and Virginia Conference has thirty-five churches. Twenty-seven are helping the Orphanage and eight are not.

The Virginia Valley Conference has twenty-six churches. Twelve are helping the Orphanage and fourteen are not.

So you see we have two hundred and twenty-two churches in all. One hundred and forty-four are helping the Orphanage and seventy-eight are not. What can we do to get the pastors and Sunday school superintendents and teachers in those seventy-eight interested?

C. D. J.

REPORT FOR AUGUST 7, 1918

Amount brought forward		$5,695.45
Children's Offerings		
Raymond Sharpe		.30
Sunday School Monthly Offerings		
(Eastern Virginia Conference)		
Bethlehem	$ 12.00	
Mt. Carmel	2.18	
Third Church	17.48	
Union (Surry)	1.00	
Oakland	5.00	
Union	1.55	
(Eastern North Carolina Conference)		
Amelia, N. C.	7.70	
Oak Level	1.00	
Ebenezer	2.00	
Plymouth	3.25	
Union Grove	1.00	
Liberty	1.75	
Fuller's Chapel	6.50	
Henderson, N. C.	6.85	
(Western North Carolina Conference)		
Grace's Chapel	5.00	
Asheboro, N. C.	1.29	
(North Carolina and Virginia Conference)		
Haw River, N. C.	1.00	
Union	1.00	
(Virginia Valley Conference)		
Mayland	3.75	
New Hope	1.00	
Wood's Chapel	1.00	
Timber Ridge	2.70	
Antioch	4.00	
(Georgia and Alabama Conference)		
Providence Chapel	5.25	95.25
Special Offerings		
Mr. T. H. Crocker, Middleburg, N. C.		5.00
Total for the week		$100.30
Grand total		$5,795.75

—:o:—

LETTERS

Dear Uncle Charley: I am sending twenty cents for May and June. Hope I am not too late in writing. I hope to be more promptly next time but I have been

very busy. Give my love to all of the little cousins and especially to my two little sisters.—*Pearlie Pierce, Suffolk, Va.*

It was good of you to write us this week. Your letter will keep the fires in the corner burning this week. You see how important each individual is when they do their part; but for you our corner would have been blank this week.—*"Uncle Charley."*

———:o:———

Dear Uncle Charley: Find enclosed $1.00 for our Missionary Society. Hope you all are getting along nicely.—*Your little girls, Margaret Partin, Alice Lee Long, Francis Neville, Ruth Partin, Nell Pickard and Willie May Taylor, Chapel Hill, N. C.*

———:o:———

Dear Uncle Charley:—I am sending my dues for July, August and September. We are having good rains down here now and the crops are looking nice.—*Raymond Sharpe, Cumnock, N. C.*

We are having good rains too, and everything is looking good now.—*"Uncle Charley."*

———:o:———

ALASKAN DOGS

—o—

Dogs in Alaska are of all breeds and sizes, the most common being the malamute, or native dog, says a writer in the Wide World Magazine. The world "malamute," is an Indian word, meaning Eskimo, and is applied to both dogs and natives. The malamute is of the wolf strain—in fact, the best of the breed are half wolf. They evince all the characteristics of the wolf, both in appearance and in manners. Owing to his wolf-like fur, the malamute can easily stand the extreme Alaskan cold. He is a born fighter, an inveterate thief and somewhat of a coward, for he will seldom fight singly against a lone adversary. The malamute, while well able to withstand the cold, does not seem to have the same order of intelligence as is displayed by the outside dog, and the best dog for Alaska would seem to be a mixture of the two strains.

Another native breed in the North is the huskie, but this breed is rarer than common usage of the word would imply. The real huskies are bred in the neighborhood of the Mackenize River, and are more common in the territory under the jurisdiction of the Hudson Bay Company than in Alaska.

Small dogs, such as fox terriers, are a rarity in Alaska, for in that country a dog is valuable in exact proportion to the amount he can pull. A sleigh-dog will weigh anything from 30 to 150 pounds, the average being about 75 pounds. It is surprising to the uninitiated how big a load a dog can pull, though I must admit I have never seen or heard of a dog in Alaska pulling 1,000 pounds under the conditions described in a well-known novelist's book; nor have I ever seen or heard of a dog-fight as pictured so vividly in the story, in which he graphically describes a fight where two dogs are battling for supremacy in the team, and the remainder of the dogs sit on their haunches and form a ring around the contestants, who, under these conditions, I suppose, would fight it out under Marquis of Queensberry rules. I question whether such a fight ever occurred in natural history. If there are two Alaskan dogs fighting and forty non-interested dogs in the neighborhood, the fight will soon resolve itself into one dog underneath and forty-one dogs on top. The idea of an Alaskan dog calmly sitting on his haunches and cooly viewing a fight is too funny for anything; the joke can only be appreciated by those who have actually seen a bunch of malamutes in a fight.

———:o:———

HE BEAT ME HOME

—o—

When for a little walk we went,
On errand or on pleasure bent,
And we drew near the vine-clad gate,
My always-present walking mate
Would slip his chubby hand from mine
And, toddling on past shrub and vine,
Would turn and say, with baby wit,
"I beat 'oo home, a 'ittle bit!"

God was so good to him and me
As to permit our lives to be
Like those of two frank, boyhood chums
Together solving life's hard sums.
I, as the elder, sometimes knew
Where in his path lay bog or slough
So I might point it out in time
To save him from the fall and grime.

Today some kind friend came and spoke
Gently to me. And then awoke
A slumbering memory of Then:
I dreamed he was a babe again;
That he before my feet had sped
To reach our door a step ahead—
Through trembling lips I whisper,
"He beat me home—a little bit."

—*Strickland Gillilan.*

———:o:———

BIBLES! BIBLES!! BIBLES!!!

—o—

THE CHRISTIAN SUN office has just received a new lot of Bibles and Testaments. Look at some of the prices:

No. 1102 ..... $ .85
No. 1108 ..... 1.35
No. 1302 ..... 1.06
No. 5004 ..... .90

THE CHRISTIAN SUN,
Burlington, N. C.

SUNDAY SCHOOL LESSON—AUGUST 18

By G. O. Lankford

—o—

Working In The Church. Acts 2:41-47; 4:32-35; 6:2-4

Golden Text: "Enter into his gates with thanksgiving, and into his courts with praise: Give thanks unto him, and bless his name." Psalm 100:4.

A study of the early church is not only of interest to the Christian worker, but may be made in such a way as to prove of great value to every one who desires to fill his place in the Kingdom of Christ.

1. **Perseverance in Work.** The apostles "continued steadfastly in the apostles' doctrine." It is persistent work and counts. Brilliant effort put forth only occasionally will fail when persistent, conscientious, consecrated service will bring to pass results that are worth while. Many in the church do not possess the gift of continuance. "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10).

2. **Liberality in Giving.** "And sold their possessions and goods, and parted them to all men, as every man had need." It is one thing to give; it is another thing to sell "possessions" that one may have to give. The latter was done by the apostles. Many will give as long as giving does not incur inconvenience or sacrifice, but the moment sacrifice is involved they cease their giving. It is good to give; it is better to give out of sacrifice. The apostles who sold their goods that they might give were poorer in purse perhaps, but they were certainly richer in power.

3. **Unity of Spirit.** "With one accord in the temple." So often in the church there is a most hurtful lack of unity among the followers of Christ. Certainly a house divided against itself cannot stand. Where dissension prevails little that is helpful to the church can be found. Unity of spirit is one essential of growth in spiritual things. Whatever else a church may have, unless it possesses oneness of heart and of soul it cannot hope to make itself felt in the highest degree in the salvation of the community, or of the world.

4. **Power in Witnessing.** "With great power gave the apostles witness." It is the business of every Christian to witness for Christ, but before he can witness effectively to others, he must have the inward witness in himself. And, too, every Christian should be a witness "with great power." Be not merely a witness, but a powerful witness in your church or Sunday school.

5. **Growth In The Church.** "The Lord added unto the church daily such as should be saved." When man performs his work, God meets that work with power, giving results that are beneficial to the Kingdom. The church may grow, or seem to grow, according to the plans and schemes of men, but the only permanent growth is that that the Lord gives. "**The Lord added.**" That is the only right way to grow.

Lesson Thoughts

1. The church is under obligation not only to win souls to Christ, but to keep them won.

2. A wholesome, refreshing atmosphere should be provided for the new convert. The health of man depends largely upon the air he breathes.

3. The man who gives himself to prayer will have given unto him a larger measure of power.

4. Organization in the church must not, can not, take the place of the Spirit which gives life.

———:o:———

Miss Olive G. Williams, missionary to Porto Rico, will speak in the Christian church at Burlington Wednesday night, August 7.

o——o

Dr. Joseph H. Gilmore, author of the hymn, "He Leadeth Me," died in Rochester, New York, July 23, in his 84th year. For a number of years he was professor in Rochester University.

CHRISTIAN ENDEAVOR TOPIC—AUGUST 11

By H. S. Hardcastle

—o—

Lessons in Nature's School. Proverbs 6:6-8; John 12:24, 25

Nature is a great teacher. For the person who would dive into her seeming mysteries there are valuable lessons to be learned, and man has made rapid progress since he has discovered the laws of nature and utilized these laws by applying them to his own affairs. Moreover nature teaches us about God. As a certain writer has said, "Nature's laws are the habits of God." Indeed, aside from Jesus Christ, nature is the greatest revelation of God, and he who would know God can find Him revealed in nature. It is while the poet is alone with nature that he writes his most sublime poetry. It was from nature that many of the ancient Hebrew writers drew their inspiration, and Jesus Himself, when He wished to impress some vital truth on the hearts of his hearers would draw His lessons from nature. It might be added that it was from observing a spider build its webb that an engineer discovered the idea of a suspension bridge, while a honey bee, in building a cell, taught man the secret of the arch. These are but representative types.

The lesson for today presents at least three important points:

1. **The Lesson of Diligence or Industry.** We often hear the expression, "working like ants," and he who is indolent and slothful would do well to watch a colony of ants as they perform their appointed tasks. Each seems to have a definite purpose in view and he sets himself to this task with a dispatch and zeal that brooks no interruption.

The war is teaching us this lesson. The "Work or Fight" order has sent many and indolent fellow scurrying in search of work and it is to be hoped that the lesson learned will forever be a permanent asset to all would-be loafers.

Moreover the Bible teaches diligence and industry for the writer of Ecclesiastes says: "Whatsoever thy hand findeth to do, do it with thy might." Furthermore it is a striking fact that God never called a lazy man as recorded in Scripture.

2. **The Lesson of Preparedness.** The ant lays up for winter. (Proverbs 30:25). Many people are not as sensible as ants for they will spend as they go without any regard for the winter, the "rainy-day" or the old age that surely comes. What is worse a large number fail to prepare not only for temporal exingincies, but alas for spiritual life. They disregard the injuctions of friends, of Christian workers, and of God and they are called all unprepared in a time least expected. Amos says: "Prepare to meet thy God." And be it remembered the best preparation for death is preparation for life.

3. **The Lesson of Self-Sacrifice.** Millions of men are giving their lives, their all in sacrifice for eternal principles. They are losing their lives that they might find it. They are giving a practical illustration of what Jesus meant when He spoke the wonderful words in John 12:24, 25.

Self-preservation is the first law of nature, self-developments the first law of man, but self-sacrice is the first law of God.

———:o:———

PERSONALS AND NOTES

—o—

Mr. Richard J. Reynolds, noted tobacco manufacturer, of Winston-Salem, N. C., passed away last week.

o——o

Rev. Geo. D. Eastes closed a successful meeting at Union, (N. C.), last week.

o——o

Rev. W. C. Hook, writing under the date of August 2 says: "Meeting at Whistler's Chapel resulted into 13 conversions, bringing the total in my charge up to 120 instead of 107 as previously reported."

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

PRINCE

Ruffin Prince departed this life July 1, 1918, and was laid to rest July 2, in Piney Plains cemetery. He had been for a number of years a member of the Christian church, even from boyhood days, and was near his 73rd birthday when the end came. On Friday before his death, on Monday, he attended the burial service of his daughter, Mrs. Broadwell, who was also buried at Piney Plains. Brother Prince was one of the charter members and principal builders of Piney Plains church. He leaves a wife and several children and grandchildren on this side of the river. Heaven's blessings be upon them.

J. LEE JOHNSON.

"S. O. S."

This is written from "An Atlantic Port." Five great transports laden with Sammies have just been convoyed by, bearing their precious cargo to some port "over there" where they are to serve the cause of freedom and right. Hovering over these transports was a fleet of air-ships, fearlessly leading them a dread-naught, beside and all around the faithful little sub-marine chasers, while every ship had its wireless equipment. What an array of splendor it all is—to make the world safe for the ordinary man and woman and little child to live in! God grant that every ship and man and instrument may arrive safely "over there," to be followed by still others, till the glorious aim of our glorified nation is fully achieved!

But should a skulking submarine, dastardly weapon of a dastardly foe, the mad and damnable method, of the boasted super-man become super-beast, to enslave the race, should one of these rear its head above the waves and send a deadly torpedo into one of these five ships, immediately the "**S. O. S.**" call would be given by the operator in the wireless tower, and every vessel in reach would rush to the rescue of the endangered men.

Every young life now is being torpedoed by the call of labor-shortage and high-reward for service. Boys and girls in their teens, who having finished high school owe it to their country as well as to themselves to prepare themselves for places of large service, every one of them is now being sorely "shot at" by the present situation. The great leaders of our time, President Wilson, Commissioner Claxton, our War and Navy Secretaries, the Adjutant General, and the rest, in a unanimous chorus are calling upon these young people not to grind their seed-corn of life-opportunity. And in this hour the colleges are sending out the **S. O. S.** call for these young people. If they are wise, they will get in the life-boat and be rowed safely to shore. If they are foolish, they will remain out of college and later out of a place of usefulness to their day.

For one day this wretched war is to be terminated. One day our college men and women now with the Colors will return and the places now poorly filled by boys and girls who ought to be in college will be handed over to them, and the short-sighted young people, having lost their opportunity for education, will also have lost their opportunity to live a worth-while life. Even the uneducated in the army and navy, when the war began, will stand before them in the day when peace comes, because **Uncle Sam** is wisely spending millions to educate them for useful careers while they are fighting for him, and especially is he solicitous to educate those who are wounded or who become physically disqualified for further military service.

Dear young friends, hear the **S. O. S.** call in this hour. It is a call to **study or sink. Don't sink. ELON** is ready to help you.

you.—President W. A. Harper, in Elon College News Bulletin.

A LETTER OF INTEREST THAT EXPLAINS ISELF

West Raleigh, N. C., July 23, 1918
Christian Sun,
Burlington, N. C.
Dear Sirs:—

We are writing you this personal letter regarding a matter which has always been important but which is a vital necessity at this time. Eight states have passed state wide dog control laws since war was declared these being Pennsylvania, New York, Virginia, West Virginia, Maryland, Kentucky, Massachusetts and New Hampshire. This has been the result of vital war necessity such as exists in North Carolina which has 250,000 dogs, at least half of which are worthless and which consume as much food as 40,000 people in addition to what they waste and destroy which amounts to half as much more.

Last year 300 patients, most of whom were small boys and girls, were given the Pasteur treatment at the State Laboratory of Hygiene in Raleigh. The sheep industry has declined 30 per cent in the East and South since 1900. The decline in North Carolina has been from 300,000 to 200,000 in the same time. We need today more meat and more wool than ever before, yet the sheep industry is consistently declining chiefly because of worthless roaming dogs.

When war was declared the Government asked for an increase of 15 per cent in the pork products of the United States. Scientific investigation has shown that 17 per cent of the hog cholera, the greatest menace to the swine industry is due to roaming dogs, and North Carolina lost $200,000.00 on this account last year. It is also estimated that the poultry industry of the State can be doubled when dogs and a few of the other obstacles are placed under control. Turkey raising has become practically extinct in many sections because of uncontrolled dogs. Many pay tribute to the dog but is the human element, sheep, swine, and poultry raising and food conservation not more important?

What are you doing to bring these matters to the attention of your people, and more especially to your representatives in the Legislature. We have much additional information on this subject which we will be glad to furnish on request.

Yours very truly,
R. S. CURTIS,
Secretary State Sheep and Dog Control Committee.

A LITTLE FUN

Agriculture

The German nation now to aid
Will cause disapprobation;
Still we intend with hoe and spade
To assist the Germin (n) ation.
—*Boston Transcript.*

—o—

Total Abstinence

"My poor man, aren't you something of an invertebrate?"

"No, Ma'am; I never tech a drop."—*Baltimore American.*

—o—

Methodist?

Teacher—Can you tell me if you are an invertebrate or a mammal?

Scared Pupil—Please, miss, I'm a Methodist.—*Baltimore American.*

—o—

Timekeepers

First Rooster—What does this saving daylight mean?

Second Rooster—We shall have to set our crow forward an hour.—*New York Sun.*

—o—

For Bachelors

"By what stretch of the imagination can you call this a 'bachelor apartment'?"

"Why, it's a single room, isn't it?"—*Buffalo Express.*

—o—

The Censor

The British newspaper fraternity loses no opportunity to hammer at the restrictions and excesses of the censorship. The latest skit runs somewhat as follows: "Cannon to the left of them, cannon behind them volleyed and thundered." So quoted the enthusiastic war correspondent. But the censor cut out this passage. "Can't be giving away the positions of our artillery," commented he, sagely.—*The Argonaut.*

—o—

Pat's Surprise

We meet with many surprises as we journey through life. An Irishman travelling this country was walking in a park in New York, and, seeing a parrot, said to his friend: "What a pretty bird! I should like to catch it." His friend—"No. don't; let it alone."

The Irishman, not heeding the request, began climbing the tree, and when he reached the limb the parrot was on, the bird said: "Well, what is it?"

"Excuse me, sir," exclaimed Pat, "I thought you were a bird."

—o—

Shocking Dissipation

"My dear, you mustn't let anybody read that letter from Cousin George at the front. I'm surprised that he'd write such things."

"What's the matter with his letter? It's mighty interesting."

"Some parts of it are, but his confessions of his disgraceful conduct are dreadful. I wouldn't for the world have any one know of his doings."

"I don't get you at all."

"Didn't you read that part of his letter where he says he was out with a British tank last night, and they rolled all over the place?"—*Detroit Free Press.*

DR. J. H. BROOKS

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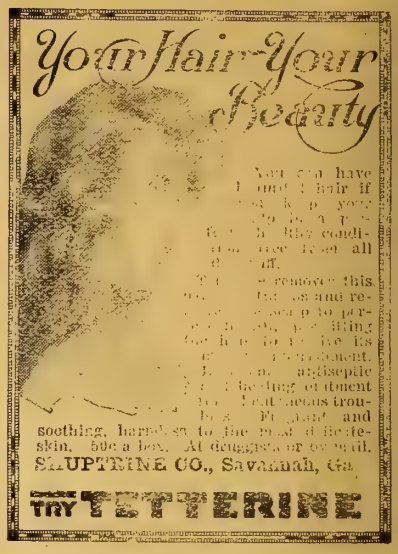
BURLINGTON, NORTH CAROLINA

COAL CONSUMERS MUST BUY WINTER SUPPLY NOW

Consumers must buy their Winter supply of Coal during the Spring and Summer for storage if Production is to be maintained at a maximum and the country enabled to avoid a serious Coal shortage this Winter.

H. A. Garfield
U. S. FUEL ADMINISTRATION

EAT CORN SAVE WHEAT



U. S. Food Administration.

'Sides savin' fats en wheat, we got ter save sugar. De bes' way ter save sugar is ter use syrups en honey.

A nice li'l pitcher full er 'lasses convoyed by a fleet er buckwheat cakes is one er de bes' ways to "get crost" wid de sugar projick,—en it saves wheat flour too.

1918		AUGUST				1918
Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

THE FINAL FRIEND.

I asked at Dawn the eager wind
  From ice-clad mountains drawn;
I faced it with a battling mind,
And never felt it edge unkind,
  So joyous was the Dawn.

I asked at Noon the burning sun,
  And claimed it as a boon;
No day for me too soon begun,
No race I was not glad to run,
  So strong was I at Noon.

I asked at Eve a single Friend
  Who taught me not to grieve
For errors which I could not mend,
And prizes lost at life's gray end,
  So tired was I at Eve.

And as he spoke, within my heart
  New life began to stir.
How sweet when fails Ambition's chart
To find, as Pride and Fear depart,
  Christ, the Comforter.

—*W. T. Dawson.*

Volume LXX **WEDNESDAY, AUGUST 14, 1918** **Number 33**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

"HE WILL SOON BE OUT OF A JOB"

When our Field Secretary of Missions began his work and the fund began to grow so rapidly we heard from more than one source these words: "He will soon be out of a job." Such a statement was made by good meaning persons and in earnest. But why? Let us consider the matter for a moment.

In the first place five years were allotted to Dr. Atkinson to raise $50,000.00. This amount was raised in about five months and the goal raised to $100,000.00. But this did not check the work—it only helped to stimulate those whose hearts were in the work, and that is all of us.

In the second place many had the impression that the Church had employed a man to raise a special fund for the cause at home and abroad. That is correct, but only the first and least step in the program. The big thing that we are doing in the work of missionary effort is not the raising of money, but educating the people to give and getting them interested in the cause of missions. We could soon spend a hundred thousand dollars in the work. But what of the years to come? That is one important question.

Our Field Secretary has about raised the $100,000.00, but his work is only begun—his one great task is before him. That task is the teaching of our people the joy of giving and the need of it. No, not out of a job, but in one and a big one—one without an end.

o——o

THE PARTING OF THE WAYS

At this season of the year when the schools and colleges are soon to open our mind is turned to think seriously of the young men and women who are endeavoring to decide about going to college. They are at the parting of the ways and so much depends upon which way they choose.

In this time of national upheaval and world-wide war, carnage and bloodshed, all of us are prone to forget the solid things that go into the making of real life and the moulding of character. We are after immediate results—the achieving of an end *now.*

One day—and it is not far away—this war is going to be over. The boys are going to be marching home, the positions will all be filled as of former days and competition will again renew its strength. The untrained mind will have to get out of the way of the trained; the unskilled workman will be displaced by the skilled. Now is the time to get ready for such a day. Now is the time for young men and women to equip themselves to meet the situation and be able to cope with the larger things that are sure to come with the world reconstruction.

Go to college young man, young woman. Easy earned dollars now will be of no value to you in years to come compared with an education. Not only that, but your country will need, greatly need you, when the war is over. It will not need you to carry a gun, but to help build back the ruined walls of her institutions—the things sacrificed to give you a larger opportunity.

At the parting of the ways, choose well and wise the way that you are to travel. Go by the college way, for it is safe and sure and and sound and secure.

o——o

THE SATISFIED CHURCH

There are certain local churches that are satisfied—satisfied with what they have done, what they are doing, and also satisfied of what they will do. There are churches that seem to remain the same; that do no more from year to year. In reality they are not the same because things about them have moved on and left them. Such churches seem to be without a vision and without leadership; without an aim and an object to accomplish. They live by struggle and not by happy, healthy, joyous life that flows free from the full heart. Such churches take *collections* instead of *offerings.* Their officials have to beg instead of giving an opportunity in order to meet the financial needs of the church. They have become the greatest possible living factor in the community living because they have curbed their own possibilities and bridled their own opportunities. Many such churches have the largest possibility before them but the trouble is that it will continue to *be before* them.

o——o

THE FOURTH LIBERTY LOAN

The campaign for the Fourth Liberty Loan will begin September 28 and close October 19. The result of the loan will be watched with keen interest in Europe, not only by our associates in the war against the Teutonic powers but by our enemies. It will be regarded by them as a measure of the American people's support of the war.

The Germans know full well the tremendous weight and significance of popular support of the war, of the people at home backing up the Army in the field. As the loan succeeds our enemies will sorrow; as it falls short they will rejoice. Every dollar subscribed will help and encourage the American soldiers and hurt and depress the enemies of America.

The loan will be a test of the loyalty and willingness of the people of the United States to make sacrifices compared with the willingness of our soldiers to do their part. There must be and will be no failure by the people to measure up to the courage and devotion of

our men in Europe. Many of them have given up their lives; shall we at home withhold our money? Shall we spare our dollars while they spare not their very lives?

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FROM OTHER SANCTUMS

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Where Education Should Focus

The moral element is the main thing in education. Of what real use can that culture be which is as cold as an iceberg and as mathematical as the multiplication table? Moral education is not an aspect of education, but the integrating center of the whole.—*Biblical Recorder.*

The Faith That Counts

God still lives, and our faith in him must abide. We must not take our eyes from his face nor let faith in him and hope for the future die in our souls. Woe to those who have no steadfast faith in the living God, who is our God, the God of our fathers, and the God and Father of our Lord Jesus Christ.—*Herald and Presbyter.*

A Splendid Example

Always should we keep before our eyes the splendid example of our men in khaki, who have parted company with leisure, comfort, and financial gain and who are giving themselves whole-heartedly to the service of the hour, whether it means life or death, glory or maiming. —*Florida Christian Advocate.*

Prayers Unheard

The Germans seem to pray, but with them there is an appeal to a tribal deity concerned wholly with the victory and ascendency of the German people. This is a form of paganism that is a grief to the God of the universe whom we serve. Our purposes and our whole religious outlook must be different from that of the Germans if we are to pray effectively for our cause. —*Texas Christian Advocate.*

Christ Must Reign

If when this war is over the so-called Christian nations shall be full convinced that Jesus Christ must reign if righteousness reigns and that a world peace can be made secure only under the Prince of Peace and shall organize their forces and expend their treasures under his leadership, the promise of peace on earth and good will among men will be fulfilled.—*St. Louis Christian Advocate.*

Prophets versus Profits

Is this war in which we are engaged a "dollar" war or a war for humanity? Is it a war conducted by profiteers or by seers? Is it a war of the "prophets" of the coming civilizations of tomorrow or a war of "profits for the dying civilization of our day? The answer to these questions depends largely on the interpretation of the meaning of the war by the Christian prophets, the preachers of America.—*Christian Work.*

EDUCATON WITH AN OBJECT

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Most of the students in the vocational and higher schools who have been striving for an education during the past year have had a definite objective in view. They have selected the profession or occupation they are to follow and have chosen the course that will help them reach the goal they have set before them.

There are many goals worth considering, many callings which are honorable. Perhaps no other people have gone so far as the Chinese in classifying the different employments according to their merit. With the Chinese the most honored class is composed of the scholars, because mind is superior to all material things, and if the intellect is the one thing which distinguishes man from the lower orders of creation, then the man who stands highest among men must be the one who has the most superior mental powers. After the scholar comes the farmer, for the mind can not exist without food. So the farmer makes an unusual contribution to civilization and is given the second place of honor. After the farmer is the mechanic, for next after food men need shelter, and the man who builds homes and furnishes them is only a little below the farmer. After a long interval is placed the tradesmen. To the Chinese way of thinking the merchant is a necessary evil. As society becomes more complex and needs multiply, it is not possible for the producer and consumer to meet, and some one must serve as mediator. But his very position, with its temptation to take advantage both of those from whom he buys and of those to whom he sells, fastens suspicion upon him, and hence his low grade. Last of all is put the soldier, because it is his business to destroy rather than build up society. The desire of every ambitious Chinese youth is to be a scholar. If that is beyond his reach, he would choose to be a farmer, and so down the scale. Only as a last resort would he consent to be a soldier.

Such distinctions in the honor of various employments are hardly made by westerners. Any man who is doing what he is well qualified to do, something that is of real service to humanity, and is doing it honestly and faithfully, is not to be looked down upon by anybody. Greatness does not consist in the position occupied, but faithfulness and service put into the task.

The highest good for which any one can strive, not competing with other daily employments but to be taken in connection with them, is the approval of God. That is better than any praise that men can give, for human approval is not always given where it is deserved. There is nothing more fickle than popular praise. More important than the praise of men is the approval of conscience, and more important than either is the approval of God.

The word "approved" is used to describe the gold with which Solomon covered his ivory throne. That gold had been submitted to the most careful testing. Only the thoughts and words and acts which have stood the most searching tests can receive the divine approbation. No life would be lived carelessly and indifferently if each individual would ask himself constantly,

"Am I doing the thing I ought to be doing, and am I doing it the best I can?" Unless such questions can be answered in the affirmative the high price of God's commendation must be withheld.

Study is required to order the whole life that God's approval may be gained. No one can do the things that please Him until he knows what those things are, and he cannot know what they are without study. The Bible especially, but also the books of nature and human experience, will contribute this information to the faithful student. The lessons of life will gain a new interest if they are studied with a view to learning what are the things of which God's approves. Not only must the act about to be done be tested by this standard, but the inquiry must be raised whether all the other acts into which that one will lead are of such worthy character as to pass inspection.

Students in other lines receive credits and diplomas for passing certain examinations, and those will fail and be disgraced who have not faithfully studied to show themselves approved of God.

(Reprinted from The United Presbyterian, July 19, 1917).

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TO THE YOUNG MEN OF AMERICA

"How can I render the most valuable service to my country during the period of the war?" Every young man over eighteen is asking himself this question.

The War Department has just offered a new answer to the question. They say: "Enter college if you are fitted to do so or return to collee if you already enrolled, and enlist in the Student Army Training Corps.

By enlisting in the Student Army Training Corps you will become a member of the United States Army. You will receive a uniform and be given military drill under officers detailed by the War Department. During the early part of your course you will receive ten hours of military instruction a week, six of which will be drill, rifle practice and other outdoor training and four of which will be academic work, for which military credit is given, such as mathematics, English, foreign languages, history, science, etc. You will be carefully rated both by the college authorities and by the military officers who will help you to discover a special line of military service for which you have the greatest capacity and preference. Later in your course you will have an opportunity to specialize in a branch of training designed to fit you to become an officer of field artillery, medical or engineer officer, an expert in some technical or scientific service, and so on.

On reaching the age of twenty-one you must register with your local board. You may remain in college until your call is reached under the Selective Service Law. At that time it will be decided whether you will be called immediately to active service or whether you should remain in college to complete the course you are pursuing. The decision will depend upon the needs of the service and upon your achievements in your military work and in your studies as determined by the military officers at the college and by the college authorities.

During the summer you will have an opportunity to attend a summer camp for intensive military training. Your traveling expenses to and from camp will be paid and you will be on active duty under pay and subsistence by the War Department.

As a member of the Student Army Training Corps you will be subject to call to active duty at any time in case of emergency. If you desire to enter active service before completing your college training, transfer to active duty may be arranged through military channels with the consent of the military officers at the college and of the college officials. It will be the policy of the Government, however, to allow you to remain in college until you reach the age of twenty-one, or until you complete your course.

Previously there have been two methods by which a young man might enter the National Service. He might either enlist voluntarily as a private in the Army or a seaman in the Navy, or he might remain in civilian life until called to active service at the age of twenty-one under the Selective Service Law. The Student Army Training Corps represents a third method of entering the service which has special advantages for young men fitted to go to college.

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FROM A METHODIST PARSONAGE

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Our revival began at Tabernacle Methodist church, Sunday morning, July 28, 1918, and closed on the following Friday night. Our man of the Christian Church, Rev. J. F. Morgan, was with us at the beginning of the meeting and spent four daws.

On Thursday morning he received a telegram calling him to the bedside of his brother, James Morgan, who died shortly after he arrived.

Brother Morgan is a strong preacher, an excellent revivalist and a good man. It is a blessing to any man to spend a week with this saint of God.

During the time he was with us we had sixteen professions and in the next two days we had eighteen. Our meeting closed at on o'clock A. M., Saturday morning and the converts are to be found all through the community. Our meeting was a glorious one and we feel that the results will be lasting and abiding.

We said our man of the Christian Church. We made this statement because Brother Morgan seems so near like one of us. His father's family visits our church and take part with us in all of our worship as if it was their church.

J. L. Midgett.

Hemp, N. C.

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A USEFUL MAN GONE

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Notice of the death and words of appreciation of the useful life of Brother J. J. Lincoln, have already appeared in The Sun, but as I am pastor of the Wakefield Christian church, where he held his membership at the time of his death which took place July 16, 1918, I feel that it is fitting that I should give a short message

in his memory through the paper that he loved and to a Church to which he was devoted.

Although I was not pastor at the time of his residence in Wakefield, I am assured that he spent seven of the best years of his life there, and that he built up a splendid high school of wide reputation. He was not only a splendid and efficient school man but a devoted churchman. I know that the church at Wakefield felt a deep sense of loss when he with his faithful companion moved from the community to take charge of the school at Graham, Va.

He had taught school for thirty-five years consecutively, thirty years in the public schools of Virginia, and five years at Elon College. At the time of his death he was Principal of Graham, (Va), High School, President of the Principals' Conference of the State, also a member of the faculty of the Radford Summer Normal, though he could not fill his place when the 1918 session opened. He had taught for more than ten years in the various State summer normals.

He had been ill with heart trouble, with complications, since December 10, 1917. For several months before the end came it was evident that he could not recover. He often spoke of the end and gave evidence of his readiness to go. But he mourned and longed for his noble sons who had answered their country's call. The eldest, A. L. Lincoln, late School Inspector of Virgina, serving at Camp Lee, Base Hospital 45, secured release from the Army about four weeks before his father's death and was with him when the end came. He with his mother have moved to Hopewell, Va. The other son, Lieutenant J. S. Lincoln, has been in France for more than a year, serving with the medical contingency A. E. F.

The wife and mother was Miss Sallie Stuart Sipe, daughter of Col. and Mrs. E. Sipe, of Rockingham County, Va., and sister of Mrs. P. H. Fleming. What a beautiful thing to cherish such high ideals and fill positions of such usefulness as has been the case with this family. May the Lord's rich blessings be upon these who have been called upon to mourn their loss.

W. D. HARWARD.

Dendron, Va.

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EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

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With more than one hundred delegates and visitors in attendance, Thursday, August 2, the Eastern Virginia Sunday School Convention held an enthusiastic and inspiring meeting at the Suffolk Christian church, of which Dr. W. W. Staley is pastor.

The session opened with devotional exercises by Rev. C. H. Rowland, D. D., who also presided over the Convention till the officers were elected. The following officers were elected: President—Rev. W. D. Harward, D. D.; Vice-President—J. H. Blanchard; Recording Secretary—Rev. E. T. Cotten; Superintendent Elementary Department—Mrs. F. W. Inman; Superintendent Teen Age—Rev. J. F. Morgan; Superintendent Teacher Training—Rev. J. V. Knight; Superintendent Home Department—J. O. Wiggs; Superintendent Organized Classes—Col. J. E. West; Superintendent Missions—Prof. S. M. Smith. The two standing officers are: Corresponding Secretary—Rev. G. O. Lankford; Treasurer—J. W. Folk.

At the morning session an excellent address on "The Sunday School Vision," was made by Rev. Charles M. Watson, of the Disciples Church, Norfolk, in which he urged a greater work by the Sunday school for the war and for the Master. Mrs. Fred Bullock, Field Secretary, made an interesting report on her work among the Sunday schools, showing that the schools are developing along many lines. There has been added in the Sunday schools of this Convention since 1915: Cradle Rolls—7; Home Departments—4; Teacher Training Classes—2; Organized Classes—6; New Schools—One each year; Front Line points—86, now totaling 244. However, these statistics stand through 1917.

In the afternoon, Dr. J. O. Atkinson, Field Secretary of Missions, made a thrilling address on "Missions and the Sunday School," in which he stated that he had secured pledges for $89,000 of the Special Fund of $100.000 to be raised for missions by the Christian Church. He urged that the main objective of the Sunday school should not be to get people to go to Sunday school to study the Bible, nor merely to save their own souls, as great as these are, not to increase its membership, nor better its own welfare merely for itself, but the objective should be the study of the Bible, the saving of souls to the Sunday school all for the purpose of saving the world. That only as each person is related to the world, each Sunday school related to the world and its salvation is there any importance attached. That the command, "Go ye into all the world", can be obeyed by each person and every Sunday school. We can go in either of three ways or all three: Go in prayer, go in purse, go in person. He made the appeal that each Sunday school should give at least half of its offering to others—one-fourth to the Orphanage and one-fourth to missions.

Mrs. M. H. McArdle, of the Board of Religious Education of the Disciples' Church, delivered an address on "The Machinery of the Sunday School." She advocated the graded and department work, but that all should work together for the betterment of the Sunday school as a whole; that programs should be planned far in advance; workers' conferences should be held; and the pupils should know the workers of the school.

Col. J. E. West made an inspiring address advocating the great need of our Field Secretary and the good that she is accomplishing everywhere.

Prof. S. M. Smith was elected Superintendent of War Relations, a department just established.

Miss Katie Brinkley sang a solo "Let Us Have Peace," and Mrs. J. M. Darden, Mrs. J. C. West, and Messrs. W. W. Ballard and R. J. Brinkley rendered a quartet, "In Heavenly Love Abiding."

The Convention will meet with the Oakland church, Nansemond County, in a two days' session next year, time to be set by the executive committee.

Delegates and visitors were entertained in the homes of the members of the church.

E. T. COTTEN, *Recording Sec.*

Suffolk, Va., 115 *Brewer Ave.*

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"IN THE WAY HE SHOULD GO"

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"Train up the child," says the Bible, and sometimes it seems as if we stop right there. But Paul said he should be trained "in the nurture and admonition of the Lord." The writer of Proverbs puts it shortly as "the way he should go." But how is he to know the way if his teacher does not know it? How is he to have the "nurture of the Lord" if his teacher has not had it? What Dr. Hervey says of stories is true of the Bible, that "it should be given as food, not as medicine." Dr. Parkurst says: "The great trouble with the stuff taught in our schools is that so much of its always remains *stuff*, and never gets worked up into boy."

Why is this? I wonder if a letter recently received from a young officer does not answer this question. He says:

"We get men from the Depot Brigade that have been instructed by some one who didn't know much more than those they were instructing. When we get hold of them we have not only to teach them the proper way, but break them of the habit they have formed."

We have been taking anything we could get in the line of Sunday school teachers, because it was hard to get anything. It has been literally true that many a teacher knew but very little more than the pupil he or she sought to instruct. Was this a necessity, or did it arise from the fact that we considered teaching in the Sunday school a matter of very slight importance? Just so long as we had some one to sit in front of the class and ask the questions in the book we were satisfied. That we have lost a tremendous percentage of our pupils has not worried us much; we have been content to account for it by natural perversity or the statement that the human heart was desperately wicked. Might it not be in some degree at least, that the trouble was these pupils had been taught by a teacher who felt but slightly the importance and worth of the work, and unconsciously impressed her viewpoint on the pupil?

Who is to blame? It is useless to go into that. But if we are to have better results tomorrow; if we are to have trained teachers, with a vision of the greatness of their work, we must begin now to prepare for it, or the next generation will lay the blame where it belongs—on *your* shoulders and *mine*.

What shall we do, then? Begin *now* to appreciate the need for training that we may teach the Word of God correctly. If we are to be officers in the Army of the King, we must be trained officers, or some day we will get a dishonorable discharge. Who wants to be reduced to ranks? Not I, for one, at least not because I have failed to prepare myself for the work. If you are a house-keeper, a business man, a farmer, a clerk, you are either constantly studying to improve, or you are very poor at your trade whatever it may be. If you are a teacher in the Sunday school, then "study to show thyself *approved* unto God," able to pass your examinations with credit, fitted to lead aright.

Begin *now* to plan for that Teacher-Training Class this fall. Get ready for the work, for the need is here. Fit yourself to "train up the child in the way he should go," and *go that way yourself*. "The lesson from the printed page may fail to gain entrance, but the lesson from the teacher's life, never (From The Unfolding Life). A poor officer means a poor company. Plan to be efficient in the King's business and begin to do *it now*.

MRS. F. BULLOCK.

Suffolk, Va.

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UNION, (N. C.)

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A series of revival services began with Union Christian church the fourth Sunday in July and closed the following Friday. Evangelist Rev. George D. Eastes was with us and did the preaching. His sermons were well prepared, well delivered and well received. He greatly endeared himself to the people of Union Ridge, and as an expression of this appreciation they presented him with a purse of $101.00.

The meeting resulted in a visible way, of seventeen professions, something like thirty reclaimations and nine additions to the church. There will be several others to unite with the church at our next appointment. We have reasons to believe that the meeting resulted in great good for the church and community at large. The congregations were large, and the interest was good throughout the entire meeting. While the meeting did not accomplish all we had hoped for, however, it was a decided success. Churches contemplating holding revival services will make no mistake in securing Brother Eastes to assist, for he is meeting with success as an evangelist.

W. L. WELLS.

Elon College, N. C.

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A LETTER OF INTEREST

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The following letter written to Miss Alice True by Rev. D. F. Jones, now at 1157 Wisconsin street, San Francisco, Cal., and sent us for publication, is very interesting:

Dear Miss True:—

Many thanks for THE CHRISTIAN SUN and marked that I may see an account of the death and funeral of my old friend and brother, Rev. S. B. Klapp. By the way he was the first one who suggested to me it might be God wanted me to go out as a missionary in foreign lands, which no doubt had something to do with my going out in that capacity. Trust you and your dear relatives keep well and thankful to know your heart is still in the Lord's work, and while like us, it may change as to the exact part we personally may be given to take; may it ever be we never will cease to have a part and interest in our fellowman's salvation. To Him that

loved us and washed us in His most precious blood be the praise and glory forever. Amen.

In the Lord's goodness I am recovering from an operation for Double Hernia and Appendicitis. This has laid me aside for two months; and only last early winter had a month's rest from work while I was recovering from being injured by the fall of some timber. Mrs. Jones keeps fairly well, the rest of our family also. You may have heard Mrs. Jones' eldest son died in less than a month after being wounded in France. I had another nephew killed in battle also. Solemn times, though I think necessary to pave the way for the glorious reign of Christ on this earth; judgment, testing of men and nations, etc., so that after the Gentile nations failing as did Israel of old, our blessed Lord and Savior will, as King of Kings and Lord of Lords, the true Messiah, take to Himself and reign throughout the millennium, to the glory of God and man's blessing.

Mrs. Jones joins in best wishes.

Yours in Christ,

D. F. JONES.

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EASTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

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The twenty-fourth annual session was good and great in every particular—the attendance was great, the hospitality was great, the enthusiasm was great, the singing and orchested music were very great, the reports were good, the addresses were to the point and the fellowship was glorious. The meeting was at Mt. Gilead church, Franklin county, N, C., July 16, 17, 18. The dynamo of the Convention is the President, Brother C. H. Stephenson. He carries the Convention in his mind and heart. He works for weeks before the sessions to get the program and the people together and then when th Convention meets he is in it all, and sees that everything goes. This is a going Convention.

Brother W. C. Wilder, of the local school, gave the Convention cordial welcome, and Rev. J. E. Franks responded in a most fitting and happy manner. The music was in charge of directors George H. McCullers and J. H. Moring, most ably assisted by the orchestra of the Raleigh Sunday school. The annual address by the President, C. H. Stephenson, was able, eloquent, timely and powerful. He sounded a note of progress and challenged superintendents, officers and schools to go forward. The new time demands new and improved methods in Sunday schools, and unless the schools adopt improved methods they cannot win and hold the respect, confidence and support of young and old of the present. Another of the very timely addresses of the Convention was by Rev. J. E. Franks on "The Qualification of a Superintendent." It was a grave pity that all the superintendents of the Convention could not hear this helpful and inspiring address.

The reports were "Cradle Roll," by Miss Harriet McCullers; "Primary Department," Miss May Stephenson:; Intermediate Department by W. Q. Thomas; Home Department by Miss Mary Green. Music, by George M. McCullers. Superintendent Chas. D. Johnston of the Orphanage could not be present, but the Convention remembered the great work he is doing and took an offering for the orphanage amounting in cash and subscriptions to about $125.00.

"The Great Question," a most suggestive and thrilling message was delivered by Mr. W. H. Stephenson of the Raleigh church. Mr. Stephenson has marked oratorical gifts and greatly delighted and edified his audience.

The writer was not present the final day, but was present long enough to realize what a great Convention like this is worth, and to wish that similar Conventions might be held each year within the bounds of all our Conferences. It was indeed good to be in such a gathering and the writer's hope is that he shall have the good fortune to be present at the next annual session at Sanford, N. C.

Elon College, N. C.

J. O. ATKINSON.

FROM OVER THE SEAS

London, August 10.—Montdidier fell to the French first army, which had been operating south of Montdidier, according to the British war office announcement tonight. Many prisoners and great quantities of material were taken by the French.

Rome, August 10.—French troops penetrated deep into the Austrian entrenchments on Monte Sisemol this morning, capturing 250 prisoners, according to an official statement issued by the war office.

Paris, August 11.—The number of prisoners taken so far in the allied offensive in Picardy is now estimated at $36,000, including more than 1,000 officers. More than 500 guns have been captured, according to the latest advices.

The pivot of the German resistance at this stage of the battle, it now appears, is the town of Noyon, about midway between Montdidier and Soissons. The enemy is throwing in reserves from this base in an effort to prevent regardless of cost, the allies from gaining control of the Noyon-Ham road, which is choked with material, guns and troops.

The Germans are expected to make a desperate stand on the Roye-Noyon line to permit columns which are retreating in the direction of Nesle and Ham to reach safety.

All the bridges across the Somme between Peronne and Ham, a stretch of about 15 miles, have been destroyed by allied aviators. The Germans have been attempting to throw temporary bridges across the stream and the allied airmen are now systematically bombing these improvised structures.

(Reported from The Daily Press)

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

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On July 28 the fifth session of the Seaside Chautauqua and School of Methods came to an end and many of our workers went back home to do better and more efficient Christian service in their churches. It was a very successful session. More of our pastors were there than at any previous session. There was a fine representation of the General Executive Committee present. The messages and classes and lectures were of a high order. Churches and Sunday schools and Christian Endeavor Societies should plan now to send representatives next year. Begin at this time to save money for that purpose. Several schools and churches decided to do that this year but did not have funds for the purpose and when the time came the representatives did not get to attend because the church had no funds on hand provided for that purpose. The session was fixed for beginning next year on Tuesday following the fourth Sunday in July, (July 29). The attendance was normal which is considered good for the present times. The following officers were elected:

President—Rev. Warren H. Denison, Dayton, Ohio.

Vice-President—Rev. C. H. Rowland, Franklin, Va.

General Secretary—Mr. S. M. Smith, Norfolk, Va.

Assistant General Secretary—Rev. George D. Eastes, Norfolk, Va.

Recording Secretary—Rev. W. W. Staley, Suffolk, Va.

Treasurer—Dr. J. W. Manning, Norfolk, Va.

Program Committee—Rev. W. H. Denison, Mr. Hermon Eldredge, President W. A. Harper, Rev. W. W. Staley.

Central Executive Committee—Rev. W. H. Denison, R. B. Odom, Rev. W. W. Staley, I. A. Luke, Rev. C. H. Rowland, S. M. Smith, Rev. I. W. Johnson, J. W. Manning, Rev. G. D. Eastes, E. M. Albright.

Sources of Support

The sources of income are admission fees, advertisements in programs, and permanent guarantee subscriptions. There is a permanent guarantee fund of about $800. That is, our brethren from all sections of our brotherhood who are generously inclined, and who feel that this is one of the valuable Christian institutions of our Church, pledge themselves to pay annually, until they notify the management that they are unable longer to do so, from ten to forty dollars each to support this institution. The strength of the program is limited by the size of the guarantee fund. The permanet pledge is payable semi-annually, in two equal installments. It was voted this year that as soon as the guarantee fund reached an amount of $1,200 in good subscriptions that we would do away with the admission fee to our own people and make the admission free. Will you help us to make it $1,200? Send your name to the General Secretary at once with a guarantee pledge.

General Executive Committee

Heretofore the General Executive Committee has consisted of seventy-six persons chosen at random. It was voted at the annual session that hereafter the General Executive Committee should consist of the *permanent guarantors.* All those permanent guarantors who are paid up in full on their pledge by the close of the fiscal year, October 31, with all new guarantors who pledge for the new year. In next year's program the list of the General Executive Committee will consist of all present guarantors who shall be paid up in full by the above date and all new guarantors who pledge before that date. If you are not a guarantor now, will you please send in your name before October 31 and be one of the General Executive Committee for next year and help manage, direct, and plan for this worthy institution for next year? If you are a guarantor and for any reason have not paid your pledge yet, be sure to get it paid before the above named date. We dislike to lose any of the present General Executive Committee so we suggest that they become permanent guarantors at once and help maintain and direct this institution of our Church. Do it now.

All the members of the faculty and lecturers were on hand at their places and with their prepared messages, except Rev. H. G. Rowe who was called into over-seas Y. M. C. A. service the week before the Chautauqua opened. Ask those who were present as to the value and inspiration of the Seaside Chautauqua and School of Methods. We hope many of them will give their opinions through our Church papers and otherwise.

WARREN H. DENISON,
27 *C. P. A. Bldg., Dayton, Ohio.* *President.*

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INGRAM, VA

Recently a most delightful and soul-refreshing series of evangelistic services were held here at Ingram. Dr. N. G. Newman did the preaching and impressed his fine audiences as being a minister who was both a student and a thinker. Interest increased from day to day and not only his own denomination but other denominations heard him gladly. Being as it is a community made up almost wholly of professed followers of Christ he addressed his messages largely to the church. There were, however, four additions to the church and one other candidate for baptism. Dr. Newman went quietly and certaintly to the hearts of these good people and he will long be remembered by them.

J. G. TRUITT.

News Ferry, Va.

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LEBANON

The week following the third Sunday in July it was my privilege to assist Rev. C. E. Newman in a series of meetings with the people of Lebanon. This is my old home church and it was indeed a pleasure to meet with many of my old friends and acquaintances. Brother Newman, the pastor, is doing a good work with the Lezanon people, and they speak very highly of him. He has been called to serve the church for another year.

W. L. WELLS.

Elon College, N. C.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)

One part of the Forward Movement is to double our prayer meeting attendance. Will you help to that end? Read the following article by one who has had fine results in his prayer meeting work.

WARREN H. DENISON, *Supt.*

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THE PRAYER MEETING AND THE FORWARD MOVEMENT

(By Rev. F. E. Rockwell, Madrid, Iowa)

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The Bible places great emphasis upon the relation of prayer to the church. It was in a prayer meeting that Jesus taught His disciples to pray, (Luke 11:1-13); the disciples assembled in obedience to a command of Jesus, (Acts 1:4, 5, 8, 12-14); a successor to the apostleship was selected (Acts 1:15-26); the church was baptized with the Holy Spirit (Acts 2:1-4); the spiritual power with which Peter preached at Pentecost was received, (Acts 2:14-41; 3:1-4; 4). The Bible method of prayer meetings is described in Eph. 5:19-20. All believers should habitually attend. (Heb. 10:23-25). God promises to bless those who unite in prayer, (Mat. 18: 19-20.)

There is no substitute for the prayer meeting. It offers the best method of developing our spiritual resources if preparation, consecration, and co-operation unite along Bible lines. The Forward Movement must get its incentive from the same source of spiritual power that Jesus plainly declared essential to His church. All organized activities and methods that do not place the emphasis on prayer will be simply "going through the motions" in the name of religious void of power.

Every church should intensify its devotional program. Men and young people as well as ladies should be faithfully and kindly urged to attend. All departments of the church should be encouraged to feel responsible for this service also. The most careful preparation should be made by those who have it in charge. Each church should solve its local problem and arrange details with that in view. If ministers and churches will face the situation prayerfully determined upon its solution instead of running away from it or leaving it alone as a hopeless task, that which may have seemed impossible will become the means of a transformed church and a new ministry whose springs of life draw their supply from the reservoirs of omnipotence.

Churches whose ministers are with them only on the Sundays they preach can and should maintain a prayer meeting. If encouraging work has been done without it, if all the denominational calls have been responded to, there still remains the value of the devotional life of the church the loss of which there is no compensation for. If the prayer meeting cannot be arranged for as a separate service, then some plan should be adopted that the church may engage in united prayer in connection with some regular service. If the church has no minister the prayer meeting is certainly needed and could be held in connection with the Sunday school, or if there are no services at all it would lay a substantial foundation for permanent successful church work in the future.

The most successful periods of church history have been when the church unitedly persevered in fervent prayer. The churches whose service is known to the Christian world are churches whose prayer life has been developed according to the program of Jesus. Dr. Cuyler said, "Every spiritual awakening during my ministry began in the prayer meeting, and all my pastoral success can be traced back to the prayer meeting as vital to it." The Fulton Street noon-day prayer meeting in New York, the Moody church in Chicago, Dr. Broughton's church in Atlanta, bear witness as to how it pleases God to use united prayer. During Spurgeon's ministry, when showing guests his church, he finally said, "Come and I'll show you the heating apparatus." They consented from courtesy rather than desire, and were greatly surprised when he ushered them to a room where four hundred were gathered in a prayer meeting. Spurgeon owed much of his success to a praying church. Dr. Jowett said at Winona, "The secret of my sucess is largely due to the fact that in my church at Birmingham five hundred earnest Christians meet regularly to pray for their pastor." Dr. John R. Mott, one of God's greatest noblemen, said, "I have met over two thousand missionaries, representing over a hundred different organizations, and they have presented one unbroken appeal for *more prayer* on the part of home Christians. Prayer is the greatest force that we can weild. It is the greatest talent which God has given us. What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men—and for the furtherance of every Christian work?"

We are facing the sunrise of a new day. We are standing tip-toe on the threshold of expectancy. The gates of hope are wide open. It is the psychological moment for our brethren to awaken to the challenge pressing us to action. The need is imperative, the opportunity unquestioned, the responsibility infinite, and the results as certain as the divine promises if we will become "workers together with God." But we must unite upon God's program, and work in harmony with His purpose. If the Christian denomination will determine to maintain a prayer meeting in every church and all labor to bring this about, we shall lay the foundation of a Forward Movement that God will honor. Brethren, here is the spirit of conquest, the secret of victory, the shout of triump, the joy, honor, and glory of achievement. To couple our faith in God with our consecrated effort, to believe and act, surcharged with divine power in answer to united prayer, is certain to make our cause successful. "Let us advance to the battle on our knees."

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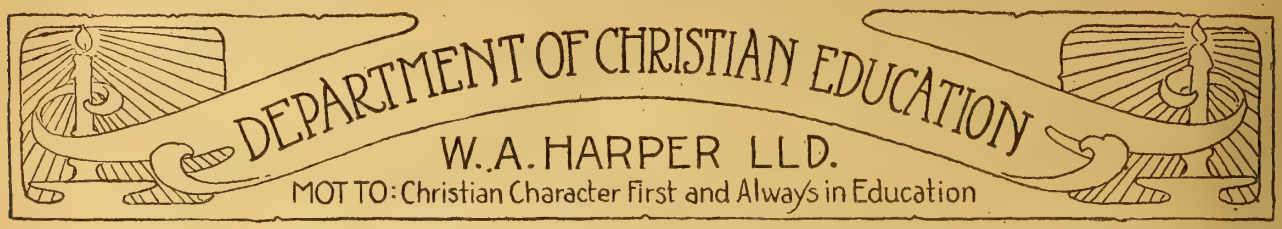
I hold it truth, with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things.



THE FINANCIAL CONDITION OF THE COLLEGES

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There has been no little anxiety among the friends of Christian Education, in view of the well-known strain of the past year upon the colleges. Again and again have the questions been forced upon us. "Will the colleges be able to pull through?" "How long can they stand the pressure of the war?"

Reports that have just come in indicate that, while the pressure has been very great, necessitating extraordinary efforts in framing and raising war budgets, financially the colleges have won through the first year of the war in a remarkable way. Scarcely any institutions of standard college rank have been forced to close their doors although some ten or twelve schools of lower grade have suspended for reasons more or less connected with the war. In a number of instances colleges for the first time are enjoying an increase in their income as a result of endowment campaigns previously completed.

Falling Off In Tuition

Returns which have come in from 150 institutions exclusive of State Universities show rather heavy losses in tuition. For 74 institutions this decrease amounted to $468,330. 31 other institutions reporting on this point found no change in tuition receipts. Assuming that this is a representative group the loss in tuition for the higher educational institutions of the entire country as compared with the previous year, is approximately two million dollars. This estimate is confirmed also by the calculation which we made last fall based on the number of men who were leaving college for the National Army. It is a significant fact that the loss falls entirely on church and independent institutions since the State universities are not concerned with tuition charges.

Increased Cost

Another financial burden which the colleges have been compelled to shoulder is involved in the steadily increasing cost of supplies. 64 institutions show an increase in their budgets from this source amounting to $353,327, while a considerable number of other schools are unable to give the exact figures for the increase. For the most part this is due to the rise in the price of coal, laboratory supplies, general supplies and wages.

How Have These Losses Been Met?

The most obvious way to meet losses due to the war was by rigid economy in administration. Fifty institutions report economies in instruction alone to an aggregate of $153,000 and apparently the quality of instruction thus far has not been impaired, as the reduction in the number of students in some institutions resulted in a more economical working unit. It is true that a large number of choice faculty men have gone into various forms of war service but they will return stronger rather than less efficient as a result of that experience.

With prices steadily rising it has been difficult to introduce economies on the side of maintenance of institutions. For example, the University of Chicago had to pay $45,000 more than usual for its coal, $9,000 additional wages to unskilled employees, and $20,000 additional for laboratory material. On the other hand, the policy of cutting off all superfluous items, even the time-honored college catalogue in some cases, has made a saving of $167,500 distributed over forty schools.

A second method of meeting the financial problem is the general tendency to increase tuition and charges for board and room. Fully one-third of the institutions have raised their tuition charges or decided to raise them for the coming year. The average charge of those making a change in this item was formerly $36.20 per semester as against the new charge of $44.70. This represents an increase of 20 per cent for th institutions which are voting an increase, but the average for the entire group would be very much less. Properly speaking board and room are not a legitimate item in the educational budget of a college.

War Emergency Funds

The most important activity undertaken with a view to protecting colleges from permanent loss is found in the solicitation of emergency funds to tide over the crisis. Several institutions were protected by the new income on recent endowment pledges. Some of the larger institutions as a matter of policy were conservative in framing their budgets and had surplus from previous years. The great majority of colleges have been compelled to go into the field for emergency gifts and to rally alumni, friends and trustees to their support. There have been some notable evidences of generosity in which the trustees have guaranteed to meet the college deficit out of their own pockets regardless of the amount. The great safeguard of the colleges has been the generosity of friends of higher education, even when they were overwhelmed with ither appeals for help.

The response to appeals for emergency funds to meet the present situation seems to have been very gratifying. 15 institutions state that their gifts for current expenses are $185,000 in excess of the previous year. 30 other colleges found their receipts of this character quite as large as usual and only seven schools report a definite decrease in this amount.

(Continued on Page 13)

GIVING, GOING AND GROWING

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"According to your faith be it unto you." Our Lord's words as here quoted apply to denominations as well as to individuals. I feel that this campaign now on for missions in our Church is both a trial of our faith, and a challenge to our faith. One man whom I approached said we were poor and could not do much. (He was easily worth $50,000, I suppose, and proceeded to help keep his denomination poor by giving $10.00 only to a call for $100,000.00. That man lacked faith both in his Church, and in the cause of missions). But this man was a rare exception. The people of the Christian Church here in the South are no poorer than other people, and no more penurious either. Our people are learning from bare facts that giving, going and growing are companions, and that a church grows about as it goes, and goes about as it gives.

I suppose God does not measure a man by the amount of money he has, or the amount he gives; but He evidently and forever more weighs the soul of a man by the willingness of that soul to give and to do for the advancement of His kingdom on this earth. The greatest task God ever undertook was not the creation, but the salvation of mankind. God did not need man to help Him make man, but He did need man, and does yet call on man, to help Him save man. "How shall they call on Him whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans 10:14). When a Church decides to send it then and there enters into the program of God—becomes to be co-workers together with God.

Not our poverty of purse, but our poverty of faith has kept our dear church from entering into its own. We are among the weakest of the denominations numerically today for just one reason, and one only, from one cause and one only. We have not been a missionary people. That is all. That explains all. That answers all. There is no evading or avoiding that conclusion on the part of any one who will study for a day the history of the church. We have principles and a creed that cannot be improved upon. No man can improve upon our creed—the Bible. No man can improve upon our name—that is Christian. No man can improve upon our test of fellowship—that is Christian character. No one can improve upon our Leader, the Head of the Church—that is Christ. No, beloved, our creed, our principles, our policy are all right. "According to your faith, so be it unto you." We have not somehow had the faith. Our Commander said that all power had been given unto Him; "Go ye therefore into all the earth." But somehow we did not have the faith to go.

This then rejoices every hopeful heart amongst us. The time has come when we are beginning to believe we can. That is the most hopeful sign. We are now nearing our hundred thousand dollars in gifts and pledges for missions for five years. Many are saying we must not stop here. The Board has said we must not. Give all a chance. Try the faith of our people, and challenge that faith to larger task. Let's make it $150,000.00 many are saying. Well, we can. If those not seen will give as those have who have been seen we will go over the top by far more than fifty thousand dollars. And this will inspire in us a faith we have so much and so long needed. It is in order to go on over the top for Christ and the Church. We go over the top for the Y. M. C. A., Red Cross, Liberty Loans and the rest; and this is well. But shall we do less for Christ and the Church? Democracy is fighting a gigantic battle against German autocracy. Christianity is also fighting a desperate battle against German rationalism and infidelity. The most desperate struggle the Church has ever witnessed is just ahead of us, unless all signs fail.

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A NEW MISSIONARY SOCIETY WORKING

The Monticello Woman's Missionary Society observed the Rally Day Program last Sunday evening, and received a liberal offering for the work.

Dr. J. O. Atkinson was present and delivered a strong appeal for missions following the program as prepared by the Woman's Board for these occasions. This is one of our new societies, being recently organized.

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HENDERSON CRADLE ROLL RALLY

The Henderson Cradle Roll Society observed their Rally Day, writes Mrs. Banks. A delightful program was rendered by the little folks. The offering and mite boxes together amounted to $10.44. Who will be next to report?

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NEW ENTHUSIASM FOR PORTO RICO

The women of the South have always been deeply interested in Porto Rico, but new interest has been awakened in that field by the presence of Miss Olive G. Williams at our Convention, at the Chautauqua and more recently in several of our Societies.

She has just concluded a tour including Pleasant Grove, Va., Greensboro, Elon College, Graham and Burlington. In each of these Societies she spoke to a goodly number of our women and awakened new interest in the work.

MRS. W. A. HARPER.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—We just lacked a little reaching and passing the six thousand dollar mile post in this week's report. If the seventy-seven Sunday schools we told you about last week would get busy and join in the work we would pass them at a rapid rate.

We had a very pleasant visit to Holy Neck and Damascus in the Eastern Virginia Conference Sunday, August 4. Brother B. F. Black carried us out to Holy Neck Sunday morning and we had a heart to heart talk with those good people and they took an offering for the Orphanage and raised two hundred dollars.

Brother B. D. Jones was there at his post of duty with his usual smile. He takes a lively interest in the Orphanage and when the offering was nearing the two hundred dollar mark his face was full of smiles. There may be other people as good as the Holy Neck people but there are none better.

Brother Black carried us to Damascus in the afternoon and gave us an opportunity to talk to the good people there. We found them a splendid people and only regretted we had so short a time to be with them. In going there our machine carried us about half way, which was twelve miles, and then refused to go further, and with all of Brother Black's persuasive power it refused to move. We borrowed another machine and started on our way and it carried us within a mile of the church and refused to go further, but a good friend came along in another machine and carried us to the church. Brother Black said I was a Jonah and I guess he was right for I feel sure that no whale would ever swallow him. Damascus took an offering for the Orphanage and raised more than sixty dollars.

Brother Black and his good wife entertained us while in Virginia and everybody was so kind and good to us. We want to make another trip over there when we will have time to stay longer. Brother Black is a very warm friend to the little orphans and all his churches are as loyal as can be.

C. D. J.

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REPORT FOR AUGUST 14, 1918

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Amount brought forward		$5,795.75
Children's Offerings		
Thomas David Matthews, Jr.		.10
Sunday School Monthly Offerings		
(Virginia Valley Conference)		
Mt. Lebanon	$ 2.15	
Linville	1.00	
Dry Run	3.38	
(Eastern Virginia Conference)		
Dendron, Va., July, $2.00; August $3.51	5.51	
Wakefield, Va.	1.00	
Barretts	1.35	
Centerville	1.00	
(Eastern North Carolina Conference)		
Durham, N. C.	5.00	
Lee's Chapel	1.60	
Morrisville, N. C.	2.00	
(Georgia and Alabama Conference)		
North Highlands	6.00	
(Western North Carolina Conference)		
Zion	4.24	
Pleasant Ridge	2.07	
(North Carolina and Virginia Conference)		
Monticello	1.00	37.30
Special Contributions		
Julia Farmer		1.00
Parma & Greece Christian Church, Rev. J. H. Baset, Pastor	6.00	
Sou. Railway Co., donation freight on coal	38.75	
A. P. Thompson, on support of children	17.00	
Moore Union Christian church	6.20	
Mrs. W. H. Speight, Sunbury, N. C.	2.00	69.95
Easter Offerings		
Dendron Christian church		9.00
Total for the week		$117.35
Grand total		$5,913.10

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A LETTER

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Dear Uncle Charley:—Enclosed find dime for July. We are so so sorry to hear that the hail has destroyed your crops.—Your little friend, *Thomas David Matthews, Jr., Chuckatuck, Va.*

The hail ruined our tomatoes, watermelons and cucumbers and did much damage to the other crops.—*"Uncle Charley."*

———:o:———

BIBLES! BIBLES!! BIBLES!!!

THE CHRISTIAN SUN office has just received a new lot of Bibles and Testaments. Look at some of the prices:

No. 1102	$ .85
No. 1108	1.35
No. 1302	1.06
No. 5004	.90

THE CHRISTIAN SUN,
Burlington, N. C.

A SONG FOR DOG DAYS

(By Olivette Morris)

—o—

Sing a song of dog days—
As every cat should know,
When puppies in a chorus
Are singing in a row;
When puppies in a chorus
Are perched upon a wall
To fill the air with music
That charms the ears of all!

Sing a song of dog days—
As every bird should know,
When puppies join in showing
The way a song should go;
When puppies join in showing
How sweet is the delight
When those who sing a chorus
Can do the singing right!

———:o:———

THE STARS

(By Emma S. Francis)

—o—

Oh, many the stars of the sky—
A million, or maybe more.
When they twinkle at night on high
I try to number them o'er;
But before I can get very far
I am lost in the Milky Way;
And before I could count every star
I think 'twould be almost day.

Often I've wished I could hold
Just one little star in my hand,
And find if it's made of gold
And how its twinkles are planned.
I've seen them fall from the sky;
One night there were almost ten,
But none of them fell near by,
And I never saw them again.

But here is a star that the sea
Has playfully cast on the sand;
The waters have brought it to me,
And I pick it up in my hand.
Perhaps it has fallen to-day,—
There are stars by day, I am told,—
But its twinkles, where are they?
And I do not find any gold!

The things of the sea and the sky,
How little we know what they are!
And whether far off or near by,
A wonderful thing is a star!
But whether they twinkle or fall,
Or drift to the shore of the sea,
We know that the Maker of all
Is the Maker of you and me.

DEPARTMENT OF EDUCATION

(Continued from Page 10)

Deficits

It is somewhat difficult to strike a balance on the record of the last few months as the situation is rapidly changing. On the basis of regular budgets for the previous year 45 institutions report the year closed free from indebtedness. Ten others have a very slight balance against them, and 56 colleges estimate a lack of $517,000.

The coming year will doubtless be harder than the past and every friend of Christian Education must do double duty in this time of need. However, there are three things written into the record of the past year which enable us as friends of the College to hold our heads a little higher and to press forward with greater confidence and energy.

First: The country has come to realize that it can do no better than to utilize to the full the educational agencies already at hand, and it is taking steps to do this right now.

Second: The colleges have given unstintedly of their best in man power, research, enthusiasm, and spiritual interpretation of the war, to an extent which no one thought possible. They will therefore deserve of the future the best that the country can give and the outlook for education after the war was never so bright.

Third: By demonstrating a capacity to live within their income, to manage wisely the funds entrusted to them, securing a maximum output on a minimum expenditure, colleges have commended themselves to the confidence of sound business-men and the Church may invest its funds with the assurance that its trust will not be misplaced.

A National Drive

The national drive in behalf of college student enlistment—proposed in a previous issue of the Bulletin—is now being launched and will continue for the next two months with headquarters at Washington. This campaign has the official endorsement of President Wilson, who will prepare a statement regarding the urgent need of college trained men, and is authorized by the War Department.

(Reprinted from The American College Bulletin).

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Ours is a religion jealous in its demands but prodigal in its gifts. It troubles you for an hour; it pays you by immortality.—*Lord Lytton.*

———:o:———

A NEW STYLE BIBLE FOR SALE

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The Christian Sun office has just received a new shipment of Bibles. We have a very handsome little Bible bound in purple silk cloth, limp, round corners, purple edges and gold titles. The price postpaid is 90 cents. Call for Bible number 5004.

SUNDAY SCHOOL LESSON—AUGUST 25

By G. O. Lankford

—o—

Speaking For Christ. Luke 12:8-12; Acts 1:1-8.

Golden Text: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12:8.

"From the abundance of the heart the mouth speaketh." Since this is true, one needs to give earnest, prayerful consideration as to the things that enter into the heart. If Christ be in the heart it is easy to speak for Him, but if He be not there, any words that one may say about Him can have no meaning to the speaker and no power or weight with those spoken to under such circumstances.

1. **Testimony For Christ.** Man is called of God into the Christian life that he may manifest Jesus, God's Son, to the world that the world may come to know Him as Savior and Redeemer from sins. All who confess Jesus "before men" in so doing win the Father's approval of their lives. It is well-pleasing in His sight that all men everywhere acknowledge Jesus as the King of their lives. Those who confess Christ before men will be confessed "before the angls of God." On the other hand those who deny Christ will be denied in the same way. The force of the truth is made clear by the contrast that is here given. Oh, that all might see this truth for themselves and act wisely upon it.

2. **The Teacher of This Testimony.** "The Holy Ghost shall teach you in the same hour what ye ought to say." Some may say that they would testify for God if they only knew how. But this is no excuse a Teacher has been provided. No other teacher like this One, for He teaches what "ye **ought** to say." Many hearts are grieved and broken because the thing that ought not to be said is spoken. Let the Holy Ghost teach you just what you **ought** to say.

3. **This Testimony For All The World.** "Unto the uttermost part of the earth." The servant of Christ is to be not merely a witness, but a witness to all the world. The religion of Christ is universal in its scope and purpose and possibility. Not every one can own a great land estate, or control a bank, or direct a railroad, not all can figure prominently in the big business enterprises of the day, but every one both great and small may have part in God's program for the world. And more than the possibility of being a witness to a world is the responsibility of so doing. This duty is laid upon every disciple of Christ. So be not local, or narrow in your witnessing, but hear the call of God's world and strive to answer that call.

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NOTES AND PERSONALS

Dr. Atkinson reports that the Special Fund has reached the $90,000.00 mark. Fine! Fine!!

Dr. W. P. Lawrence delivered a lay address in the Christian church, Durham, N. C., last Sunday in the absence of the pastor, Rev. R. F. Brown.

o——o

With good roads, telephones as mediums of communication, automobiles for means of rapid travel in addition to hundreds of other things that go to make life better, many of the country churches could easily have services more than once a month. Let us hasten the time when the program of the rural church will be changed and the pastor paid more for his services.

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A NEW STYLE BIBLE FOR SALE

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CHRISTIAN ENDEAVOR TOPIC—AUGUST 18

By H. S. Hardcastle

—o—

Using Our Pens For Christ. Luke 1:1-4; John 3:1-14.

There has been much able discussion as to whether the pen is mightier than the sword and of course there are many people today who take issue on the much mooted question. Inasmuch as there is no practical way of proving which is the mightier, the question will have to expend itself in argument with the probable result that the exponents of each side will remain unconvinced.

The writer of this article does not wish to champion either side in this article. He merely wishes to assert that the **pen has been a mighty weapon and always will be.** There can be no gainsaying of that statement.

We have but to remember that before printing was invented man expressed his thoughts on paper or other writing material by means of pen and ink and then we can appreciate what a potent influence the pen has exerted on the world's history for it is the expression of men's thoughts and the dissemination of these thoughts by means of the written page that moves men to action and molds the destiny of nations.

Indeed even today, with our millions of printing presses we cannot overestimate the importance of pens in the hands of gifted writers for these presses merely multiply rather than supplant the influence of the pen. It is the miracle of multiplication.

Unfortunately the pen is a deadly weapon for wrong unless it is rightly used. We need but to recall the vast number of questionable books, the writings of skeptics, etc., to realize how subtile and dangerous the per is when placed in the hands of irresponsible persons.

Like every other talent the ability to write is good only insofar as it is consecrated to Jesus Christ and His cause. When He fires the mind of a writer the pen becomes a living flame writing in letters of gold messages of eternal truth. Witness the effect of Jesus upon the heart of a writer by reading the epistles of Peter. Think what a power for good Luke's gospel and his book of acts have been because God touched his pen. Think of the flaming message of love which John has sent down through the ages to declare the heart of God. Think of the dynamic effect that Paul's inspired writings have had upon men and women! Yea, think of the wonderful messages that come today from men and women whose hearts have been touched by God! Is it not true that the **pen is mighty?**

But we must not think that it is only the great who can use the pen effectively. The letter to the boy or girl away from home, the note to the soldier boy in the camp or in the trenches, the verse of scripture written in a book or letter, all these count when used for Jesus.

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An American missionary in Persia has been deeply impressed by the courage and recuperative power of the Armenian people. He says:

"No massacre or human cruelty has been able to crush the spirit of many who have suffered so terribly. They are wonderfully brave and patient in their sufferings. I have heard many say: 'Never mind what has gone, what we have suffered, if only such things are made impossible for our children in the future.'

"I was riding by a ruined Armenian village one day when my Turkish guard stopped and began to curse. 'Look at that,' he said. 'Three years ago we completely destroyed that village and thought we had exterminated its inhabitants. Here they are back again, rebuilding their homes, plowing their fields and gradually accumulating cattle and flocks. They can't be destroyed.' I told him the reason was that they were God's people."—*Men and Missions.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

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When you request your paper stopped, send balance due, if any.

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

HANCOCK-JONES

At Wake Chapel Christian church on Tuesday evening, July 30, 1918, at eight o'clock a most beautiful wedding was solemnized. The contracting parties were Mr. Robert Kelly Hancock, Glouchester, N. C., and Miss Pearl McKee Jones, of Wilbon, N. C. The ceremony was performed by Rev. A. T. Banks, pastor of the First Christian church, Henderson, N. C. Mrs. R. K. Hoke presided at the piano. Miss Lottie Lee Jones, niece of the bride softly sang, "I Love You Truly," and "Mine." "Lohengrin's" wedding march from "Wagner" was rendered.

The bride is the beautiful and accomplished daughter of Mrs. Isabella Jones, a graduate of Elon College and is widely known throughout this State and Virginia, where she has taught for several seasons. The groom is also a graduate of Elon College and is widely known as a teacher in this State and Tennessee. The popularity of the bride is fully attested by the many beautiful and expensive gifts.

The out-of-town guests were Rev. and Mrs. A. T. Banks, Henderson, N. C.; Mrs. R. K. Hoke, City Point, Va.; Miss Helen Jones, Holly Springs; Miss Katie Yates, Apex; Miss Lillian Johnson, Lillington, N. C.; Mr. and Mrs. James Campbell, Chalybeate Springs, N. C., and Misses Lottie Lee and Etheleen Jones, of Elon College.

E. W.

OBITUARIES

MORGAN

James Robins Morgan, brother of Rev. J. F. Morgan, was born May 18, 1889, and died August 1, 1918.

Brother Morgan was married to Miss Beulah Stafford of Ellerbe, N. C., June 18, 1911, and the following August he was converted and joined Big Oak Christian church and remained a faithful member until death.

He leaves a wife, a father, mother, and a number of brothers and sisters with a host of friends to mourn their loss.

The funeral services were conducted at the home of his parents, by the writer, and his body laid to rest in the family burying ground. May the Spirit of the Most High comfort the bereaved, and may it be an unbroken family in heaven.

J. L. MIDGETT.

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McCAULEY

After a lingering illness of several months, Miss Sudie McCauley, daughter of Mrs. Sallie McCauley, died at her home near Chapel Hill July 16, 1918, at the age of 29 years. Her mother and several brothers and sisters survive her.

When only about ten years of age, Miss McCauley gave her heart to God and became a member of Damascus Christian church to which she was true until death.

In early life she felt called to the work of teaching, and after having taken collegiate training at Elon she was a most zealous worker in her profession until her physical break-down. In her afflictions, her one regret seemed to be that she was not able to serve. No one could have been more patient and submissive than she. Her life's testimony is expressed in the the Apostle's word, "For me to live is Christ, and to die is gain." She was appreciative of every kindness shown her by loving hearts and hands.

In the presence of a large number of friends gathered from far and near to pay their last respects to the deceased, the funeral was conducted from Damascus church by the writer, assisted by Rev. R. F. Brown, Durham, N. C.

B. J. HOWARD.

—:o:—

EYE STRAIN IS NOT A DISEASE

Near and Far-Sightedness are Deformities of the Eye-Balls and are corrected without medicine.

A person suffering from eye-strain, who at the same time is enjoying the best of health, is often at a loss to know who he should consult. He does not feel that he needs a physician but he knows that he needs relief.

Many people still speak of near-sightedness, far-sightedness, astigmatism, and muscular troubles as though they were some form of eye disease, but they are not more a disease than is a small ear or a large nose. It follows that the layman often does not know that these conditions are caused by a faulty shape or false position of the eye-ball, which condition renders vision unsatisfactory or painful.

Much of the suffering due to eye-strain could be relieved if the one so afflicted would consult a competent Optometrist, who is now being rapidly recognized by the public as the exclusive Eye-Strain Specialist.

That the reader may more fully understand the exact status of the Optometrist and that he may know that he is the logical one to consult when in doubt about vision and glasses the following statement is made:

"The Optometrist is now recognized by law in 41 States as the one trained in the art of determining the visual status of the human eye and the neutralizing of its abnormal condition with lenses. Optometry is that important science which cares for defects of vision and in doing so corrects 75 per cent of all eye ailments."

The public is cautioned against patronizing door-to-door eye-glass peddlers as well as the so-called cut rate "bargain advertisers,". It is unwise to take chances with any but an established Optometrist.

THE CHURCH PAPER AND THE CHURCH PEOPLE

Please let THE SUN *keep* shining for I feel that I could not do without it.—*Mrs. Hattie Glass, High Point, N. C.*

—o—

I am sending five dollars on my subscription. I am going to take THE SUN as long as I can.—*Mrs. Elizabeth Moore, Albemarle, N. C.*

—o—

I love to read my church paper and think all church members should appreciate and support their church paper.—*Mrs. S. F. Pierce, Sunbury, N. C.*

—o—

I rejoice in the wonderful improvement in THE SUN, and send my renewal with much pleasure.—*Dr. T. E. Baird, Norfolk, Va.*

—o—

I have had the weekly visits of THE SUN for forty-three years and love the paper and its cause.—*Mrs. Martha J. Holland, Suffolk, Va.*

—o—

Reading THE SUN cheers my heart. —*Mrs. J. I. Joyner, Mt. Lake Park, Md.*

—o—

We have no Christian church in this section of the country and THE SUN is all that I have to keep me in touch with our denomination.—*Mrs. H. W. Allen, Linville, La.*

—o—

I enjoy THE SUN more than any paper that ever came into our home. Count on me for a life-time subscriber.—*Mrs. J. H. Massey, Durham, N. C.*

—o—

Allow me to congratulate you on the appearance and make-up of THE SUN and for your faith and courage in keeping alive our church paper. —*J. L. Lassiter, Route 6, Henderson, N. C.*

—o—

THE CHRISTIAN SUN comes to our home every week. We look on it as our best letter from down home. It brings to us hope and good cheer. Sometimes an issue is so good it makes us almost homesick.—*L. F. Johnson, Brooklyn, N. Y.*

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

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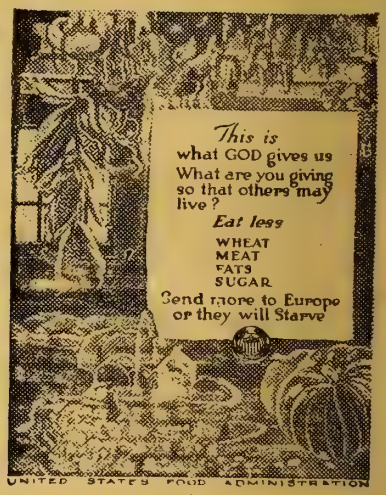
U. S. Food Administration.

Baking powder biscuits, co'n bread, muffins, brown bread, griddle cakes en waffles is wot dey call "quick breads."

You all makes 'em wid one cup er wheat flour ter two cups er substitute flour to save all de wheat dat kin be saved fer de sojers. Some folks kin git er'long widout any wheat at all and are glad to do it ter help win de war.

Dat ain't bad med'cine to take, fo' who's gwine tu'n up his nose at good co'n bread er biscuits er flapjacks?



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THE CHRISTIAN SUN

State Library

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

A CLASS OF CRIPPLED SOLDIERS BEING TRAINED BY THE RED CROSS IN THE ART OF TAILORING

(Watch The Sun next week for further illustrations of what the Red Cross is doing for the crippled soldiers.)

Volume LXX WEDNESDAY, AUGUST 21, 1918 Number 34

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE CHURCH IGNORED

We have been thinking no little on the action of our Government when it placed its official endorsement upon authorized institutions to administer to the spiritual needs of the men in uniform. President Wilson passed the churches and placed his unlimited approval upon two great human institutions that they may have the authority, the right and privilege of administering to humanity. These two institutions stand out in a prominent way before the world today. The reader has already named them, the Young Men's Christian Association and the Red Cross.

We are fully aware of the argument that many would mete out to us in saying that the Government cannot participate in denominational affairs, and that the Government had to recognize some agency that was interdenominational. We admit this—all of it. It is true, but that is not all of it. The Church has had the same opportunity of doing the same work and in the same way and by and through the same men and women as the Young Men's Christian Association and Red Cross are doing. Who would not feel that he was not doing his Christian duty as a member of the Church in ministering to the sick and to the afflicted in the blood-stained battlefield of Europe? Who would feel dishonored or disgraced by training the cripple men and women that they may be able to earn their own living and thus be a blessing rather than a curse to society? These are the very things that Christ would delight Himself in doing were He here on earth; and He would do these things as a Christian and as a member of the Church without the approval of the Y. M. C. A., or the Red Cross.

We are not saying anything against the Red Cross or the Y. M. C. A. We are endeavoring to show the contrast between the work of the Church and the work of these two organizations. God bless the Red Cross, the "greatest mother on earth," and the Y. M. C. A., the great medium of fellowship and brotherhood that has thrown out its life lines to the offspring of the pauper and the Son of the King!

Suppose that Mr. Wilson had decreed that the Presbyterian Church, of which he is a member, should have been the authorized agency to administer to the needs of our boys on the battlefield, what would the result have been? All the other Protestant denominations would have been up in arms and we would have had two wars instead of one. Or, suppose that the Chief Executive had delegated this power and world-wide opportunity to any other denomination, the result would have been the same. And again we ask, Why? Here is the answer: Simply because of denominationalism, because of denominational lines and indifferences. Does this not prove that the Church for the lack of unity was wholly unprepared to meet the greatest need of the age? Does this not prove to all denominations that there is great need of getting into closer fellowship for service to all mankind?

We are not advocating the doing away of denominations—far from it. We are only endeavoring to show the need and necessity of all denominations uniting for a world purpose rather than allying themselves against their human creeds. This war is going to paralyze denominational differences, and petty theories will lie prostrate before the throne of human service. Men are going to learn that the cry of humanity on the other side of the globe is just as great and as urgent as it is next door to us. The Church is finding out, and it will continue to discover, that her first duty is to serve all mankind and not to satisfy the few. The Church is realizing that her arms must be lengthened, her spirits quickened and sweetened and her work more thoroughly done; the Church is discovering that the hearts of men everywhere are crying out in the need of a God and that she must hasten her work in pointing men to an eternal life.

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SELFISH GIVING

We heard a man say the other day that he knew church members who would not give because others did not give; they would not give a liberal amount because others would not give liberally. Such an attitude as this misses the object of giving and robs the giver of the joy of giving. We are not taught that we should give because another gives, or not to give because others do not give. Each soul is responsible, and the discharge of our duty or privilege does not rest upon the actions of another.

When a person puts his giving on a basis so low as to make the giving of his fellowman the standard he becomes no less in attitude than the pharisees because the pharisees would give if they were assured of the proper advertising of their alms.

Giving—real consecrated giving—is a privilege that the children of God have and it brings to them joy that cannot be had from any other source. We are taught not to give grudgingly, but freely and willingly. We are told that God loveth a *cheerful* giver. That means that God loves and honors the heart that gives willingly and gladly. It is possible for a man to be of a cheerful character and then give grudgingly.

When the children of God begin to appreciate and honor their opportunities for service to the Kingdom by the consecration and dedication of their dollars, God's cause will prosper in a way in which it rightly and justly deserves. The souls of thousands of us have been hampered and dwarfed because of the misunderstanding about a "free gospel." It is a pity that men

misunderstand the price of the world's salvation. Too many of us believe that God can do all things and forget that He can do all things only through His children. We are His divine agencies and institutions, and it is through us that God must work. If we close the doors of our hearts against Him He cannot enter and present to us His plan and program.

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A STATEMENT

Several years ago there was created by the Southern Christian Convention an office known as that of *Publishing Agent* to be managed in connection with THE SUN, THE SUN'S Editor to be the Publishing Agent. The work and earnings of this office has always been run in connection with THE CHRISTIAN SUN account. Owing to the action of the Southern Christian Convention in session last May, the present Editor and Publishing Agent decided to separate the Agent Account from that of THE CHRISTIAN SUN. This was done for two reasons: (1) For convenience of the office. (2) To demonstrate to the Church the possibility of such an office by showing what it meant to the Church for all book and Bible orders, Sunday school and church supplies to be ordered through the Convention's official office.

When THE SUN and Agent accounts were separated, the Agent account had no capital and thus had to begin on a credit basis. The following statements will show what has been done:

May 1, 1918

Liabilities	$67.99
Resources	$00.00

August 1, 1918

Resources	$176.82
Liabilities	$104.82
Gain	$72.00

August 15, 1918

Resources	$162.33
Liabilities	$ 63.91
Gain	$98.42

The gain in the last statement is an asset of the Southern Christian Convention and not a personal matter with the Publishing Agent. Every time you buy some book, Bible or anything that you need in connection with your Sunday school, church, or for your personal use, you give the Convention the advantage. Books and supplies bought through the Publishing Agent are at the same price as if ordered direct from any publisher. The Publishing Agent gets a dealer's discount on all supplies sold. Twenty-five per cent of this discount goes to the Publishing Agent as a supplement to his twenty-five per cent on the income of THE CHRISTIAN SUN. Seventy-five per cent of the discount on all supplies remains in the Publishing Agent's account to be used for the benefit of THE CHRISTIAN SUN, the same to be applied whenever it is deemed advisable.

The Publishing Agent has recently added a larger line of books, Bibles, Testaments, Teacher Training books and church supplies and is able to fill orders promptly. All inquiries will have attention the same day received and everything possible will be done to get the people what they desire as quick as they can get it direct from any other supply house.

This article and statement may appear again that all may have an opportunity of seeing it and thoroughly understand the condition and situation. If it appears again a similar statement will be revised to the date of its appearance and it will pay you to be on the lookout for it.

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YOUR OWN EPITAPH

(From Dr. Charles M. Sheldon's Church Calendar)

If you had to write your own epitaph, and the tombstone were big enough, could you truthfully put all this on it?

(1). Here lies the body of one whose daily life was a sermon, and whose conversation left no bitterness.

(2). This was a soul that had many faults, but he was always trying to correct them.

(3). His friends outnumbered his enemies, and all his enemies were caused by his honest convictions.

(4). Little children came to him without asking, and old people asked him to come again.

(5). He lost money, but never lost his faith; and having once found the pearl of great price, he never sold it for something more showy.

(6). He shared generously of everything except his troubles, and smiled just before he turned a corner.

(7). The men who worked for him cried when he died, and those he worked for closed up the office and walked the team back from the grave.

(8). He was kind without being condescending, and poor people never thought of his income.

(9). He knew how to pray, and loved religion, and was not afraid nor ashamed to talk about God to the boy in the office elevator.

(10). People loved to see him coming along the street, and when he was absent from church they knew he was sick or out of town.

(11). Those in need were not afraid to borrow money of him, and the rich often sent him money to give to others.

(12). He enjoyed life so much, and lived it so well, that no one thinks of him as dead, and he lives in very many other people, who imitate his virtues and follow his example.

After all, why not write your own epitaph? You make it, anyway.

The Church In Action

SALEM CHAPEL, N. C.

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Editor Sun:—The protracted meeting at this church commenced one week ago today, and will close tomorrow. The attendance has been good—especially at night. The warm weather and demand for laborers on the farms kept many away during the day. The people are noted for their industrious habits and kind hospitalities.

Brother Apple, the former pastor, was present part of the time and preached to good acceptance. He is one of our brightest and best young ministers.

The first Sunday in September is to be Orphan's Day. The first Sunday in October will be Missionary Day.

We would be delighted to have Superintendent Johnston with us in September and Dr. Atkinson in October.

I have requested Hubert Gerry, the energetic son of F. H. Gerry of Walnut Cove, N. C., R. F. D., to solicit subscribers for THE CHRISTIAN SUN.

I expect to begin a meeting of several days at Liberty, N. C., the fourth Sunday in September.

D. A. LONG.

August 10, 1918.

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HIGH POINT

—o—

On Thursday night before the fifth Sunday in June we began an evangelistic meeting at this place and continued on through the first Sunday in July. Rev. L. I. Cox, of Elon College, was with us part of the time and did the preaching for us while there. As a result of the meeting we had eight conversions and two additions to the church. We have received four members there so far this year. The meeting was not what we had hoped for it to be, but perhaps it was as good as the average town church. We feel that we cannot go back there the coming year, and trust that this church will be fortunate in securing a good pastor.

J. F. APPLE.

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MT. ZION

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Here we began our evangelistic meeting on Friday night before the second Sunday in July and continued for eight days. The pastor did the preaching as he had no one to assist him. Miss Myrtle Hessee, of Durham, a graduate of the Southern Conservatory of Music, rendered service at the organ. She did her part and did it well. The singing was fine. So much better than usual. Here we had twenty-one conversions and fourteen additions to the church.

This is our third year as pastor of this good people. The Lord is blessing us here. The Sunday school is fine with Brother G. F. Carden as superintendent. He was converted last year and joined the church. He is a fine young man. We also have a Woman's Missionary Society and a Christian Endeavor Society here.

We have been called back as pastor for the coming year. The membership of the church has more than doubled since we came here. Pray that the Lord might continue to bless us.

J. F. APPLE.

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LONG'S CHAPEL

—o—

We began our meeting here the third Sunday in July. Rev. L. L. Wyrick was with us and did apart of the preaching and singing. He is a fine young man and a good preacher. Miss Hesse also made music for us.

At the close of the first service there were twelve additions to the church as a result of a meeting in the community. In all we had twelve conversions and twenty additions to the church. The work is getting along fine. The congregation has increased so much. This is our first year to serve this good people. The church has called us back for two Sundays a month next year.

This week we are with Brother Clements at Good Hope near Youngsville. Next week we are to be with Brother L. I. Cox at Mt. Bethel, near Stokesdale. Brethren, pray for us.

J. F. APPLE.

HOWARD'S CHAPEL

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The first Sunday in July a series of revival services began at Howard's Chapel Christian church, closing on Friday night. Brother C. D. Johnston, Superintendent of the Christian Orphanage was there on Sunday.

Rev. J. W. Knight, of Stokesdale, assisted in the preaching. Brother Knight brought some plain Gospel messages. The congregation heard him attentively. Each service was very well attended and the meeting resulted in six professions and reclaimations, together with one addition to the church. The church was much revived, all for which we are grateful to God, our Father, through Jesus Christ.

L. L. WYRICK.

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CONCORD

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On the fourth Sunday in July the revival meeting began at Concord and closed on Thursday. The weather was somewhat rainy during that week, but nevertheless, the attendance was good.

Rev. J. F. Apple, of Elon College, assisted in preaching. He did some earnest preaching. His messages were clear-cut, simple and well delivered. He endeared himself greatly to this good people.

The evangelistic services introduced nine souls to the Kingdom of Christ and five of them united with the church. We believe there are others to join later.

Each service was well attended and the church greatly revived. This is a good people to serve.

A short business meeting of the church was held during the meeting. A new organ has been purchased and the church is under repair.

The 4th Sunday in August will be an all day service, with dinner on the ground. This is to be Mission Rally Day and will be conducted with respect to the program of the Southern Christian Convention. All praise be to Him Who rules and reigns above.

L. L. WYRICK.

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SHALLOW FORD

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A revival meeting began with Shallow Ford Christian church on the second Sunday in August and closed on Wednesday. The pastor did the preaching on Sunday. The attendance was large on Sunday and during the week days. In the afternoon service, at the conclusion of the preaching, Brother R. B. Hensley was ordained a deacon of this church with Dr. P. H. Fleming and Rev. F. C. Lester officiating.

Rev. J. W. Knight came on Monday to assist in the preaching. His coming was an inspiration to many and a help to the church. He is consecrated to the Lord's work. He brought inspiring and uplifting Gospel messages. He endeared himself very much to this people. May the Lord bless his efforts elsewhere.

During this meeting there were three professions of faith in Christ and one united with the church. The church was greatly revived and many were encouraged in their Christian experiences. The singing was good, and the offering was the best we have witnessed.

For all of these blessings we are thankful and pray that the Lord will help us to go on to greater efforts for Him.

L. L. WYRICK.

Elon College, N. C.

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WATCHED

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A minister of the Gospel is continually watched, especially is it so of a young minister. People are curious to know the minister's stand on public questions, such as war, suffrage, politics, etc. They want to know something of his home life, to be sure whether he puts into practice 6 days that which he proclaims on the 7th. He is watched both by friend and foe. The critic is glad to find a flaw, but the true Christian is anxious to find the preaching backed by a consecrated life. It is well both for the minister and people that he is watched. It is an incentive to the minister to live a more perfect life and his example has a powerful appeal to those who know his daily walk.

As a gentle reminder of the fact that the pastor of the Haw River church was being watched, and, as Rev. J. F. Morgan seemed pleased to say, "as a token of appreciation for his 'feeble service,' the good people of that church presented their pastor, the writer, with a handsome gold watch the third Sunday in June. It came as a graduation and birthday present. And now I know I am continually "watched." Many thanks to all who had a part in this glad surprise for their unworthy pastor.

But the people at Haw River are not the only ones who *watch* their pastor. They saw he needed a watch and gave it. The people at Graham and New Providence churches saw that, after four years of double work while in college, their pastor needed a bit of rest, and so they presented him with a nice purse of money with instructions to go to Virginia Beach for the Chautauqua and a little rest. He went with a grateful heart for the privilege, and now he is back to his work with a stronger body, broader vision, and I trust, deeper piety ready to serve in a more efficient manner those who watch his needs and are glad to supply them. Brother pastor, do not be discouraged if your people seem to be a bit cool towards you at times for it may be that just then they are trying hard to supply some need they have discovered you have. All ministers are watched, and this one is very grateful for it.

F. C. LESTER.

Elon College, N. C.

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BEREA MEETING

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We began this meeting Friday evening before the second Sunday and continued until the next Friday evening. Rev. B. J. Howard, pastor of the Chapel Hill Christian church, did all the preaching from Monday till the close. His sermons were of a high order and were much enjoyed. Two made professions. To God be all the praise.

P. T. KLAPP.

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HAW RIVER, N. C.

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Sunday, August 18, I was at Haw River, N. C., and conducted services for Brother F. C. Lester. As usual I enjoyed my visit to the church and the fellowship of the people. Regular preaching service was held, followed by the administration of the Lord's Supper. The church seems to be in good condition and the pastor much liked.

I am indebted to Miss Emma Thomas and Mr. and Mrs. H. E. McPherson for my entertainment and for many kindnesses shown me.

C. B. RIDDLE.

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PLEASANT CROSS

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Rev. J. W. Holt sends THE SUN this communication: "Our protracted meeting at Pleasant Cross continued five days with ten or twelve conversions. I was assisted by Rev. N. G. Whitley of the Baptist church and Rev. W. N. Hayes a former pastor. The church seemed much revived.

At Spoon's Chapel I was unassisted. The meeting continued only three days with visible results."

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THE WILL OF THE LATE S. B. KLAPP

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Rev. S. B. Klapp, deceased left items in his will as follows:

$100.00 to the Third Avenue Christian church, Danville, Va.; $100.00 to Elon College for the support of a Theological Chair, and $50.00 to The American

Christian Convention Mission Board to aid in building a church on the foreign fields. The remainder of the property goes to his heirs.

P. T. KLAPP,
Executor.

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FORWARD! TOGETHER! THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge Erie, Pa., Religious Edu. Sec.)

—o—

Many SUN readers know that Mr. Hermon Eldredge, Religious Education Secretary of the American Christian Convention, is in the Y. M. C. A. war work; also that he is to be associated with us in the work of the Forward Movement of the Christian Church at the close of his term of service in the war work of the Y. M. C. A. He is doing a splendid work and we are pleased to have such a representative of our Church in the service. He has had a serious operation and that was followed with pneumonia, but he has sufficiently recovered to re-enter the Y. M. C. A. work at Camp Upton, Long Island. We rejoice at his recovery and are glad to offer a message from his pen in our department this week.

WARREN H. DENISON, *Supt.*

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A TWENTIETH CENTURY SEER

A Story With Its Application to Our Forward Movement

—o—

Bishop Taylor said: "No trust in God should lessen our trust in means; no trust in means should lessen our trust in God."

The place was Garden City, Long Island. We were around a conference table one day. There were present forty-eight men and some of them are known by name in every corner of Church America, at least. Dr. John M. Mott was presiding.

In the informal conference one man presented a proposition of such world-wide scope and of such great pretentions to (as one suggested) "Converting the world this week," that an audible smile went around the conference tables.

Suddenly we were aware that Dr. Mott was not smiling but sat bowed with his face in his hands in thought. A silence fell on the group as he raised his head and said very quietly and very earnestly, "Men,I favor Brother ————————'s plan. First, its vision is splendid and its execution is so humanly impossible that it will drive us to God. Second, the very audacity of the venture will challenge the attention and co-operation of the people we want to reach."

That was a year ago last March, before America entered the World War, but when the clouds told us that we were on the narrow margin. And now, visions we saw that day seem very small and mean when compared to what has come out of the leadership of men of that group in less than eighteen months and the way seems only opening.

We have not touched the fringe of the possibilities of "working together with God." We are only beginning to know and appreciate what men can do as they join forces for good as well as for evil.

In those days, for instance, we were appalled with the suggestion that we would have to raise a fund of three millions of dollars and one thousand, two hundred men for Y. M. C. A. work in the American army.

Today we have over seven thousand Y. M. C. A. Secretaries with the American Army and have raised fifty-five millions of dollars for the support of the work and are in the midst of a campaign for one hundred millions more which will surely be secured.

Our Christian Church is in the opening days of the Forward Movement which is far-and-away-the greatest vision we have ever had. It is surely impossible without God. We believe that its very audacity will challenge the best that is in us and the best that is in the best men and women in our Church. It is the earnest of our faith in God and men. Further than this we believe that the day will come when we will look back and see that the reason that we did not go further is because we did not have faith enough in the promises of God.

Let us bring all the tithes and treasures into the storehouse of God; tithes of silver and gold, of houses and lands, of health and intellect, of sacrifice and labor, of prayer and fellowship, and see if God not fulfill His promises and open the windows of heaven and pour out a blessing that we may not be able to contain.

HERMON ELDREDGE.

Camp Upton, Long Island, N. Y.

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REPORT OF THE COMMITTEE ON FINDINGS AND RESOLUTIONS

To The International Sunday-School Convention at Buffalo:

—o—

We, your Committee on Findings and Resolutions, beg leave to submit the following for your consideration:

Ours is the Brotherhood day! The social hour has struck. Social solidarity we are beginning to achieve in strangely marvelous ways. But God's hand is leading us and we shall not falter nor faint.

We rejoice in the present emphasis on service as fundamental in the Christian program and with complete consecration we devote ourselves to its realization throughout the social order. This Convention, from its incipiency in 1869 till this good hour, has cherished but one idea— the idea of service to the Sunday-School. It has been its distinguished honor to be the servant of the Church in its educational work and the magnificent expansion which has come to it during these forty-nine years is cause for congratulation to every prophet who in the early days glimpsed the possibilities that challenged our endeavor. The record of these years is further evidence of that enlargement which must ever come as the deserved reward of consecrated service.

With firm, unfaltering confidence in the central, dynamic, saving place of service in the Church and

conscious that the times demand definite pronouncements of the aims and purposes of its educational department, we therefore accept these principles of service as basal in the Christian faith, request the Lesson Committee to give growing recognition to them in the portions of Scripture set for study, and urge upon the followers of the Master everywhere to labor earnestly for their practical working out in befitting programs of constructive Christian statesmanship.

1. *The Service Creed of The Sunday School*

We accept the Brotherhood of Man revealed in Christ and founded on the Fatherhood of God, as constituting the essence of Christian faith, and inspired by its unifying principles of life, declare our intention to labor for the following ends:

For the social solidarity of the race;

For the recognition of the priesthood and kingship of every child of God;

For the liberty of conscience, or the right of private judgment, as the privilege and duty of all;

For Christian character, or vital piety, as the proper credential of the life that is "hid with Christ in God;"

For self-renouncing love as fundamental in the Christian social order;

For the Christianization of all the relations of men;

For the banishment of autocracy from every department of life;

For the progressive realization of democracy not only in state, but also in the home, in industry, in education, in social life, in the Church, and in all the institutions that touch the interests of our brother-men;

For such a re-definition of discipleship as shall emphasize deeds and not creeds as constituting the heart-message of Jesus to our day;

For a Church that shall positively reconstruct society by overcoming evil with good; that shall exalt service rather than services, and that shall recognize its obligation to minister to man, every man and all of man, so becoming the correlating force of society as Jesus intended;

For an evangelism that is not only individual, but also social, and that shall "reach the reached and save the saved" by a life-investing program of service, world-wide and all-inclusive;

For the sharing of our good with all men, not withholding till they seek it at our hands, but freely giving, because we know their needs and we are brothers;

For that exaltation of the little child which the Master's tender solicitude teaches, with all that such exaltation implies, both for it and for adults;

For the chumship of father with son and of mother with daughter as the divine prerogative of parenthood;

For such a program of religious education as shall save childhood from sin and train adults to serve effectively all the interests of the Kingdom;

For free opportunity for every one to attain fullest life-expression as the inalienable birthright of man;

For the patient investigation of the causes of our social vices and the firm, but loving application of measures that shall cure as well as relieve;

For the peace of the world, as the normal state of man, even though we must employ force to secure it—a peace exalting the men and the nations that pursue it, and that shall endure, because based on love for fellow men and not on any consideration of selfish advantage;

For mercy for all men, even our enemies since we are all alike children of our heavenly Father;

For the universal recognition of man as God's steward and trustee in the earth and of this relationship as motivating missions, philanthrophy, social service, and every saving influence of our life and society;

For the answering of our Master's prayer for His followers—"*That They All May Be One,*" that the world may believe in His Sonship and so be redeemed through faith incarnated in men and regnant in the institutions that minister to their life.

2. *Sunday School Loyalty*

Peoples who have ever loved peace and sincerely pursued it, who have never engaged in an offensive war and who never will, we find ourselves now involved in the most momentous armed conflict of human history. We are part of this war and rightly so. We could have remained neutral, but at what cost! We should have lost the finest opportunity ever offered a nation to exemplify the fundamental principle of democracy—the principles of service. We could have remained out, but we should have become the pirates of an outraged humanity. We should have been deservedly stigmatized as the Bedouins of the race. We should have been the ghouls of humankind, fattening on the sufferings and death of our brothers.

We rejoice that God in this crisis of world history has raised up for the people of America leaders capable of thinking not as American citizens simply, but as spokesmen of the race and whose unquestionable devotion to the cause of human freedom has made certain the victory of right in this dire hour. President Wilson's statesman-like utterances will go down in history as documents of imperishable worth, depicting with sincere frankness the status of world affairs and describing the aims and purposes of our Allies and of ourselves with such compelling charm that he has strengthened the morale of our fighting forces to the point where, though our lines may bend, they will never break. And the sacrifices and heroism of the Canadian forces constitute an undying monument to that branch of our Association.

We pledge to Woodrow Wilson, the President of the United States, to the Canadian Government, and to those in authority with them, our fullest support in their every effort to make the world "safe for democracy" and assure them that we shall be found laboring with them to bring about such a type of democracy as shall be safe for the world.

We call upon the Sunday school forces of this continent to lose no opportunity to make plain that this war is essentially a war to give the principles of Jesus a chance to rule the world. We urge them to contribute in every way possible to the speedy and righteous ending of the tragedy. We would particularly urge all Christian people to support Liberty and Victory Loans, War Savings Stamps Campaigns, Red Cross, Y. M. C.

A., and Y. W. C. A. drives, the Armenian and other relief funds, the Food and Fuel Administrators, and every other appeal designed to yield victory and strengthen the bonds of Christian fellowship. In assisting in these great measures we shall be rendering service to God and guaranteeing to our brothers their rights and prerogatives as His children.

And let us not forget our enemies in this hour. Let us pray for them. Let us love them, deluded, misguided, maddened by a false philosophy of life as they are. Let us keep hate for them out of our hearts, that when peace comes it shall be a peace so just and righteous as to leave behind no rankling discontent calling for redress. Let us pray and labor that this war shall be the last to afflict our race with its "red ruin of hell." We have not chosen to fight. We should have preferred a different method of leading our enemies to see the error of their course. But they preferred the way of the sword and democracy has answered the challenge by taking up the sword on the only condition she is ever privileged to take it up—to defend her life and the lives of those to whom it is her right and duty to minister, the ordinary men and women and the little children of the race.

Realizing that the cause of democracy and the cause of our Christ are one and inseparable in this war, we call upon the peoples of America to pray the Father for victory and the progress of righteousness in His world and in our own hearts.

3. *Lord's Day Observance*

That we regard with grave anxiety the many encroachments being made on the sanctity of the Lord's Day and in convention assembled desire to place ourselves on record as soliciting the earnest effort of those in authority to prohibit all labor of pleasure-seeking not in accord with the Fourth Commandment, and as requesting all who may be conducting works of necessity or mercy to endeavor to reduce such labor to the lowest possible minimum.

4. *Community and Social Purity*

That in this time of great stress and conflict occasioned by this cruel war we urge our delegates on their return to their homes to exercise themselves in every way possible individually and organically to promote social purity in their communities, and that we assist our governments in their campaigns against vice and impurity among our fighting forces, that they may honor the nations and also the Kingdom by clean, pure lives, thus making it possible to render to the world that efficient service which the present crisis demands.

5. *Temperance and Prohibition*

RESOLVED, That the attitude of the International Sunday School Association to the manufacture and sale of alcoholic drinks, better known as the liquor traffic, is one of unalterable hostility, and it pledges the Christian public of America and the world, its undivided effort and co-operation for national and world prohibition.

We recommend that the following communications be sent:

A.

To the President, and to the Congress of the United States of America:

We gladly conserve food and fuel in our homes. We demand that grain and fuel be denied the breweries, the commandeering of all barley now in their possession, and of all spirits in store.

(Signed) The International Sunday School Association in Convention Assembled, Representing More Than Twenty-Two Million People.

B.

To the Premier, R. L. Borden, Ottawa, Canada:

We greatly rejoice and we commend the Canadian Government in its action prohibiting the manufacture and sale of intoxicating liquor of all kinds for beverage purposes.

(Signed) The International Sunday School Association.

That we view with alarm the increased consumption of cigarettes among our young boys and, while we would withhold nothing that will contribute to the efficiency and comfort of our fighting forces, we urge that the use of cigarettes by boys be prevented as far as possible.

6. *Support For Christian Work*

We do not hesitate to say that we must "keep the home fires burning" while doing everything possible to terminate the war successfully. We must have a citizenship worthy of democracy when our fighting forces shall have achieved it, and this cannot be done without due attention to the moral and Christian life of the home-guard. We therefore summon our people to accord the International Sunday School Association and other religious forces of the land an increased support commensurate with the demands upon them and deserved by their inherent merit of contribution to national and spiritual life.

7. *Finances*

We feel that this Convention should specifically express its appreciation to Treasurer Excell and Mr. Cashman for their masterly conduct of our financial interests, placing us free from debt, and with money in the treasury. This fact will be cause for rejoicing throughout the Sunday school world, since making its appeal to voluntary givers our work has grown to such magnificent proportions and firmly established itself in the affections of the people.

We commend the Association to the generous consideration of great-hearted Christian philanthropists, that a fund of at least $10,000,000 may be provided. We do not know a cause more deserving or more promising of lasting service than this. We call upon our forces to pray that God shall lay His hand on some Christian to dedicate his wealth to this noble purpose.

8. *Appreciations*

We would express great appreciation to the International Officers, Field Force, and Committeemen for their unstinted service in our cause; to all speakers on the general and departmental programs for having made this convention signal in its excellency throughout; to the Chorus of Five Hundred, the Buffalo Committee of One Hundred, and all sub-committees, the homes, the citizens, and churches of Buffalo, those who

have placed buildings and conveniences at our disposal, and the press for the generous provision, for the entertainment, comfort, and success of the Convention.

9. *Congratulations*

We congratulate the American Sunday school Union on having served the cause of Christ for a century, as represented in their Centennial celebration in 1917.

We felicitate the Lutheran and Reformed bodies on the four-hundredth anniversary of the Reformation celebrated in 1917, and pray that the impulse to liberty and truth set in motion by that religious movement may continue to comfort and bless the earth.

10. *Go-To-Sunday School Day*

That October 27, 1918, and the last Sunday of October for the remaining years of the quadrennium, set aside as Go-to-Sunday School Day, be promoted as a community movement, continent-wide.

11. *Religious Education and Leadership Training*

We rejoice in the large place that is now being given the whole question of religious education and leadership training. The searching analysis that is now being applied to the investigation of this vital matter can but lead to forward movements for our Sunday school work. We commend to the thoughtful consideration of our workers all the measures and methods now being formulated or practiced, praying that the best plan shall ultimately develop. We would specifically commend the month of September 15, to October 15 as a suitable time for a special drive for leadership training, with appropriate emphasis in this training and throughout the year on evangelism as the recruiting function of the Kingdom, and central in a Christian education able to redeem the world.

W. A. Harper,
W. G. Clippinger,
George N. Burnie,
Wm. H. Stockman,
Ed. E. Reid,
J. Shreve Durham,
Edward W. Dunham,
Theron Gipson,
Percy L. Craig,
Robert M. Hopkins.

NOTES AND PERSONALS

Rev. J. W. Harrell, pastor of the Burlington church, returned last week from his vacation of one month granted him by his congregation.

Are you planning to attend Elon College this fall? If so, write President Harper at once so that the reservations may be made for you.

The young men coming of age since June 5 will be registered for military service during this month.

Rev. H. Jennings Fleming is in the Georgia and Alabama Conference helping in revival work. He expects to return to Vanderbilt University this fall.

"THE CHRISTIAN WORKER"

"The Christian Worker," a once-in-a-while publication issued for the good of the First Christian Church Sunday School, Raleigh, N. C., is a neat and attractive four page, 6½x9½ paper, edited by Brother P. T. Hines. The initial number appeared August 4 and contains items concerning the local school, special notes, and a little sermon—"The Sunday School Slacker," by the editor. Brother C. H. Stephenson is the advertising manager and we know that this team will keep the good work going. Congratulations on the idea and success to the enterprise!

MEETING OF REVISION COMMITTEE

A special committee appointed at the recent session of the Southern Christian Convention consisting of Dr. W. W. Staley, Dr. N. G. Newman, Dr. W. S. Long, Dr. C. H. Rowland and President W. A. Harper, to revise the Government and Principles of the Christian Church, preparatory to another edition of that publication, was in session at Elon College last week. As we go to press we have no official announcement of the work done by the committee and so wait for some member of it to make the report.

DR. HARPER AT MT. AUBURN

Rev. J. W. Patton under date of August 13 writes: "Dr. Harper was with me last Sunday at Mt. Auburn. He spoke to a fine audience—I gave him my time. He delivered a fine and timely address. He is to be with me at Hanks' Chapel next fourth Sunday and speak again at the eleven o'clock service. The protracted meeting at Hanks' Chapel commences Saturday before the fourth Sunday in this month. Rev. W. L. Wells is to be with me."

CHAPLAIN CANDIDATES TAKE NOTE

Rev. Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows:

Camp Custer ..... September 20th.
Chicago ..... September 23rd-27th
Camp Grant ..... October 2nd.
Camp Zachary Taylor .....October 4th-6th.

We have received the following that will be of interest to many Sun readers: "Mr. and Mrs. H. B. Samells request your presence at the marriage of their daughter, Edith Estella, to Rev. Calvin James Felton, M. A., Wednesday afternoon, the fourteenth day of August, nineteen hundred and eighteen, at four o'clock, Christian Church, Oshawa, Ontario. And afterwards at 218 Church Street."

FARM FOR RENT!

If you would like to rent a good three horse farm, near Elon College, N. C., see or phone Rev. Jas. L. Foster within the next eight days, through Foster Shoe Co., Burlington, N. C. Seven room house, large barn, two curing barns, storage barn and cribs. *All new.* See it at once!

CHRISTIAN EDUCATION

(President R. B. Peery)

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No cause comes before the Church with a stronger appeal than that of Christian education. And no other can show better results for the money invested.

Only one man out of every three hundred and eighty-five who graduate at state colleges and universities enters the Christian ministry; while one in five of the graduate of the Church college does. You can almost count on your fingers our preachers who come from state institutions; and in the future will look to them in vain to supply the Church with leaders. The Christian college has furnished three-fourths of our ministers, missionaries, and other religious workers; and it is to them we must look for our supply of men.

The Church should give liberally for Christian education in order to provide for her maintenance and welfare, by training efficient leadership.

Our government trains its army officers at West Point, and its navy officers at Annapolis, at an annual cost of more than $2,000 each, yet no one thinks the work extravagant or unnecessary.

The several states maintain normal schools at great cost, and give free training to all prospective teachers, —yet we approve of their doing so. The Church, in training her leaders, is but doing the same thing; and it is just as reasonable and commendable in her case as it is in the case of the states and nation.

Christian education is necessary, again, in order that our children may be trained in harmony with our faith, and not in opposition to it. One of the saddest things of our times is that public schools and colleges, founded and maintained largely by Christian money, are allowed to propogate very un-Christian doctrines. The Christian teacher in them is often muzzled; but the atheist and agnostic is allowed to bellow and blate all he pleases.

Vice-President Marshall uttered a true statement not long since when he said, "The trouble with our American education is that it has in it too much materialistic science, and too little of God Almighty." As a consequence of this, many youth leave the schools with little faith and less morals. One of our active pastors recently stated, in a private letter to me, that his young people who went away to state schools all lost their interest in Church and religion, and that he had learned from sad experience to expect little of them after attending such schools.

On the other hand, hundreds are ready to testify that their young people have returned from the Church college with deepened faith, quickened enthusiasm, and increased efficiency in service. It is well worth while to maintain our Christian schools in order to give our young people an education in harmony with the Christian view of God and the world, and thus save them for the Church and kingdom.

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KEEP THE STUDENTS IN COLLEGE

(By Council of Church Boards of Education)

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On May 5, 1917, Secretary Baker said to the colleges: "We want to cultivate enthusiasm, but we do want to be discriminating in our enthusasim and prevent people getting the notion that they are not helping the country unless they do something different, which is not the case at all. The largest usefulness may come from doing the same thing—just continuing to do it. To the extent that college men are disqualified or too young, their major usefulness lies in remaining in college."

President Wilson, on June 8, telegraphed a university: "I think suspending the sessions of colleges and universities would be very much against the public interest."

In a statement May 22, urging high school graduates to enter college, the United States Bureau of Education insisted that: "the desire to render immediate service is praiseworthy but it is effective service which finally counts. Students should ever keep this goal in mind." This is where the government stands on this question. Surely these men are in a position to know.

Are you wondering whether your services are indispensable in the production of food and other supplies? Listen to the United States Commissioner of Education: "The number of boys and girls entering college next fall ought to be much larger than usual. In the total of 60,000,000 people of productive age in the United States, 350,000 students in higher education constitute only about one-half of one per cent. Their going to college will not lower the productive capacity of the country as a whole in any appreciable degree." President Frank McVey, of North Dakota University, who knows the food situation first hand, says:

"Boys and girls under 21 should go on with their training after they have completed high school. This should be done freely and as a part of a patriotic duty."

Why do these authorities insist that it is the duty of students to return to school?

A PEACE LESSON FOR WAR TIMES

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Is it not significant that in times of peace, plenty and prosperity Christians will neglect the treasury of the Lord? Here is a fact sufficient to startle one: During the year *before* the United States went into the war—the year of her greatest financial prosperity—our contribution to foreign missions fell off $100,000.00. But during the same year Canada, with her untold sacrifice of thousands of men and millions of money, increased her gifts for foreign missions $100,000.00. Out of the spirit, and the occasion, of sacrificial service, is born a desire for world-wide salvation. Unless the Church, and individuals in the Church, can become missionary now, both in gifts and in giving, they are hopeless.

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FAREWELL! FAREWELL!! FAREWELL!!!

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It is glorious to bid farewell to certain old customs and devices which have had their day, and now give place for better ones. I want to give most hearty approval to the following happy farewell as printed in the *Missionary Review of the World* for August:

"The man who was wont to open the pocket books of the people by funny stories and good natured gibes, skilfully planned for the painless extraction of cash, is passing to make room for the man who presents the Scriptural principles of stewardship, the facts about the great need of an unsaved world for a Saviour, and the inspiring example of consecrated givers.

The Passing of All These

The Man Who Apologizes.—Today's missionary platform has no place for the speaker who faces his audience apologetically as he hesitatingly announces "There is one subject we always dislike to mention, but we have now come to the unpleasant part of our program. We must have money and it is necessary for us to take up a collection, so we will do it now and have that over with."

The Counterfeit Widows.—There have been in times past, big able-bodied men who have doled out a pittance to missions and called it "the widow's mite." Good old Daniel Webster held and recorded for our enlightenment that a widow is "a woman who has lost her husband by death," yet many churches still show a most amazing aggregation of widows who are *not* "widows indeed." Shameful camouflage this, by which men who have large estates and women who have husbands and bank accounts have sought to disguise their giving of mites and the withholding of millions.

Begging Committees, who with shamefaced apologies have pursued their fellow men with subscription papers, soliciting gifts for the greatest work in the world as if they were asking alms for some petty charity, also belong to this passing order.

"The Penny Collection."—Gone are the days when the missionary offering shall be termed "The Penny Collection." In these days, shall fathers and mothers give their children twenty-five cents for thrift stamps, dollars for Liberty Loan Bonds and still hand out pennies for missionary offerings? No, verily these are passing too.

Stewers of Oysters and Freezers of Cream.—Rapidly disappearing also are the money raisers who have faithfully labored to secure missionary money by methods which they condemned, but, at the same time, condoned by saying: "We did not like to do it, but we just simply had to do something to get money."

We hail with delight the passing of the ice cream freezer and the oyster bowl which have commercialized missionary giving, until there were those who really felt that they had settled in full all obligation to an unsaved world, when they had paid for and eaten a bowl of oysters or a plate of ice cream."

In place of these old devices we welcome the day of abiding principles of Scriptural giving.

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HOLY NECK BABIES BUSY

Mrs. J. T. Jones, Holland, Va., Superintendent of the Holy Neck Cradle Roll, reports that her three months old society has already raised $11.35.

If the babies of Holy Neck can do so well, what may we not expect from the grown-ups?

MRS. W. A. HARPER.

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WHEN LUTHER FOUND THE BIBLE

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"Finding" the Bible, literally or spiritually, or both at once, invariably brings momentous results. Tischendorf's discovery of the Sinaitic Manuscript, as the monks in an Arabian monastery were about to burn it, is a beautiful instance of God's providence in the preservation of his Book. After two years in the University of Erfurt, Martin Luther was rummaging the dusty shelves of a dark room. He discovered a Latin Bible. "He is filled with astonishment at finding more in this volume than those fragments of the Gospels and Epistles" which were read every Sunday in the churches. "Till then he had thought they were the whole Word of God." The first page that arrested his attention told the story of Hannah and the young Samuel! "The Reformation lay in that Bible," says D'Aubigne. And is there not a parable in the Reformer's opening it at a page that told how religious education among God's chosen people began in the home?

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

In this week's report we reach and go beyond the six thousand dollar mile post for this year. Last year we reached this amount in our report or November 27. You see our churches are getting awake and are doing more than ever before for the cause of the little orphans. Suppose the seventy-eight churches and Sunday schools that have not yet joined hands with us in the work had joined with us the first of the year, could we not have reached the eight thousand dollar mile post by this time.

It is real interesting to reach the mile posts so rapidly and we trust that all our churches will join in from now till the end of the year and help us make this the "Best Yet Year" for the Orphanage. We want you to have a part and then rejoice with the other churches at the end of the year because of the success you have made the work for the year.

Don't think just because you have not been giving during the months gone by that you will not begin now. Commence making this offering next Sunday and mail it in and I assure you that your welcome will be very cordial and we will rejoice that you have joined hands with us in the work. Your church is plenty able to help. The little orphans need your assistance. Think of the good you may do by making a small sacrifice for them. Help some little girl or boy now to be a bright, educated, refined, useful citizen in the next few years to come.

Help us to send them out to be a credit and not a debit on life's record.

C. D. J.

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REPORT FOR AUGUST 21, 1918

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Amount brought forward		$5,913.10

Sunday School Monthly Offerings

(Western North Carolina Conference)

Burlington, N. C.	$ 12.89	
Ramseur, N. C.	5.73	
Pleasant Hill	2.05	

(North Carolina and Virginia Conference)

Third, Avenue Sunday school, Danville, Va.	3.00	
Long's Chapel	1.00	
Union, (N. C.)	4.90	

(Eastern Virginia Conference)

Washington St., Portsmouth	3.00	
Rosemont	5.00	
Berea (Nansemond)	10.00	
Suffolk	25.00	

(Eastern North Carolina Conference)

Catawba Springs	6.48	
Catawba Springs Baraca Class	.55	
Christian Chapel	6.35	
Raleigh, N. C.	2.00	
Sanford, N. C.	5.08	
Shallowell, N. C.	4.70	
Mrs. Effie Wicker	5.00	
Baraca Class, Liberty, S. S., (N. C.)	18.75	
Philathea Class Liberty S. S., (N. C.)	18.75	140.23

(Georgia and Alabama Conference)

New Hope	2.00	
Beulah	5.00	
Beulah	1.20	
Pleasant Vale Church, Indiana	2.28	10.48

Special Offerings—E. N. C. S. S. and C. E. Convention

J. H. Moring, Morrisville, N. C.	5.00	
J. W. King, Raleigh, N. C.	1.00	
Miss Sybil Shelton, Raleigh, N. C.	5.00	
Philathea Class, Raleigh Sunday school	5.00	16.00

Special Offerings

P. W. Farmer	10.00	
Mrs. Effie Wicker	3.50	
Cash, sale of pigs	16.00	
Beginners & Primary Class, 1st Church, Lincoln Kansas	4.65	34.15

Total for the week	$199.86
Grand total	$6,112.96

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TEACHER TRAINING BOOKS

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Some weeks ago THE SUN'S editor spoke at a Township Sunday School Convention, and in his address made the statement that the teacher who really wanted to become a better teacher but could not connect himself with a teacher training class would and could secure a teacher training book and work out the principles of better teaching himself. At the close of the session four teachers applied for books. Their orders were taken and as a result of the suggestion, together with the sale of the four books, about 35 copies of the books have been sold to teachers in that and adjoining townships. The book sold was "Preparation For Teaching," by Charles A. Oliver; cloth binding 60 cents or paper binding 40 cents. It may be that others who read this note would like to avail themselves of the same opportunity and if so address THE SUN'S editor.

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"In the harmony, co-operation, and concentration of any organization lies its strength. This is especially true of the Sunday school."

THE GREEN WIGWAM

(By Mabel S. Merrill)

Nat and Hazel Berry and their little sister, Bunch, looked up at the long black camp on the hillside. It was black because it was covered with tarred paper; but it was a fine play camp, and most of the boys and girls and two of the teachers were up there now for a whole day of fun.

"If we pick the rest of Mrs. Hale's corn," said Hazel slowly, "we can't go up to the Black Shanty at all. Dick Swan says there are four whole rows and parts of two more rows still to be picked."

"If we don't pick it," retorted Nat, "a lot of people will miss hot corn stews this winter. The corn will be too hard for the canning factory if it's left till Mr. Hale gets back from Washington."

"I can pick as much as you can," said Hazel. "Where are the baskets?"

"In the barn," said Bunch. "I'll get them while you lock the doors."

Mother and father and Grandpa Berry were away for all day, and the children had expected to be up at the Black Shanty; but Dick Swan, who worked for Mr. Hale, had told them about that corn, which would go to waste if it were not picked at once. Dick was coming with his horses to haul the corn, but he would not have time to pick it and haul it, too.

"If we work hard, we can have a load picked when he gets here with the wagon," said Nat as he led the way down into the big corn piece.

They began on the long outside row. It was harder than it looked to break off the ears, carry them out in baskets and pile them in heaps on the grass ready to be loaded into the cart. It was past noon and when they finished the four whole rows; that left only two half rows.

"They'll be all through the camp dinner by the time we get them picked," said Hazel. "But we shall have to finish before Dick comes back." Dick and the cart just started off with a big load of plump ears.

"O my, I'm hungry!" said Bunch; but she seized her empty basket and reached up to break off an ear of corn.

"I'll pick one of these half rows if you and Bunch can handle the other," Nat said to Hazel. "Then we shall all get through at the same time."

It was like following a path through thick woods to go down those rows of corn. Round them they could see only the green stalks standing much higher than their heads, and above them a glimpse of blue sky.

"If I should get lost in here, Tops would have to find me," they heard Bunch say to herself. "Only I don't know where he is; do you, Nat?"

Tops was their little dog. He and the old black cat had followed at the children's heels all day, but now they had suddenly vanished.

"Gone up to the Black Shanty to get something to eat, like enough!" grumbled Nat. "Wish we could." And then he stopped and peered through the corn.

The two half rows ended suddenly right in the midst of the corn forest. The children came out into a cosy little clearing where Mr. Hale had been cutting the green stalks and carrying them off for the rows. Those he had not had time to carry off he had made into bundles, and to keep the bundles from being spoiled by dampness he had placed them in a half circle, with the tops of all of them leaning together.

"Just like a little green wigwam," cried Bunch, "and away in here where you would think no one could ever find it! But there's Tops and the cat waiting for us in the door."

Sure enough, there were the two strays, looking as if they lived in the green wigwam. They seemed to be standing guard over something.

"It's a little oil stove and some matches and a tin plate and a bottle of cocoa and some biscuits and a note from Dick Swan," reported Hazel as she bent to look.

The note read: "I left this where you'd find it when you got through picking. I knew your folks and gone off, so I thought you'd want to have a corn roast all by yourselves. I told your dog to keep an eye on things till you got here."

"There'll be a lot left for the hungry people next winter if we roast as many of these big ears as we want!" said Nat.

"Who would want to have dinner at a Black Shanty," cried Bunch, "when we've got a dear little green wigwam of our own!"

———:o:———

MERRILL'S MARRIAGE CEREMONIES

"Merrill's Holy Ordinance of Marriage" is a beautiful souvenir marriage ceremony containing 46 pages and bound in attractive flexible cover. This ceremony contains a Protestant marriage ceremony together with suitable scripture placed for the name of the bride, the name of the groom, the minister's certificate and witnesses of the occasion. It is something that will be appreciated by the bride and groom and kept as a memento of their wedding day. The price is only 70 cents, postpaid.

C. B. RIDDLE,
Burlington, N. C. *Publishing Agent.*

o——o

TESTAMENTS! TESTAMENTS!!

Is it a Testament that you want? THE SUN office has them, all kinds. Something nice for 50 cents. Red letter Testaments, 75 cents.

—o—

"He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day."

SUNDAY SCHOOL LESSON—SEPTEMBER 1

By G. O. Lankford

—o—

Christian Giving. Luke 6:30-38; 21:1-4.

Golden Text: "Remember the words of the Lord Jesus, that he himself said, It is more to give than to receive." Acts 20:35.

The kingdom of God in the world was made possible through a gift, God's gift of His Son. This kingdom is to be advanced among men through the gifts of the servants of Christ, for giving means growing. God has given to the church the highest example of giving—He gave His best. Now He demands our best. Our gifts should include ourselves, our service and our substance.

1. The Motive of Giving. Men give for various reasons. Some give because they feel they must in order to maintain their standing in the church or community. This is giving to be seen of men. Others give merely that certain ends may be reached that they feel ought to be accomplishd. Still others give without seriously considering why they do so. And then there are those who give because they **love**—they love God and man. Herein is a true motive that should actuate all our giving. Our gifts should be gifts of love. Such gifts are well-pleasing unto God. They bless the giver as well as the receiver.

2. The Manner of Giving. Sometimes giving brings regrets, but only in the case of him who gives from an improper motive. "God loveth a cheerful giver." There is a joy to be experienced in giving that many have not yet found. Give, but do more; give with gladness and with joy.

3. The Method of Giving. Many Christians satisfy themselves with giving only in a spasmodic way, but this is not pleasing unto God. He demands not only giving, but systematic giving. "Upon the first day of week" is the method God prescribes. (See 1 Cor. 16:2). Daily praying and systematic giving are hand-maidens of each other in the progress of the Kingdom.

4. The Measure of Giving. Many inconsistencies arise in life. A common inconsistency is seen in the amounts given for the support and execution of God's plans for saving the world. Pennies are given when dollars should be given, and dollars when the amount should reach into hundreds and thousands. Giving should be bountiful. God does things in the large. He wants us to enlarge our gifts that He may enlarge us. Give bountifully. Pay God His tenth. (See Mal. 3:10). Give until it is a sacrifice to do so.

.5 The Reward of Giving. "Give and it shall be given unto you." Bountiful sowing produces a bountiful harvest (2 Cor. 9:6). Giving to God rebounds in blessings. This He has promised and will do.

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REMEMBERED

(By Mrs. Frank A. Breck)

—o—

Yet will not I forget thee. Behold, I have graven thee upon the palms of my hands.—Isaiah 49:15, 16.

'Tis a wonderful story of matchless love—
That you are so dear to the Christ above;
He stands for you when you cannot fight,
He comforts you in the gloom of night.
The sorrow that bows you down He bears,
He loves and pardons, because He cares,
Oh, if ever you fear that He could forget,
Remember the truth in His promise set,
And let it be to you balm of balms:
"Behold, I have graven thee on my palms."

CHRISTIAN ENDEAVOR TOPIC—AUGUST 25

By H. S. Hardcastle

—o—

The Power of The Cross on The Frontier. Psalm 107:33-43

There is perhaps no more interesting reading than that of life on the frontier. One is not only interested but thrilled as he reads of the adventures of the early settlers in this and in othr countries. How these settlers—men and women of strong frame, dauntless courage, and unflagging zeal,—left their homes, braved the dangers of unknown seas and lands, conquered the savages, tamed or exterminated wild beasts, cultivated the soil, and established homes,—all these furnish material for stories that stimulate the imagination and send the blood tingling through the veins with a wild love of adventure. What boy has not read "The Leatherstocking Tales of Cooper," or studied the life of that redoutable pioneer, Daniel Boone, and as he read, felt a wild desire to emulate the example of these knights of the wilderness? What older person has not been inspired by the deeds of these men and by their undauntable faith in a protecting Providence?

In general, the pioneers of all times have been actuated by three motives: patriotic, commercial and religious. Many were impelled by a love of their country and a desire to see it exalted, to attempt to settle distant countries and hitherto unoccupied lands. They thought colonies would inhance the prestige of their mother country. Others were prompted by the desire to make money. They were traders, merchants, etc., who saw in new territories splendid opportunities for making money.

Strange as it may seem to the worldly-minded people, however, the majority of the pioneers of early times were actuated by religious motives. They loved God and desired to make Him known to all men and they boldly crossed the frontier lines in search of converts. Moreover they preceded, rather than followed followed the patriots and merchants. Indeed they paved the way for the latter classes. As a certain writer has said: "The march of civilization has been to the tune of religion."

The Cross has always had a magnetic power on the lives of pioneers. They were usually surrounded by great dangers and they felt their need of a Higher Power for protection and guidance. This was especially true in the case of the Puritans who came to this country.

Several instances of the power of the Cross on frontier life may be cited as John Eliot's missionary work among the Indians; how he lived among them, taught them, translated the Bible into their language, and led many to Jesus Christ. Or again of the Jesuit missionaries who accompanied or followed the explorers around the great lakes or down the Mississippi River Valley. Or yet again of the men of God who went with the pioneers to the Golden West and even up to Alaska in the far North.

Perhaps some of the most interesting points in frontier life of today are in the great lumber camps of the Northwest. Here are gathered men of every nation and from evey strata of society. They are removed from the refining influence of modern home life and in many cases they do not have the uplifting influences of women associates.

Yet even here the power of the Cross is felt. Sunday schools flourish preaching services are held, and even personal work is done among the men by loyal followers of the Master in these great camps.

The arm of the Lord is shortened, even on the frontier.

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NATIONAL RESOURCES

The total resources of the national banks of the country, as shown by reports to the Comptroller of the Currency under the call of June 29, were $17,839,502,000, an increase of $1,688,462,000 over the same date last year. Total deposits in national banks on June 29 show an increase of $1,249,776,000 over a year ago.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

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OBITUARIES

FAUCETTE

Mrs. Anna Morton Faucette, who lived in Morton's townsip, Alamance county, departed this life August 15, 1918, aged forty-nine years, three months and twenty-two days. Mrs. Faucette was a life long member of Bethlehem Christian church and a most exemplary Christian woman. A husband and a daughter are left to mourn her death. Funeral and interment conducted by her pastor, assisted by Rev. P. T. Klapp.

J. W. HOLT.

—:0:—

CRAVEN

Hulda Lowdermilk Cox Craven, mother of Mrs. L. I. Cox, was born February 5, 1844, and died August 8, 1918, aged seventy-four years, six months and three days. She was married twice. Her first husband was W. C. Cox, and to this union one son was born. Her second husband was C. B. Craven, and to this last union ten children were born. She was a consistent member of the Friends Church at Holly Springs, for more than forty years. The funeral services were conducted from Pleasant Ridge Christian church, in the presence of a large circle of relatives and friends, by Revs. A. K. Scotten, and J. F. Apple, and her body laid to rest in the church cemetery at that place. She leaves to mourn their loss four sons, five daughters, forty-seven grandchildren, eight great grandchildren, and many relatives and friends. May God bless and comfort all the bereaved.

A FRIEND.

—:0:—

TRUE POSSESSION

For myself I am certain that the good human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's—*B. Spinoza.*

—:0:—

THE SWEET CROSS OF CHRIST

God forgive them that raise an ill report upon the sweet cross of Christ; it is but our weak and dim eyes, that look but to the black side, that makes us mistake; those that can take that crabbed tree handsomely upon their backs, and fasten it on cannily, shall find it such a burden as wings unto a bird, or sails to a ship.—*S. Rutherford.*

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OUR TRUST IN GOD

What a vast portion of our lives is spent in anxious and useless forbodings concerning the future, either our own or that of our dear ones. Present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

—:0:—

A BIT OF HUMOR

Some people are too literal for anything. A young man gave a graphic description of a narrow escape that he had recently had from an enraged bull:

"I seized him by the tail!" he exclaimed; 'an' there I was. I was afraid to hold on, and I dare not let go."

"Between the horns of a dilemma, as it were," ventured a young lady, very much interested.

"No," replied the young man; "I wasn't between the horns at all; an' besides, he wasn't a dilemma; he was a Jersey."

—0—

Eleanor was light-hearted and merry over everything. Nothing appealed to her seriously. So, one day, her mother decided to invite a very serious young parson to dinner, and he was placed next to the light-hearted girl. Everything went well until she asked him:

"You speak of everybody having a mission. What is yours?"

"My mission," said the parson, "is to save young men."

"Good," replied the girl, "I'm glad to meet you. I wish you'd save one for me."

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Marshall A. Hudson, Founder of the Baraca-Philathea Movement testifies: "I found in Elon College what I never found quite so prominently before, a spiritual attitude and a desire to learn of spiritual things. I congratulate Elon upon her **splendid spiritual atmosphere.**"

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The Christian Sun.

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Volume LXX WEDNESDAY, AUGUST 28, 1918 Number 35

BURLINGTON - - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

DOES A COLLEGE EDUCATION PAY?

This is a question that is always being asked and yet the answer is always in the affirmative; it could not be otherwise.

The other day we were discussing the matter of a college education with a young person and knew that the one thing in the mind of that young person was the money side, which is always the lowest consideration in the matter of securing an education. We pointed out to our young friend a case of two young men who, seven years ago, were working side by side. One of these young men went to college and today is making a salary of $150.00 a month. The young man who failed to go to college is making $75.00 per month. This young man makes his $900.00 a year while his friend who went to college is making $1,800.00 a year. In ten years the seventy-five dollar a month man will make $9,000.00 while at the same time the one hundred and fifty dollar man will make $18,000.00—a gain over his friend of $9,000.00 in ten years. But this estimate is based on a period of ten years only. Figure the time at twenty, thirty, and forty years, and see if a college education does not pay from a financial standpoint.

o——o

WANTED: A CHURCH TO TITHE

We sincerely want to see one church whose entire membership will agree and practice tithing. The other day we were talking with a man about the salary of his pastor. He said that the church was paying the pastor about $200.00 a year, but it would be very difficult to get the amount increased. This same good brother informed us that his church needed badly more efficient work. We began to inquire as to the wealth of the church membership and did a little figuring with our interested brother. We soon showed him that if the members of the church would give one-tenth of their income that the local church starving its pastor on $200.00 a year would have more than four thousand dollars to spend for some good cause. We pointed out that this rural church could build a parsonage, employ one of the strongest men in the Southern Christian Convention for his whole time, and instead of some preacher having to ride twenty miles to serve the church, it would have a pastor near by to preach every Sunday, to visit the sick, marry the young, (or the old) and bury the dead.

This picture is no dream. It is possible and what we want to see is one church, and we prefer it to be a rural church, to undertake just such a thing as we pointed out to our friend as being a possibility.

o——o

ANSWERING THE LORD'S PRAYER

Did you ever think how many of us repeat the Lord's Prayer, and how *often* we repeat it, and yet do so little in helping to answer that Prayer? We pray for the Kingdom to come but do we really want to see it come? Are we ready for it to come? Has the plan of God and the program of God been so arranged that the Son of Man is ready to come? Are we helping to hasten the coming? Let us see about the matter.

The other day we had access to the records of a sister denomination and looked over the financial summary of twenty-three local churches. These twenty-three local churches, these churches praying for the Kingdom of God to come, paid into the Lord's treasury that big (?) wholesome (?) and a startling sum of $89.23 for a period of one year. We are not familiar with the membership of these twenty-three local churches, neither are we very familiar with the doctrine of the denomination represented by these churches, but we cannot see how the membership of this group of churches can conscientiously pray the Lord's Prayer.

o——o

A STORY WITH A RICH THOUGHT

We have just finished reading another of Dr. Charles M. Sheldon's beautiful stories that contains rich thought. Dr. Sheldon is a versatile writer and surcharges his words and sentences with attractive thought. But this is not telling about the story.

"The Richest Man in Kansas" is the story about which we speak and tells of a man who inherited a fortune of a million dollars. He gave up his work, said farewell to the old home place, separated children from their play grounds and associates and moved to New York. He had everything that money could buy, but in his new surroundings he failed to have a great many things that money could not buy. His family became dissatisfied; daughter went away to live in the spiritual realm, and the longings of his own heart finally called him back to the old, the simple, homestead. But on the eve of his removal from the world's metropolis, he lost his fortunes and he went back home to begin again the simple and reflective life. The experiences that he and his wife had had brought them to think seriously on things other than material. They had decided that the greatest happiness and the best hope could be found only in that fellowship with God, and so they had united themselves with the church and undertaken Christian work and fellowship with the Lord. The central figure of the story was indeed once the richest man in Kansas, and Dr. Sheldon leaves him still one of the richest men in Kansas because the man had really found himself, found his God, and found his place in the program for the world's uplift and for humanity's cause.

o——o

THE CAMP PASTOR ORDER

We note in our exchanges considerable discussion as to the new order of the War Department to discontinue

the work of camp pastors after October 1. The Government has been criticised very much by many persons for the step taken. THE CHRISTIAN SUN does not express itself concerning this matter because it has not seen or heard the definite reasons stated why this change. We are sure that there must be some definite investigations behind the work and some plausible reason why the work will be discontinued. We refrain from discussion until we have heard both sides of the matter.

o——o

JEWISH RELIEF FUND

Monday, August 19, the people of America were called upon to raise $15,000,000 for the relief of the suffering Jews of Poland, Turkey, Palestine, Galatia and other lands. At this time we have not seen definite figures of the campaign, but from local papers in our possession it seems that the task was well done.

o——o

ELON NOT TO OPEN TILL SEPTEMBER NINETEENTH

As will be seen on page ten, Elon College is not to open until the nineteenth of September. We feel that the delay in opening is a wise one and trust that friends of the institution will lose no time in aiding Elon in the securing of students until the opening day.

o——o

A PRACTICE TOO COMMON

(Brevard News).

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Did you ever hear an argument between a train conductor and a father or mother relative to the age of a child for whom the railroad official was endeavoring to collect fare? And have you reasoned in your own mind that the said child had really reached the age at which half-fare is required under the law. Yet, in the presence of the child itself the conductor is advised that it has a perfect right to ride because no ticket has hitherto been required when, as a matter of fact, the little fellow knows he has reached the age of five years and ought not to be riding free. A train conductor dislikes to question the veracity of the parent and especially a mother. He passes on feeling that the railroad is being imposed upon and, at the same time, a little child has been given a lesson in misrepresenting facts.

This class of deception is practiced every day and there should be an end to it. Not that the railroad may earn more money, but that innocent little children may not be led astray for the price of a bit of paper. The parent who deliberately misrepresents the age of his child, right before his very eyes, commits a grievous wrong, little as he may think about it. Few evils are more serious in the eyes of society than a deliberate falsehood. "Train up a child in the way he should go and when he is old he will not depart from it." Train him to prevaricate and you will reap seeds of sorrow and discontent.

The law accords the common carrier the right to collect half fare from children between the ages of five and twelve years and conductors are required to demand it. Failure in the performance of this duty endangers their position and they should not be blamed for striving to stay on the safe side. Children over five years should be provided with tickets. Then no arguments will arise.

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NOTES AND PERSONALS

Elon College opens Septemer 19.

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Dr. P. H. Fleming filled the pulpit for Brother Harrell at Burlington last Sunday night.

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Dr. J. O. Atkinson is spending some time at Montreat, N. C., resting from several months' hard work.

o——o

Rev. B. F. Black has resigned his church work and is soon to enter the service of his country as Chaplain. His family will make their home at Elon College.

o——o

Long's Chapel is to have two services each month, beginning with the next Conference year. Forward step, good friends! Brother J. F. Apple has been called to service another year.

o——o

Rev. J. G. Truitt sends us this note: "Mrs. E. T. Pierce had the misfortune to fall and break her hip bones a few days ago. She is the oldest member of pleasant Grove, (Va) church." Later Brother Truitt writes: "Mrs. Pierce is very low. All her children are here, also Mr. Sipe."

o——o

Rev. H. J. Fleming in writing under date of August 19 says: "For the past two months I have been engaged in revivals in different parts of the States of Georgia and Alabama. The people seem to be very much interested about their spiritual conditions and good crowds and a reasonable degree of success has followed my efforts for the Master's Kingdom. The need of the work down here is great and the opportunities for our Church are splendid.

"Lanette, Ala., where I preached yesterday morning is a town of some five thousand with not over four hundred church members, including all denominations. The harvest field is great but the laborers are few. Somehow or other more young men of talent should be induced to give up their life to God to be used of Him. The prayers of all God's people are requested for the work in this part of His moral vineyard."

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THE MAN POWER BILL

The man power bill extending the selective draft to all men between the ages of 18 and 45 passed the House Friday by a vote of 336 to 2. The bill goes to the Senate today (Monday) and will pass without a doubt.

o——o

THE OUTLOOK OF THE WAR

The outlook of the war is very hopeful. For five weeks the Allies have made rapid advances, defeating the Germans on every hand. Germany has played her last big game. We are no prophet or the son of a prophet, but take this from us.

Reconstructing the Crippled Soldier

By Douglas C. McMurtrie

More than one new conception of social responsibility have come into being by reason of the war. Perhaps the one of greatest consequence for the future is the new attitude toward the war cripple—a human waste product at last coming to be utilized. The disabled hero of past campaigns, fortified alone by a Victoria Cross or some other badge of honor, was awarded a niggardly pension on which he could not live, and left to a life of idleness and dependence, if not of mendicancy. About the best the crippled soldier could hope for in the way of employment was a job as doorman, night watchman, or street vendor.

"Soldiers, your labors, your privations, your sufferings, and your valor will never be forgotten by a grateful country," said Sir Henry Havelock to the gallant troops that saved India to England. But in the light of subsequent experience the recollection of those words must have made them sound like mockery. Yet Havelock was sincere, and all nations on the eve of victory express a like intention—which is forgotten in the coming years of peace, industrial preoccupation, and national self-satisfaction.

In the past, nations may have been able to afford the support in idleness of thousands of crippled and disabled men, but in the present need of every possible unit of productively, this is no longer the case. And the return to useful labor benefits the cripple even more than it does the state. Though a disabled man may be prevented by his handicap from returning to the occupation in which he was previously employed, it has been found that even the most seriously crippled can be trained for other trades, at which they can earn the full standard wage. The soldier who has lost a leg must be prepared for a job in which hands and arms are the principal requirements; the man who lacks an arm must be fitted for a position in which the use of a single hand suffices. It is entirely possible to choose work suited to the individual disabilities, though the choice is an expert matter indeed.

This process of training adults for a new trade the French have termed "re-education," and the word was so expressive that it was immediately adopted by the British and Italians, and bids fair soon to become familiar on this side of the Atlantic.

When the soldier comes through an amputation operation he is in a state of pretty complete discouragement regarding his future. When he finds that he has still something ahead of him, that he can even go back to a regular job, the transformation is amazing. "Recalled to life" is the phrase used by the English pensions ministry in describing the process.

In the future cripples will be considered in a different light than in the past—no longer as helpless, but as able—though their handicap may require careful selection of the occupation in which they are to engage and, perhaps, some special training preparatory to it. In the light of the demonstrated possibilities one European writer puts it strikingly. "There are no more cripples!"

The vast numbers of men engaged in hostilities during the present war make for a proportionately larger number of the crippled. For example, there are in Great britain today over 35,000 amputation cases, and

With one arm gone, this French soldier has been refitted for self-support

these represent but one type of those permanently disabled. There are, in addition, the men with sever rheumatism, paralysis, shattered muscles, stiff joints, and the like. In one hospital in Toronto there are at any one time four hundred men with arm or leg amputations being fitted with artificial limbs. At Brighton, England, there is a hospital housing even a greater number of limbless soldiers.

Official statistics on casualties in the present war are still meager, but conservative computations based on

existing data show that a force of one million men in the field for one year may be expected to yield 30,000 of its members permanently disabled.

A few years prior to the war the authorities of the Belgian province of Hainaut decided that men crippled in industrial accidents should not be supported in idleness if they could be so trained as to restore their productive capacity. So they established in Charleroi a trade school for maimed men. The institution was wisely planned and the results of its work were successful. As everyone knows, Charleroi lay right in the path of the German invasion. But the destruction of the school and the scattering of its teachers and pupils served only to disseminate the seed of its principles and experience.

The director of the Charleroi school, M. Azer Baseque, turned up at Lyons, in France, just about the time the mayor of that city was trying to reconcile the desperate local need for labor with the number of returned soldiers, lacking an arm or leg but otherwise healthy and strong, who were sunning themselves in the streets and waiting for something to turn up. These men could not be found jobs, because they were not trained for those which their physical handicap would permit them to fill.

The Mayor of Lyons, M. Edouard Herriot, is one of the most picturesque figures in France. Besides his municipal office, he is the youngest member of the national senate. With the needs of the maimed soldiers on his mind, he found at hand the formula to solve the problem. With M. Baseque of Charleroi as an expert

A farmer, crippled in the war, ready to go back to his former work

ally, he founded the first French training school for war cripples. This institution, now known as the "Ecole Joffre," has since become famous; its example and success have stimulated the foundation of many similar schools in other cities throughout France. Its growth has been steady, and the school now has an agricultural branch at Tourvielle, a suburb of Lyons.

The crippled soldier was fortunate in enlisting in his cause another eminent advocate. Maurice Barres, one of the most distinguished literary men of France, threw himself, heart and soul into the work, and effected the organization at Paris of a federation in the interests of disabled men. Professor Jules Amar, one of the nation's leading scientists, applied himself to improve artificial limbs to replace lost ones, and to devise accurate methods of testing the working capacities of injured men.

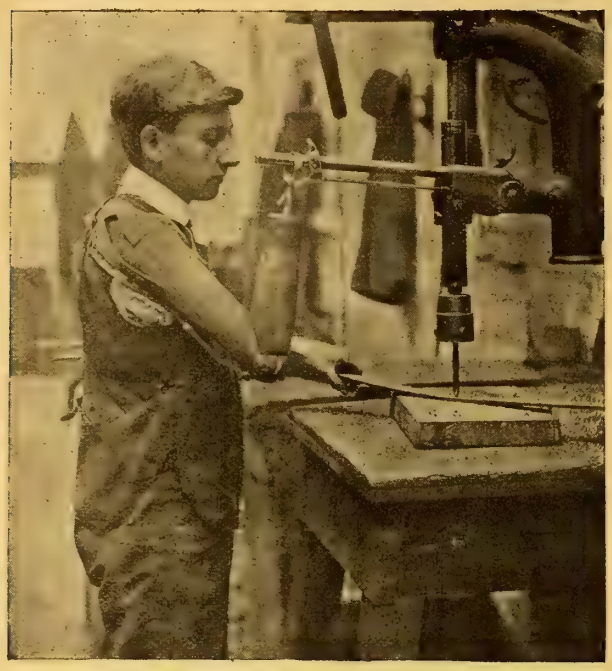
The start having been made, progress was rapid and there are now over a hundred French centers of re-education.

The Belgians must needs found on foreign soil their institutions for crippled soldiers; the principal one is located at Port-Villez in France. To the establishment of this school still another official of the pioneer institute at Charleroi was able to contribute. At Port-Villez not only are disabled soldiers trained to proficiency in new trades, but the school, in the course of its operation, produces enough supplies for the Belgian army to make the enterprise self-supporting.

In England the Soldiers and Sailors Help Society, which had been at work since the South African war, instituted the "Lord Roberts Fund" for the establishment throughout the country of workshops in which disabled soldiers could be trained and employed. Some public-spirited citizens, struck by the time wasted by convalescent men in two great military hospitals at Roehampton and Brighton, established in conjunction with these institutions the Queen Mary Workshops for training the soldiers in new trades. The subjects range from leather work to diamond cutting.

The principal contribution to the training system for British crippled soldiers, however, is being made by the trade schools, or "technical institutes" as the English call them. These schools have established for disabled men special classes in a great variety of subjects. It has been found impractical to put the discharged soldiers in the same classes with regular pupils of the institutes, for the reason that the men are mortified at going to school with a class of boys, and are ashamed when they do not catch on as quickly as the younger learners. But the situation is met perfectly by a separate class, in which is utilized the existing equipment of the institute.

In Italy the re-education of disabled soldiers is principally agricultural, due to the large proportion of peasants in the national army. Training schools, operating in conjunction with hospitals, were established in various cities, notably in Rome, Turin, Milan, Venice, and Palermo. The German provision is varied in character. Some hospitals have established training schools of their own, as at Nuremberg and Berlin. In other cities a central trade school provides instruction for convalescent soldiers resident in several local hospitals as, for example, at Dusseldorf. Placement is attended



A crippled British soldier at a London "technical institute," preparing to work on submarine fittings

An Italian crippled soldier being trained for secretarial work

to by the national system of labor exchanges, and the general after-care is supposed to be provided by local committees.

Early in the war there was constituted in Canada the Military Hospitals Commission, a body charged with responsibility for all phases of rehabilitation of disabled soldiers. At some points the Commission has built training shops in connection with convalescent hospitals; at others it provides instruction in co-operation with provincial or local trade schools, agricultural colleges, or the Y. M. C. A. Re-education has reached its greatest efficiency in the west, and notably in Alberta, this being largely accounted for by an early start at the job. So many of the early enlistments were from the west that, in consequence, the first contingents of disabled men returned to the same section.

In Australia, the Repatriation Commission looks out for the interests of crippled soldiers. Many are placed for training in factories, the state paying the discrepancy between the minimum wage in the trade and the man's productive value to his employer. In New Zealand there has been established a special department of the government to care for the employment of disabled soldiers. Some training facilities are provided, but the labor demand is so great that it has been possible to place directly most of the returned men. And India also in considering facilities for her maimed fighters, one school having been already established at Bombay.

Now, just what course is followed in dealing with the crippled soldier in order to "put on his feet" again the man whose limbs were lost in the war?

The first feature of the job devolves on the surgeon, who must conserve in the greatest possible degree the man's working capacity, restore the flexibility of stiff joints, and turn the soldier out of the hospital in good general health. Occupation is one of the best curative agents the surgeon has at his disposal, so now every well-equipped base hospital counts a workshop as an essential item of its equipment. But when the surgeon has done all within his power, many men will still remain permanently disabled. The medical man can heal a stump, but he cannot grow a new limb to replace one that has been amputated.

But there can be provided an artificial substitute, and it is surprising how nearly human some of these mechanical limbs become. A natural arm is operated by muscles which pull tendons as they contract and release. Now the muscles need not be those of the arm itself. Those of the shoulders, back, and chest can be made to operate the arm if the proper connections are made. So in the complicated modern arms steel wires or rawhide cords act as tendons, linking up fingers, wrist, and elbow with a new muscular combination. Reactions are provided for by springs. We thus have the phenomenon of a man with two artificial arms acting as a clerk or bookkeeper.

Such mechanical marvels are useful to men in certain lines only. If furnished to the average trade worker, he becomes impatient with their intricacies and abandons their use, preferring to get along without as best he can. The same comment applies to artificial legs. Many workmen prefer to use daily in the shop the simple "peg and bucket" leg. The more elaborate imitation of their lost limb is reserved for walking out on Sundays. So the wiser European schools provide one of each type—an every-day leg and a dress leg.

The working arm for practical use bears to a natural arm no resemblance whatever. It consists merely of a chuck secured to the stump. In this chuck may be grasped interchangeably a variety of tools, chosen according to the particular trade in which the man is to

engage. The chuck contrivance is called by the surgeons a "working prosthesis."

In Germany, though both engineers and medical men were working on the design of artificial limbs, the best arm was invented by a simple but practical peasant who had himself suffered amputation. In this line, experience seems to count for more than theory.

While still in bed, occupation is an agent of great curative value

The working arm is designed for practical ends—not for appearance

After a cripple has been equipped with new limbs he must learn to use them. Learning to walk—for the second time—is a primary necessity. Soldiers with artificial arms and arm appliances must learn to operate them with facility. Then the men who have lost their right arm must be trained to write and work with the left one. Left-handed classes are a familiar sight in the European schools. The pupils quickly become deft with what seemed at first to them a hopelessly clumsy member.

From this point on the responsibility for the soldier's future shifts to experts in social service, industrial training, and employment. The success of this work depends on personal contact and influence; it cannot be done wholesale. One must gain the friendship and confidence of the soldier, for there are many obstacles which must be overcome. This is costly, for it requires advisers of no mean personal caliber. Where there is being made a signal success in the re-education of war cripples, there will be found a director of wide sympathy, boundless tact, and infinite patience

An active man who suddenly becomes permanently disabled is very naturally in a state of discouragement, and he is making up his mind, as philosophically as may be, to a life of enforced idleness. This notion must be disposed of, and the soldier convinced that he will again become useful and productive. The records of other men similarly handicapped who have been successful in spite of their disability are a great help toward this end. The British Pensions Ministry distributes to wounded soldiers a booklet made up of statements by crippled soldiers who, after a course of training, are profitably employed. The Germans are issuing a three-volume work comprising autobiographies of cripples who have made good.

No one can be so helpful to a cripple as another cripple. At the Heritage Crafts School at Chailey, England, there have been successfully trained for some years deformed boys and girls from the London slums. This picturesque institution has now been thrown open to war cripples. As the disabled man arrives, despondent over his future, he is given as an "orderly" a boy similarly crippled. His young assistant soon gives vivid demonstration that physical disability does not mean uselessness—that it is, in fact, not as bad as it seems Mrs. C. W. Kimmins, the devoted founder and director of the school, calls this "co-education of crippled boys and crippled soldiers," and vouches for the results of this system. In the great school of re-education at Dusseldorf, Germany, most of the teachers are themselves crippled. The pupils are thus deprived of the excuse that, being handicapped, a given process is impossible, for the instructor will promptly demonstrate to the contrary.

Then there is the matter of character, and in this the force of personal influence is the sole reliance. There are two attitudes the man may take. One is that he has done his duty by his country, been seriously crippled in its performance, and, therefore, it is incumbent on the government to support him for the rest of his days—it would be an outrage to expect a disabled hero to go out again to toil for his daily bread! As no pension is adequate to live on, this means at least partial dependence either upon relatives or the community. The second attitude is that he must continue to do his full duty to his country "as befitting a soldier and a man," that he will make an earnest effort to fit himself for a position of independence and self-support.

He must be influenced to make for himself this latter decision, and in the great majority of cases, he can be brought to do so. And his family must be converted as

Italian soldiers at Naples learning to walk—for the second Time

well—persuaded that time spent now in thorough preparation will pay in the long run. In the United States, this family influence will probably be exerted by the home service visitors of the Red Cross.

A good many people who have not had actual experience in dealing with cripples have glibly advanced a proposal that the disabled soldier should be given no choice as to whether or not he should undertake training. Retain him under military discipline, they say, and assign him to attend trade school as he would be assigned to sentry duty. Such a theory is nothing short of pernicious and, if put in practice, would end in confusion. While a soldier may submit to be ordered to a classroom, no authority in the world can make him receptive to the instruction or interested in the subject. In fact, compulsion would effect just the opposite result. Then, again, public opinion, always at an emotional stage as the returned men begin to arrive from the front, will not tolerate such a course. The public takes the attitude—and the soldiers themselves second it—that though men have enlisted for military service to defend their country, they have not enlisted for compulsory trade school attendance, and that upon returning from the front, disabled and weary, they should at least have the right to go back home to their families. Another inducement to early discharge from the army lies in the multitude of temporary but lucrative jobs available during the abnormal industrial boom consequent on a state of war.

Though the voice of authority, however, is impotent, persuasion, backed by the right type of personal influence, will accomplish the desired end.

At Calgary, in the Province of Alberta, Canada, the vocational officers in charge of the re-educational work have been signally successful in their dealings with the men. They treat with the soldiers as equals—no more and no less—and they seem to have established a relation quite different from that possible between an enlisted man and his superior officer. To them a private is not "Jackson" but "Mr. Jackson." They make friends with a soldier while he is still convalescent; discuss with him his worries, and help to plan his future. They show him two alternatives. The one a temporary job at good wages, and later the insecure prospect of unskilled and casual employment; the other a short period of some sacrifice during the course of study, but an assured and satisfactory future for himself and his family. Men who make the right choice and make it deliberately enter on their training with enthusiasm. At Calgary, under this type of influence, ninety-five per cent of the crippled soldiers who, it was thought, would profit by re-education, have voluntarily elected it as a privilege rather than submitted to it as a chore.

Once the soldier has made the decision to "carry on" and still play a man's part, it is decidedly incumbent on the authorities to see that the training offered him is first-class in every particular, that the trades are wisely selected, the course thorough, and the instructors competent.

What trades should be taught the war cripple? The first requirement is that they be trades in which the local employment possibilities are good and in which there is a definite demand for a greater number of skilled operatives; that they be not seasonal trades; that they be growing rather than on the wane; and that the wage standards be satisfactory. Within the limits thus established, the choice of trade for the individual must be based on his own preference, talent, and past experience. Of course, some trades cannot be considered, as the soldier is disqualified by his handicap from pursuing them, but for any given disability there are a thousand possible jobs to choose from. The best trades for crippled soldiers are not necessarily the most obvious, and a special effort should be made to develop some not taught in the standard trade schools.

Of the individual factors, past experience is the most important. The education of the adult consists principally of his working experience; it should not, therefore, be thrown away, but should be conserved and built upon. It would be silly to train a crippled farmer as a watchmaker, when he can be taught the operation of agricultural tractors; to instruct a railroad brakesman in machine tool work when he can learn telegraphy and still hold a railway job. Some men can be raised a grade or two in their own trades. A competent bricklayer who has lost a leg may, after a thorough course in architectural drafting and the interpretation of plans, become a job foreman or an inspector of construction.

These instances, however, concern only men who were, previous to their enlistment, operatives in the skilled trades. Their problems are the simplest of solution. But in the present war, when not only professional soldiers but whole nations are in arms, there will

With two arms gone, this French soldier is ready to return and work his farm

return disabled many young men who had not yet attained a permanent industrial status. Some will have entered the army direct from high school or college, others will have been migratory workers who had not yet found a permanent niche and whose experience has been too varied to be of much value, still others will have been drawn from unskilled and ill-paid occupations which hold little future opportunity for the able-bodied worker, and almost none for the physically handicapped. Among the latter will be found those who have been forced to leave school and go to work at too early an age, and to whom the community has not given a fair chance. When they now return from the front crippled for life and having made a great patriotic sacrifice, it is surely the duty of the state to repair so far as practicable the former inequality of opportunity. It would be a cause for national pride if, in the future, such men could date their economic success from the amputation of their limb lost in their country's service. And this is entirely within the realms of probability.

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NOTE: The foregoing was reprinted from a pamphlet and additional copies may be obtained without charge upon application to the Red Cross Institute for Crippled and Disabled Men, 311 Fourth Avenue, New York City. The Institute is also prepared to furnish specific information on the organization and method of re-educational work in the various belligerent countries, as well as on the technique of training and employment for industrial cripples. Correspondence with interested individuals or associations is invited.—Editor Christian Sun.

VALLEY CONFERENCE AT LEAKSVILLE

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The seventieth annual session of the Virginia Valley Central Christian Conference met with the Leaksville Christian church on August 15-17. I have attended in years past all of the conferences of the Southern Christian Convention, save the Eastern Virginia Christian Conference, and I can truly say that this was the best session of conference I have ever attended. The Secretary, Rev. A. W. Andes, will no doubt, give the details of this great session of conference, but as pastor of the Leaksville people, and behalf of the church, I want to express our appreciation for the presence of our visitors, delegates, and friends. I want to thank them for their presence and fellowship, and for making this session of conference the best in its history.

Special mention should be made of Dr. W. H. Denison, who urged the moving forward of our people in Devotion, Evangelism, Missions, Christian Education, and Benevolence. Dr. I. W. Johnson, Suffolk, Va., was there leading the singing, and in the absence of Dr. J. O. Atkinson, made the note of missions ring. Of course Superintendent Chas. D. Johnston was there talking about his big family of fifty orphan children. Professor A. L. Hook, of Elon College, was there helping our young people fill out applications for entrance into that institution. Former pastor, Rev. R. L. Williamson, was there with his kind, humble words and smiling face. Many other delegates, visitors, and friends were there, too numerous to mention.

On Sunday afternoon Rev. W. C. Hook was ordained to the Christian ministry by ordaining Presbytery, Drs. W. T. Walters, W. H. Denison and I. W. Johnson. I have returned home determined to do larger things for the Master's cause.

B. J. Earp.

Stanley, Va.

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DOINGS AND DEEDS OF THE VIRGINIA VALLEY CONFERENCE

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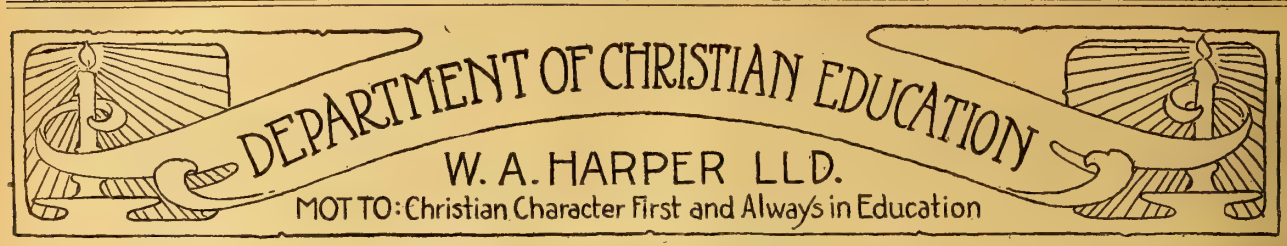
Another session of the Virginia Valley Central Christian Conference has just passed into history. This session was held at Leaksville, Page county, Va., August 15-17. The Conference was well attended, interesting and inspiring throughout.

The ministers of the Conference present were W. T. Walters, B. J. Earp, A. W. Andes, and W. C. Hook. Those absent were H. C. Moore, and Killis Roach.

All the churches sent their reports to Conference—the first time such a thing has happened during my thirteen years of service as Secretary of the Conference. Churches and church clerks are improving somewhat along this line, and then too the pastors are taking some interest in the matter.

The following churches were represented by one or more delegates: Antioch, Bethel, Bethlehem, Beulah, Christian Chapel, Concord, Dry Run, High Point, Joppa, Leaksville, Linville, Mayland, Mt. Lebanon, Mt.

(Continued on Page 13)



ELON OPENING POSTPONED
S. A. T. C. Unit Assured

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Definite word has been received from Adjutant General McCain with reference to the establishment of a Students Army Training Corps unit here this fall. In view of this fact and because twenty-two of the young men of the college and three faculty members are at Plattsburg Barracks, N. Y. now, and will be there until September 16, the opening day of the College has been postponed until September 19. This is the first time in Elon history when the doors did not open for instruction on the day announced in the catalogue. It is another evidence of the unity of the American spirit and of every institution of our life for the conduct of the war.

Last year military training at Elon was voluntary and by instructors provided by the College. This year it will be voluntary as last but the instructors will be provided by the Government and so will uniforms. It no doubt seems strange that the campus of a Christian College is to be crowded with soldiers in training, but when it is considered that Christians are soldiers of the Lord and that this war is essentially one to give the principles of Jesus chance to be regnant in the hearts of men and in the governments of the world, the incongruity fades away, and a Christian College could do nothing else under the circumstances than become an armed camp.

The S. A. T. C. unit here will make it possible for Elon men "to enlist and go to college." No government was ever more generous and gracious than ours in making this wholesome provision for officers for our rapid increasing army should the war be a long one, and for providing trained leaders for the work of civil life and society's rebuilding when the war is over.

Experience has taught the Government that the quickest way to produce officers for the Army is to train them in our colleges and the colleges have responded like the genuine patriots they are, in accepting the overtures of the Government and establishing these units on their campuses. More than a year ago, even before the S. A. T. C. idea had formulated itself in the minds of our leaders, this college applied for a military instructor here. Elon has suffered as much as any college in the whole land in the depletion of its ranks of men and the giving of its Alumni and students. But she is glad to suffer and is glad to have the Government recognize her patriotic spirit by placing here the S. A. T. C. unit.

The telegram from Adjutant General McCain briefly states: "Your institution having satisfied the conditions of June 29, upon the basis of your figures steps will be taken at once to establish a unit of Students Army Training Corps." And the telegram goes on as follows: "An officer of the U. S. Army will be detailed and will upon arrival proceed with the organization of your unit. Rifles, uniforms, overcoats, and other equipment will be shipped at an early date."

Students eighteen years old and upward will be allowed to enlist in this unit, but none are required to do so. Those who are under eighteen years of age will be allowed to enroll in it, but it is optional with them. The Government does not promise to allow young men to remain in college until their course is completed, but its policy will be to allow them to do so as long as their remaining there is profitable for themselves and for their preparation for officers in the Army and leaders in civil life, and this is as far as any government could possibly go. It is farther than any other government has ever gone, but we have come to expect our government to do things in a more generous and statesmanlike way than any other. The S. A. T. C. unit is a challenge to red-blooded young men to serve the cause of freedom and patriotism by going to war and to college at the same time.

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MERRILL'S MARRIAGE CEREMONY

"Merrill's Holy Ordinance of Marriage" is a beautiful souvenir marriage ceremony containing 46 pages and bound in attractive flexible cover. This ceremony contains a Protestant marriage ceremony together with suitable scripture placed for the name of the bride, the name of the groom, the minister's certificate and witnesses of the occasion. It is something that will be appreciated by the bride and groom and kept as a memento of their wedding day. The price is only 70 cents, postpaid.

C. B. RIDDLE,
Burlington, N. C. *Publishing Agent.*

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SUN SUBSCRIBERS TAKE NOTE!!

There are so very many subscribers to THE CHRISTIAN SUN whose accounts have fallen behind. We need the money and we need it badly. Will you not look at your label and renew today? The War Industries Board at Washington is likely to order at once all papers to be discontinued that are not paid in advance. We made note of this some weeks ago. The daily papers have already received orders. The matter and position of THE CHRISTIAN SUN has been taken up direct with the War Industries Board and we expect a message any day to drop every subscription in arrears. Will you not attend to this matter and let your subscription reach us before September 1?—*Editor The Sun.*

QUARTERLY REPORT OF THE WOMAN'S HOME AND FOREIGN MISSINON BOARD OF THE SOUTHERN CHRISTIAN CONVENTION FOR THE QUARTER ENDING AUGUST 1, 1918

Regular Funds

Receipts:—

May 15, 1918—W. N. C. Conference	$ 4.05
July 4, 1918—Ga. and Ala. Conference	5.00
July 9, 1918—N. C. and Va. Conference	55.20
July 24, 1918—Eastern Virginia Conference	140.77
July 26, 1918—Eastern N. C. Conference	22.28
August 1, 1918—Western N. C. Conference	15.90
August 1, 1918—Virginia Valley Central Conference	23 50
Total	$266.70

Disbursement:—

July 8, 1918—Mrs. J. W. Patton, traveling expenses	11.96
July 11, 1918—Mrs. W. A. Harper, traveling expenses	9.56
July 11, 1918—C. B. Riddle, printing	4.75
July 15, 1918—Mrs. W. T. Walters, traveling expense	21.25
July 29, 1918—Mrs. M F. Cook, traveling expenses	11.96
August 1, 1918—C. B. Riddle, printing	31.15
August 1, 1918—W. C. Wicker, Treas., (Home Missions)	88.04
August 1, 1918—W. C. Wicker, Treas. (Foreign Missions)	88.03
Total	$266.70

Santa Isabel

Receipts:—

July 9, 1918—N. C. and Va. Conference	4.83
July 26, 1918, Eastern N. C. Conference	6.95
August 1, 1918—Virginia Valley Central Conference	17.30
Total	29.08

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	29.08

Christian Orphanage

Receipts:—

May 15, 1918—Western N. C. Conference	.52
July 9, 1918—N. C. and Va. Conference	1.03
July 24, 1918—Eastern Virgina Conference	14.41
July 24, 1918—Eastern Va. Conf. (Coy Franklin)	11.00
July 24, 1918—Eastern Va. Conf. (Mary Thompson)	2.00
July 26, 1918—Eastern N. C. Conference	7.76
August 1, 1918—Western N. C. Conference	1.43
August 1, 1918—Va. Valley Central Conference	1.73
Total	$39.88

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	39.88

Sendai Orphanage

Receipts:—

May 15, 1918—Western N. C. Conference	.53
July 9, 1918—N. C. and Va. Conference	1.03
July 24, 1918—Eastern Virginia Conference	14.41
August 1, 1918—Western N. C. Conference	1.44
August 1, 1918—Va. Valley Central Conference	1.72
Total	$19.13

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	19.13

Bible Women

Receipts:—

July 8, 1918—W. N. C. Conf. (Mrs. Takasashi)	25.00
July 9, 1918—N. C. and Va. Conf. (Dona Delfina)	18.54
July 24, 1918—Eastern Va. Conf. (Mrs. Watanabe)	23.25
July 24, 1918—Eastern Va. Conf. (Miss Hamauchi)	12.50
Total	$79.29

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	79.29

Japan Sunday School

Receipts:—

July 24, 1918—Eastern Va. Conference	12.50

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	12.50

Literature Fund

Receipts:—

May 1, 1918—Cash on hand	16.87
July 9, 1918—N. C. and Va. Conference	.59
July 24, 1918—Eastern N. C. Conference	2.36
Total cash on hand	$19.82

Santa Isabel Building Fund (Memorial Blocks)

Receipts:—

July 8, 1918—Western N. C. Conference	.59
July 24, 1918—Eastern Va. Conference	135.70
August 1, 1918—Va. Valley Central	18.25
August 1, 1918—Eastern Va. Conference	7.50
Total	$167.60

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	167.60

Barrett Home

Receipts:—

May 15, 1918—Western N. C. Conference	2.70
July 9, 1918—N. C. and Va. Conference	5.00
July 24, 1918—Eastern Va. Conference	62.74
July 26, 1918—Eastern N. C. Conference	31.88
August 1, 1918—Va. Valley Central Conference	12.00
Total	$114.32

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	114.32

South Boston

Receipts:—

July 9, 1918—N. C. and Va. Conference	18.54

Disbursements:—

August 1, 1918—W. C. Wicker, Treas.	18.54

Rev. Martinez

Receipts:—

May 1, 1918—Cash on hand	128.11
July 24, 1918—Eastern Va. Conference	213.17
Total cash on hand	341.28

Convention Fund

Receipts:—

July 9, 1918—N. C. and Va. Conference	15.00
Total cash on hand	$15.00

NOTE: A receipt book, misplaced at the time of the Southern Christian Convention, contains the record of a check from the Eastern North Carolina Conference and of an offering taken at the Convention. These amounts and the purposes for which they were intended will be ascertained and reported next quarter.

MRS. W. T. WALTERS, Treas.

Winchester, Va.

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OUR DISCIPLE BRETHREN

Our Disciple brethren have been testing their faith and their strength of late. We of the Christians are a much older denomination than the Disciples, but from the beginning they have been one aggressive missionary church and we have not. The result has been that they have outstripped us far in the distance in growth, power and influence in the world. Jesus the Christ cannot be with and prosper a non-missionary people and keep His word. His power is available to the church that is, or becomes missionary. Dr. Corey's testimony to the outcome of the "Men and Millions Movement of the Disciples Church is striking:"

The Men and Millions Movement of the Disciples of Christ began in prayer with an aim of a half million dollars for limited equipment on the mission field. This grew to a million for the equipment of missionary stations, and for sending out missionaries. This accomplished, the program suddenly grew to include $6,300,000 for colleges, home and foreign missions, benevolence, ministerial pensions and churches extension interests of the Disciples of Christ. It has now been completed with the goal of $6,300,000 more than raised, and with a possibility of reaching some $7,000,000. The greater part of this money was raised in gifts of over $500, but an Emergency Campaign was recently put on, with conferences for ministers and leading workers in twenty-four states, and in one month, under the direction of the ministers, $1,800,000 was pledged.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

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Dear Friends:—The writer had a very pleasant trip to the Virginia Valley Christian Conference which was in session last week and enjoyed every minute of the time. We had an opportunity to make the acquaintance of quite a number of our people in the Valley and feel that our people there are becoming more interested in the Orphanage work. They are a splendid people and certainly know how to make you feel at home in their midst. A special offering was taken on the Conference floor which amounted to about $120.00 in cash and subscriptions which will be reported as soon as it comes in.

We also had our annual treat on July 22. The Burlington Christian Sunday school held its annual picnic on our lawn and it brought much joy and happiness to our little family, of fifty girls and boys. They always look forward to this event with a good deal of delight for they know there is something good in store for them. The children rendered a short program for the benefit of the visitors which seemed to be well received and the children were glad.

Everybody seemed to enjoy the evening and we trust all had a good time and only regret that this picnic only comes once a year. The Sunday schools have a cordial invitation to have their picnics on our lawn here and in the evening it is shady and cool and a splendid place to have a picnic.

We trust our Burlington friends will keep up this annual picnic and always bring it to the Orphanage. We were delighted to have them come.

We had hoped to have enough watermelons to treat the crowd and would have had lots of them if the hail had not struck our patch and ruined it.

C. D. J.

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REPORT FOR AUGUST 28, 1918

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Amount brought forward		$6,112.96

Monthly Sunday School Offerings

(Eastern North Carolina Conference)

Damascus	$ 1.70	
Mt. Auburn	9.77	
Shallow Well	1.35	
Lebanon	2.26	
Liberty	2.20	
New Hill	4.60	
O'Kelley's	2.00	

(Western North Carolina Conference)

Grace's Chapel	1.00	

(Virginia Valley Conference)

Antioch	1.00	
Wood's Chapel	1.00	
Leaksville	2.50	
New Port	.90	

(Eastern Virginia Conference)

Oakland	5.00	
New Hope	1.00	
Holy Neck	5.00	
Isle of Wight	1.50	
Windsor	4.96	
Ingram	3.00	

(North Carolina and Virginia Conference)

Howard's Chapel	1.05	
Shallow Ford	1.00	
Mt. Gilead	5.00	
Hines' Chapel	4.00	
New Lebanon	1.00	
Bethlehem	1.00	

(Alabama Conference)

Corinth	1.50	

(Alabama and Georgia Conference)

Rose Hill	5.91	71.20

Special offerings, Pleasant Grove, Va.

C. D. S. Farmer	1.00	
C. E. Morris	2.00	3.00

Special Offerings

A Friend, Norfolk, Va.	10.00	
Mr. and Mrs. W. C. Bulla	7.50	
Miss Annie Brown	1.00	
L. L. Wyrick	1.00	
Lois Lawrence	10.00	29.50

Special offering, Eastern N. C. S. S. and C. E. Convention

W. C. Wilder	5.00	

Miscellaneous

Sale of Pigs		12.00
Total for the week		$120.70
Grand total		$6,233.66

———:o:———

A VERY SPECIAL OFFER OF TITHING LITERATURE

—o—

During the year 1918 the revised and enlarged pamphlet "How to Tithe and Why" will be sent gratis, postpaid, to all ministers who ask for it, in sufficient quantities to supply one copy to every family in their churches and congregations.

Please mention THE CHRISTIAN SUN; also your denomination.

THE LAYMAN COMPANY.

143 *North Wabash Ave., Chicago, Ill.*

DOINGS AND DEEDS OF THE VALLEY CONFERENCE

(Continued from Page 8)

Olivet (R), New Hope, Newport, Palmyra, St. Peter's, Timber Mountain, Timber Ridge, Whistler's Chapel, and Winchester. Those not represented by delegates were: East Liberty, Island Ford, Mt. Olivet (G), and Woods' Chapel. The delegates present numbered 44.

The following persons made addresses during the Conference: Dr. W. T. Walters, subject, A Year's Program; Rev. B. J. Earp, subject, The Mission of the King; C. D. Johnston, subject, Our Orphanage; Dr. W. H. Denison, subject, The Forward Movement, (two addresses); Rev. A. W. Andes, subject, Gleanings from the Southern Christian Convention; Dr. I. W. Johnson, subject, Foreign Missions; Prof. A. L. Hook, subject, Education; Dr. I. W. Johnson, subject, Home Missions. Rev. A. W Andes preached on Saturday night, and the pulpit was ably filled on Sunday by Dr. W. H. Denison, Dr. I. W. Johnson, and Rev. R. L. Williamson. All regretted very much the absence of Dr. J. O. Atkinson, and Dr. W. A. Harper, both of whom were on the program, but all were glad indeed to welcome the visiting brethren who came and supplied the vacancies on the program. We are greatly indebted to all our visiting brethren for their splendid sermons and addresses, and other help during the session.

A telegram expressing our sympathy was ordered sent to Dr. J. O. Atkinson who is now at Montreat, N. C. to recuperate health and strength.

The Timber Ridge church which had about decided several years ago to withdraw from the Conference sent in a petition asking that they be retained on the Conference roll. It is needless to say that the petition was gladly granted.

The Conference constitution as printed in the 1916 Annual was taken from the table and adopted.

The Conference Missionary Association made the best report ever made in its history, showing $215.31 in hand after paying all its expenses for the past year. This amount was turned over to the Home Mission Fund of the Conference.

The following churches overpaid their apportionments: Concord, Mayland, Woods' Chapel, Dry Run, Antioch, High Point, and New Hope.

The following paid even on apportionments: Mt. Lebanon, Beulah, Christian Chapel, Whistler's Chapel, Leaksville, Timber Mountain, East Liberty, Newport, Joppa, Palmyra, St. Peter's, Winchester, Bethel, Island Ford, and Linville. Timber Ridge had no apportionment made upon it, but sent $43.67 as a free-will offering for Conference apportionments. Three churches did not pay their full apportionments, viz.: Bethlehem, Mt. Olivet (G), Mt. Olivet (R).

The Woman's Board had an enthusiastic meeting in a school house near the church. They raised $146 during the past year, and have laid the foundation for a much larger work during this year.

Brother J. B. Shiflett from the Christian Chapel church was recommended to the Biblical Class at Elon College as a ministerial student.

The following officers were elected for the ensuing year: President, Dr. W. T. Walters; Vice-President, Rev. B. J. Earp; Secretary, Rev. A. W. Andes; Treasurer, Samuel Earman.

At the Sunday morning service $119.15 was raised in cash and pledges for the Orphanage.

At the Sunday afternoon service Rev. W. C. Hook was ordained to the office of elder. Brother Hook has served successfully as a licentiate, and, we trust, will carry well the added responsibility now laid upon him.

The Conference will meet next year at New Hope church near Harrisonburg.

A. W. Andes.

Harrisonburg, Va.

———:o:———

BETHLEHEM

—o—

The meeting at Bethehem began the third Sunday in August and continued until Thursday night. This meeting resulted into seven additions to the church. Rev. W. C. Wicker, of Elon College, N. C., did most of the preaching to the delight and edification of the people. The church was much revived.

J. W. Holt, *Pastor.*

———:o:———

COLLECTING UNITED STATES TAXES

—o—

In the execution of the policy of paying as large a portion of the expenses of the war by taxation as possible the Treasury is making every effort to collect all Federal taxes due to the United States.

The department has evidence against many who have sought to evade taxes. Some of these tax evaders are American citizens residing or sojourning in Canada. A corps of specially trained revenue agents will be sent to the Canadian communities where many of these tax evaders reside to obtain tax returns from them.

———:o:———

THE PRESIDENT ON MOB SPIRIT

—o—

"I have called upon the Nation to put its great energy into this war and it has responded—responded with a spirit and a genius for action that has thrilled the world. I now call upon it, upon its men and women everywhere, to see to it that its laws are kept inviolate, its fame untarnished. * * *

"I can never accept man as a champion of liberty either for ourselves or for the world who does not reverence and obey the laws of our own beloved land, whose laws we ourselves have made. He has adopted the standards of th enemies of his country, whom he affects to despise."—*President Wilson.*

———:o:———

The Christian, on his knees, knows more and can see further than the philosopher on tiptoe.—*Lange.*

———:o:———

TESTAMENTS! TESTAMENTS!!

Is it a Testament that you want? The Sun office has them, all kinds. Something nice for 50 cents. Red letter Testaments, 75 cents.

SUNDAY SCHOOL LESSON—SEPTEMBER 8

By G. O. Lankford

—o—

Conquering Evil. 1 Ki. 21:1-29; Eph. 5:6-21

Golden Text: "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Eph. 5:11.

In the world there are two moral forces to be reckoned with, good and evil. These forces are antagonistic towards each other. Good is opposed to evil and evil is opposed to good, and good can not reign in the life, or in the world as for that matter, until evil is put down. To know the enemy we fight and to understand his methods of warfare is an invaluable aid in winning the battle when once it is begun.

1. A Triumph of Evil. Ahab was the seventh king of Israel and reigned over this Northern Kingdom for a period of twenty-two years. As a man he was devoid of real strength as to his personal character, a mere weakling to be played upon and moved by the evil wishes and wicked purpose of Jezebel, the heathen princess whom he married. Ahab became an idolater like his wife. As such the two lived in luxury and ease, not thinking or caring about the welfare of the Kingdom over which they ruled, except as it brought profit to them. Living during the warm months of the year in their summer palace on a spur of Mount Gilboa, surrounded by the beauties of nature and the arts of man, did not satisfy their covetous hearts. Naboth, a simple farmer near their palace, was the owner of a beautiful vineyard which the royal pair desired to add to their kingly estate. Money was offered, but Naboth refused it. Whereupon a fast was proclaimed and Naboth was set "on high," that he might be accused and condemned to death. The plan worked and Naboth was slain and the vineyard taken over by the King. The triumph of evil, but it was only for a little while, as is every triumph of that kind. The successses of sin are only for time, the triumph of righteousness are for both time and eternity.

2. A Triumph Over Evil. The awful sin Ahab and Jezebel had committed could not long remain undiscovered. It was a case of "Be sure your sins will find you out." They got possession of Naboth's vineyard but their sin found them out. God sent His servant, Elijah, "down to meet Ahab." This meeting occurred "in the vineyard of Naboth." The prophet of God declared: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." This was a fearful utterance, but a fearful crime had been perpetrated and God's wrath when released is unsparing with the evil doer. "Whatsoever a man soweth, that shall he also reap." Ahab's sorrow for his sin postponed God's punishment for a time, which punishment later fell in fury upon Jehoram, Ahab's son, and upon Jezebel. Sin does not pass without its penalty. Punishment came that right might prevail. Truth experiences travail as it comes into triumph over wrong.

3. A Triumph In Life. One should not concern himself about making a living to the neglect of his responsibility in living a life. And the disciple of Christ needs to concern himself in no small way about **living a victorious life.** This is a life that triumphs over sin and over self. It is a life that has "no fellowship with the unfruitful works of darkness," but rather reproves them out of an intimate fellowship with the Son of God. It is a life possessed with an "understanding" as to "what the will of the Lord is," a life "not drunk with wine wherein is excess," but "filled with the Spirit." Absence of the Spirit means defeat, while His presence always brings assurances and gives victory.

———:o:———

FARM FOR RENT!

If you would like to rent a good three horse farm, near Elon College, N. C., see or phone Rev. Jas. L. Foster within the next eight days, through Foster Shoe Co., Burlington, N. C. Seven room house, large barn, two curing barns, storage barn and cribs. *All new.* See it at once!

CHRISTIAN ENDEAVOR TOPIC—SEPTEMBER 8

By H. S. Hardcastle

—o—

Training Conscience and Trained by Conscience. Proverbs 20:27; Psalm 51:1-13.

A certain writer has said: "Conscience is the voice of God in the soul." As such it has a double function. In the first place conscience is the monitor which tells us what we ought to do. Every human being is a free moral agent so long as he is in possession of his mental faculties. As such he is responsible for his own conduct, for his moral action. Thus when two or more lines of action are opened up to a man he must choose that line of action which is right, and it is his conscience which tells him which is right. Conscience is, as it were a judge seated upon the heart or soul of man, and after hearing all the evidence on both sides, as judge, conscience says: "Do this. This is right." In this case conscience renders a verdict before the action takes place.

Then too conscience acts as an after-judge. Oftentimes people do things without thinking,—merely upon the impulse of the moment. If this action is wrong, if it transgresses the moral law, or God's law, this "still small voice," conscience, says, "You have done wrong—you have sinned." In this case conscience renders a verdict after the action takes place. In each case conscience judges as she hears. She makes her decision upon the evidence produced.

The fact that conscience can judge only so far as it has evidence lays a heavy responsibility upon man as a moral being. It devolves upon him not only **to do what is right** as revealed by his conscience, but evermore to make an honest effort **to learn what is right.** The decisions of conscience should not be made upon insufficient evidence any more than a judge in a civil court should make a decision upon insufficient evidence.

A man can assume two attitudes toward conscience. **In the first place he can train his conscience.** God has implanted this indefinable something in his soul and it has unlimited possibilities for development. People often ask: "Is conscience a safe Guide?" The answer is "Yes" or "No," according to the attitude of the person who asks the question. He who acts according to the promptings of conscience is safe provided he sincerely seeks light and is willing to walk in the light. He who does the best he knows will continually know better.

It was a wonderful testimony which Paul gave before the council when he said: "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1), but we find the secret of his good conscience in Acts 24:16, when he says: "Herein do I **exercise** myself, to have always a conscience void of offense toward God, and toward men." Paul **trained** his conscience **We too can exercise or train our conscience by Bible reading, by meditation and prayer, and by acting in the light of what knowledge we have.** He that doeth the truth, cometh to the light. (John 3:21).

In the second place a **man can be trained by his conscience.** A noted preacher tells of a very sensitive plant, which, if its leaves are touched by an object, will close its leaves. But if the object is repeatedly thrust against the plant it becomes unresponsive to the touch. Just so with our conscience. Repeated disobedience to its promptings, wilfullnes and sin deaden the conscience until its voice becomes very subdued and almost inaudible . **But not dead.** Like the chimes of the huge clock in the busy city are not audible to the pedestrian in the street blow amidst all the uproar of traffic, but which, in the stillness of the midnight hour, are audible for blocks, just so is conscience oftentimes inaudible in the whirl of worldly pleasure and sin, but in the quiet of the night watches, under the spell of memories of mother's influence, at the sound of Gospel preaching, or under the conviction of the Holy Spirit, conscience is awakened and troubles, yea haunts the sin-burdened soul. As David said: "My sin is ever before me." As Paul says: "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22. Are we training conscience, or is conscience training us?

The Christian Sun

Official Organ of the SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

FRANKS

Mrs. Emma Franks, wife of the late James Franks, departed this life August 9, 1918, being about 70 years of age. Sun readers will understand better when I say that she was the mother of Rev. J. E. Franks, and sister to Mrs. Helen Winborne now deceased, and Mrs. Margarette Rowand, the mother of Rev. C. H. Rowland.

Sister Franks has for a number of years been a member of Catawba Springs Christian church and was the oldest member at the time of her death. The burial services were conducted by the writer and the interment was in the church cemetery. May God's richest blessing rest upon those of her family and friends who are left behind to answer the summons, "Come home."

J. LEE JOHNSON.

——:o:——

OLIVER

Miss Lula A. Oliver was born June 2, 1864, and died August 17, 1918, aged 54 years, two months and fifteen days. She made a profession of religion early in life and united with Lebanon Christian church. She was the daughter of Cornelius L. Oliver of Person county, N. C., who died in prison at Point Lookout during the Civil War. Her mother was Missouri Oliver (nee Miss Missouri Covington). She leaves one sister, Mrs. Bettie L. Winstead; one neice, Miss Myrtle Winstead and one nephew, Oscar Winstead.

In February Miss Oliver underwent an operation at a Danville, Va., hospital for cancer. Later she consulted skilled surgeons in Baltimore but they could hold out to her no hope. She suffered intensely for weeks, but bore it all in a submissive spirit. A few days before her death she arranged her business affairs and assured her loved ones that she was not afraid to die. On Saturday evening at ten o'clock she made the members of her home good night and quietly took her last sleep as her soul took its flight to the resting place of Saints.

The funeral was from her church on Sunday afternoon, August 18, by the writer and the interment in the Lebanon cemetery.

The church has lost a faithful worker; the community a useful Christian, and the home a loved one whose amiable disposition filled it with sunshine; but the loss to all here is Heaven's gain.

C. E. NEWMAN.

——:o:——

S(TUDENT) A(RMY) T(RAINING) C(ORPS) UNITS. (S. A. T. C.)

Read With Great Care!

As remarked in our Bulletin of August 6 and also of August 15, Elon College expects to be granted an S. A. T. C. unit here next year. We were so sure we would have such a unit that we said so in those issues as in former ones. We feel that way yet.

We are ready to accept applications for membership in such a proposed unit for young men from 18 years up, and from those less than 18 for enrollment in the same, including students having less than 12 units to offer for entrance. The Secretary of War on May 8 issued a letter to College presidents stating the conditions under which Colleges could be granted such units. We announced we would have one because we saw we could meet the conditions. It is our conviction that we have.

UNIT ESTABLISHED

While this Bulletin was in type, telegram from Adjutant General McCain has confirmed our judgment by establishing S. A. T. C. unit here.

NOTE CAREFULLY!

Our August 6 Bulletin seemed to say that the Government promised to allow students who enrolled in such units to remain in College, though within the Selective Draft age. The Government does not make promises. It will be its policy, however, to allow them to do so always with the national needs in mind. This policy is wise, because the army must have officers faster than the R. O. T. camps can produce them if the war is a long one, and because the world must have trained leaders for rebuilding society when the war is over.

In all S. A. T. C. colleges the Government will furnish uniforms and guns at its expense and the service will be optional with the students. Those over 18 and having been accepted for such training may enlist and be in the military service of the United States, on furlough without pay. When the order number of a man so classified is reached by his Local Board, he will be considered by the College and Military authorities of his College and one of three things will happen, according to the American Council of Education: He may be sent to service at once; he may be sent to an Officer's Training Camp for intensive training; or he may be allowed to continue his course. This is as far as the Government can go, and it is a very liberal way it has gone. Young men may enlist and go to College. Is that not fine?

WHAT GOVERNOR BICKETT SAYS:

Governor Bickett sent the following letter to the War Department, requesting that Elon be an S. A. T. C. College:

"I desire to give my emphatic endorsement to the application of Elon College, N. C., to be made an S. A. T. C. College, and for a Government officer to be assigned to give military instruction to the student body.

"This is comparatively small College, but more than 100 male students will be in attendance and they will be representative N. C. folks. Elon is one of the very best Colleges in the State, gives thorough instruction and the College atmosphere is fine."

—Elon College Bulletin for August 19.

SIMPLE REMEDY FOR SKIN TROUBLES

Tetterine Salve kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing salve. 50c a box. Sold by druggists or by mail from

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A Distinguished Bostonian writes: "Of all the collgees I have visited in six years as International Field Secretary of Christian Endeavor, the spirit of Elon College seems to be the most **genuinely** Christian."—Karl Lehman.

Marshall A. Hudson, Founder of the Baraca-Philathea Movement testifies: "I found in Elon College what I never found quite so prominently before, a spiritual attitude and a desire to learn of spiritual things. I congratulate Elon upon her **splendid spiritual atmosphere."**

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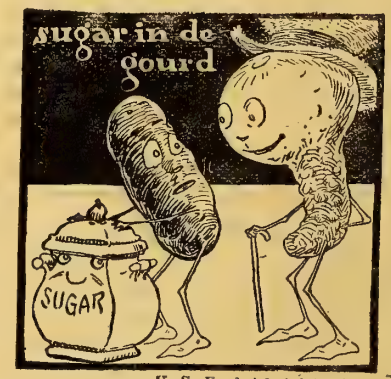
The water-carts of Lowell used to be decorated with patent-medicine advertisements. An innocent Irishman from the rural districts looked at one the other day, and remarked, "Faith, it's no wonder Lowell is healthy, whin they wather the streets with sarsaparilla!"



U. S. Food Administration.

De ol' song sez "Dar's Sugar in de Gourd," but Br'er 'Tater 'lows dat de only sugar he's studyin' 'bout now-a-days is what's in de sugar bowl en hit's gwine ter stay dar.

De folks wots doin' de fightin' mus' have sugar fust.

But ef dars enny sweet'nin' in de gourd now'days, he sho' gwine ter git tapped, 'cause dey's lookin' fer syrups en 'lasses en honey to **"substitute."**

THAT WELL KNOWN SAYING

"Beauty is only skin deep," is certainly true as reards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterline will rid you of any skin diseases. Absolutely harmless. 50c a box from druggists or by mail from

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Purchase the **"NEW HOME"** and you will have a life asset at the price you pay. The elimination of repair expense by superior workmanship and best quality of material insures life-long service at minimum cost. Insist on having the **"NEW HOME".**

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The Christian Sun.

THE WHITE HOUSE
WASHINGTON

State Library

3 August, 1918.

My dear Dr. Speer:

I thank you sincerely for sending me the very interesting and inspiring messages from the several churches which you have been kind enough to have made accessible to me in a binding. If I followed my own impulse, I would certainly reply to some of these messages, but I see only too clearly that if I began I should begin to discriminate as between one message and another or else be obliged to answer them all, which would be out of the question. I must content myself with asking you to avail yourself of any opportunity you may have to say with what interest and inspiration I have received them.

Cordially and sincerely yours,

Woodrow Wilson

Dr. Robert E. Speer, Chairman,
General War-Time Commission of the Churches,
105 East 22nd St., New York.

Copy of letter received by the General War-Time Commission of the Churches from President Wilson acknowledging the receipt of bound volume containing resolutions of loyalty adopted on Memorial Day by hundreds of churches throughout the country and representing thirty-nine denominations.

Volume LXX WEDNESDAY, SEPTEMBER 4, 1918 Number 36

BURLINGTON - - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

THE NECESSITY OF A NECESSITY

One of the first editorials that we endeavored to write for THE CHRISTIAN SUN after becoming its editor was on the pastorate plan and idea. This is one phase of the church work that has been a hobby with us for several years. We are aware of the fact that there are limitations and shortcomings to it as well as to other plans. However, when we weigh these objectionable things and then carefully consider the things that stand in the way of the church because of scattered territory and unorganized facilities, we are willing to forget the things not in favor of the pastorate plan. We believe that the Kingdom of God will never be able to come until we are willing and ready to throw down some of the things that suit us as a people and enter into that large program of service where we can do the most regardless of petty failures.

We have said again and again that the pastorate plan will soon be complete in our Southern Christian Convention. Others have shared this opinion with us. One by one the pastorates are being formed and pastors settled in a more permanent way. We believe that this is being accomplished in two ways: First, because of the business-like methods in it and in the second place because we have been literally driven to it. In brief it is a necessity of a necessity. With the shortage of ministerial help and the forming of some pastorates, thereby taking from one man four or five churches and giving him two or three, the ministerial help has been reduced to a minimum compared with the churches that we have. We can name a number of ministers today who are serving only half the number of churches they served five or ten years ago. This does not mean that they are doing less work but more work. It means also that the churches that they were once serving have been given to others and that the demand for ministers has been greater than the output in our colleges. This means that a number of churches have been forced to adopt the pastorate plan and more of them will be compelled to take this judicious step. So, some times there is good in the necessity for people to do things. God has a tremendous task of using human beings, and so often we are driven in an eastward direction that we may go west and compelled to face the south in order to turn our footsteps north.

o——o

COLLEGES AND THE WAR

The colleges have suffered no little because of the war. College ranks have been depleted on account of volunteers and also because of the draft law. Educational interests everywhere have been greatly quickened and tremendous efforts made to hold efficiency and standard of enrollment. While the colleges and universities have not been able to maintain their normal number of students they have done wonderfully well. Educational leaders everywhere have advised young men to continue their education. This is good advice because it takes into consideration that after the war leaders will be much in demand for the reconstruction of the world.

President Wilson on July 31 sent Honorable Franklin K. Lane, Secretary of the Interior, a letter that ought to be in the hands of every person interested in education. Here is the letter in full:

The White House, Washington
July 31, 1918.

My Dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education.

Cordially and sincerely yours,

WOODROW WILSON.

HON. FRANKLIN K. LANE,
Secretary of the Interior.

o——o

UNITED STATES RAILROAD DIRECTOR ISSUES STATEMENT

Secretary of Treasury, W. G. McAdoo, who is also head of the transportation lines in this country under Government control, issued a statement the other day that contains some very sane and sensible advice. Mr. McAdoo speaks in the interest of the public, and along other things says:

"Complaints have reached me from time to time that employees are not treating the public with as much consideration and courtesy under government control of the railroads as under private control. I do not know how much courtesy was accorded the public under private control, and I have no basis, therefore, for accurate comparison. I hope, however, that the reports of discourtesy under government administration of the railroads are incorrect, or that they are at least confined to a relatively few cases. Whatever may be the merits of these complaints, they draw attention to a question which is of the utmost importance in the management of the railroads.

"For many years it was popularly believed that 'the public be damned' policy was the policy of the railroads under private control. Such a policy is indefensible either under private control or government control. It would be particularly indefensible under public control when railroad employees are the direct servants of the public. 'The public be damned' policy will in no circumstances be tolerated on the railroads under government control. Every employee of the railroad should take pride in serving the public courteously and efficiently. Courtesy costs nothing and when it is dispensed, it makes friends of the public and adds to the self-respect of the employee."

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CALLING PASTORS

At this season of the year churches are considering pastors for another year. Such considerations are in order and it is to the pride of so many of our local churches that they think upon these things before the annual meeting of the various conferences. This year we feel that the pastorate situation will be an acute one. A number of our ministers have answered the call of their country and others are in readiness to go.

Calling a pastor is a sacred duty; it carries with it the interest of the community as well as every member of the church. Calling a pastor should not be entered into lightly, but with prayerful consideration and deliberation from hearts that are consecrated to the Master's service. Some churches call pastors just for a change, others change because a few men in the church dislike the pastor. In a sense such things enter into the argument but they are not the things that are so fundamental. We ought to learn to love our pastors, and if we cannot, we ought to endeavor to analyze the reason why. We ought not to make a change in our local church work simply because we want to make a change. The Kingdom of God is too great to be trifled with in any such a way.

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A NEW CAMPAIGN

We have heard of many campaigns, the campaigns for Liberty Loans, Y. M. C. A. work, Red Cross benefits and various other campaigns in the interest of world-wide movements. A Presbyterian church in a large city has begun what it chooses to call "A Campaign of Good Cheer." This church, as we understand it, is endeavoring to put an end to pessimism in its ranks. All hail to such a church! Of all things that we abhor is the person who wears a long face, who is never well, whose neighbors are never right and whose heart is always sad because of meditations upon the gloomy side of life. Some people seem to be born in the sign of the crab or in the objective mode. In their presence you feel like compromising and you never gain anything by their associations. They are against the things that other people like and like the things that other people dislike. It does not occur to us how Heaven can arrange for these people.

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GIVING AND GETTING

When a person emphasizes *getting* more than he does *giving* it is usually a good sign that such a person is soon to become pessimistic and lop-sided in his views, selfish to say the least. It seems a very difficult lesson for some of us to learn that we *get* by *giving* and not *give* by *getting*. We want the best sermon possible every week or every month but we are not willing to pay more than a dollar or two a year for it. We want the best school teacher that the county can get and pay her less than we do the man who cares for our cattle. We want the best services that public utilities can afford and complain at every price made us for such services. We want to get to Heaven, and yet some of us are not willing to pay the price, even if it does not cost money.

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NOTES AND PERSONALS

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Dr. W. W. Staley returned to his pulpit last Sunday after a vacation of a month.

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Dr. E. L. Moffitt, Asheoro, N. C., a former editor of THE CHRISTIAN SUN, paid us a short call last Friday.

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The Editor is deeply indebted to Mr. W. F. Sawyer, of Burlington, N. C., R. F. D. 2 for a fine watermelon. Many thanks, Brother Sawyer.

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Miss Annie Staley, daughter of Dr. W. W. Staley, recently underwent an operation at Lakeview Hospital, Suffolk, Va., for chronic appendicitis. She is doing well.

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September 12 is the day set aside for the registration of all men, not previously registered, between the ages of 18 and 45. The hours are from 7:00 A. M. to 9:00 P. M.

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The following invitation has been issued that will be of interest to many readers of THE SUN: "Mr. and Mrs. John Robert Foster request the honor of your presence at the marriage of their daughter, Beulah Frances, to Mr. Marvin Walter McPherson, Thursday morning, the twelfth of September, at ten o'clock, five hundred and eleven East Davis Street, Burlington, North Carolina."

CHRISTIAN ENDEAVOR PROGRESS

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A notable event in Christian Endeavor annals was celebrated in Boston, July 30-August 1, when the new International Christian Endeavor Headquarters Building was dedicated. To those in attendance it will ever remain an outstanding memory.

The dedicatory services were presided over by "Father Endeavor" Clark. They were marked by dignity, simplicity and appropriateness. Christian Endeavor representatives made up of State Presidents and Field Secretaries from all over the United States, Canada and Japan were present. Governor McCall of Massachusetts gave one of the addresses. President Wilson and many other notables sent letters of congratulation. A closing banquet of five hundred plates was served the last evening of the ceremonies.

The building itself is a beautiful and usable structure of six stories immediately adjoining the Capitol grounds, at the corner of Jay and Mount Vernon Streets. The space in front of the structure is to be cleared of its present buildings and used for a capitol lawn. This, when done, will give an unobstructed view both of and from the new building across the Boston Commons. Its location crowns the historic Beacon Hill. The plant is valued at one-half million dollars. Every room in the building was rented prior to completion.

This new "World Home" is the result of a suggestion made by General Secretary Shaw at the Baltimore International Convention. Its completion just at this time is peculiarly significant. It will be remembered the world over as having been built by and dedicated to Christian brotherhood in the period of fratracidal strife. It stands for an organization which has already given three hundred thousand fine examples of Christian manhood for the cause of world democracy. What increases will swell this number before the victory is won we can only conjecture. Of the present number one hundred and seventy-five thousand are from the United States alone.

A part of the funds for the construction were contributed by Endeavorers all over the world. Many of these gifts were of trinkets of small intrinsic value, but which speak eloquently of both the poverty and devotion of the donors. This sacrifice reached its maximum in India, where in at least one instance all the clothes of an Endeavorer were contributed. Poverty was so acute that this was the only gift possible. The major part of the funds were provided from the business of publishing, to which has been added the return of wise investments. It ought to be known that Christian Endeavor has never appealed to its membership for financial aid to promote its general work. All of such expenses have been provided out of the earnings of its publishing business and the royalties freely used by the men on the official staff from their literary work. This single fact ought to make us love Christian Endeavor and its promoters more than ever.

The Annual Field Secretaries' Conference was held during dedication week. The life, alertness and consecration of these men will dissipate any discouragement which may be entertained concerning the future of Christian Endeavor.

Even so auspicious occasion could not escape all gloom. The Endeavorers of a nation bow in sorrow with the Associate President, Daniel A. Poling, because of the death of his wife immediately preceding the dedication and with Amos R. Wells whose sister died the first day of the dedicatory services.

F. G. COFFIN.

Albany, N. Y.

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THE WAR BOARD

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We are becoming familiar with that term. We know that each of the nations has its War Board, and that in addition, all the Allies together have such a Board which determines the plan of campaign, and from which every commander receives his specific orders. The detail of carrying out those orders may be left to him, but the whole campaign is planned at headquarters, and every commander is pledged to do his share in seeing that those plans are exactly carried out.

What a fine thing it would be if every school should have a War Board to plan its offensive against the great forces of sin. How splendid to see the head of the Junior Department, the Senior Department, the Primaries and Beginners, the Home Department and the Cradle Roll all holding down their own sectors, but working under a common plan!

But, alas, how many times do we find it? Our Sunday school Boards have asked for Workers' Councils, or Teachers' Meetings for years, but how many have them? Why not? Well, some superintendents do not want them; they are, or seem to be, afraid that they will cease to be dictator and actually become superintendent by so doing. Another reason, and perhaps the greater, is that the teachers will not attend such meetings. Do they feel perfectly competent to "run their own business" alone, or have they not yet realized that there is a "business" to be run, and that it is not theirs, but their King's?

It is a great thing that our generals are doing. They have the bodies of their soldiers under their power. A mistaken or ill-advised order may send ten thousand men to their death, may take from them something which ten thousand generals could not restore. The power of life and death are, to a great extent, absolutely in their hands.

But it is a greater thing to be a pastor, a Sunday school teacher. "Fear not them which kill the body, but have not power to destroy the soul," we are told, and the leader in Christian work holds in his hands the soul of a pupil to a tremendous extent. It is *lives* we are making or marring.

Shall we not take as great thought for a work that extends to eternity as the officer does for that which extends only in time? Shall we give less consideration to souls than he does to bodies? Shall we be less true to the King of kings than to the Government of the United States? It is a deadly insult, a proper cause

for war in times of peace, to hang the flag of one nation above that of another. They must be given an equal place. There is but one flag in the world that dares to demand a place above the United States flag, and that is the Christian flag. At the name of Jesus every knee shall bow, the leaders of the nation, the general of the army, as well as the lowest private in the ranks. And *we are the leaders in that army, the servants of that flag.* Are we worthy of our great positions? Are we fitting ourselves for that service? We can at least do this much; we can have a Workers Conference. We can get together and plan our campaign, offensive and defensive. We can have a purpose, an aim, a work, and we can be, as one school puts it in their motto: "All at it, all together."

MRS. F. BULLOCK.

Suffolk, Va.

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A CHAPLAIN'S APPRECIATION

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One of the most interesting and impressive services I have held since I have been in the service of Uncle Sam was held last Sunday evening at the United States Naval Prison. Only one hundred and thirty were present, but they were there because they desired to be. This added devotion and solemnity to the service.

It was the occasion of the Holy Communion when every song and every word was directed to emphasize the meaning and importance of the sacrament. Nearly every one present participated prayfully. Mrs. Rountree, Mrs. Emery, and Mr. D. F. Borthwick, an officiating layman of the Congregational Church, assisted in the impressive ceremonies. Miss Borthwick, who has at all times been a valuable assistant in the work at this station, sang "Break, Thou the Bread of Life." There were three converts.

This is the first time I have used the new portable communion set recently given me for my work. I am charmed within it and regard it as a most invaluable adjunct to my work. Three Sunday schools, of Dayton, Ohio, presented it to me through Dr. Burnett,—The First Christian, the Walnut Hill and The Crown Point Sunday schools. May heaven's richest blessings attend the givers.

I desire here to express my appreciation also of a gift of $50.00 in lieu of a typewriter to which it is said I am entitled. This money is to be used in small things assisting me in my work. This is an essential helpfulness, and appreciated beyond expression. May the givers be blessed abundantly.

H. E. ROUNTREE,
Chaplain, U. S. N. R. F.

Navy Yard, Portsmouth, N. H.,
August 14, 1918.

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"Blessed is he who can stand the tribulations of the man who has the vision of service in the hour of the Church's need. He may suffer today, but tomorrow he will be crowned as a prophet and a saint."

A NOTE FROM THE FAR SOUTH

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I have been in revival meetings practically all the summer, and have been greatly blessed in the services.

The second Sunday in July we began our union meeting at Wadley, Ala., the pastor doing the preaching until Monday night. After this time Rev. W. A. Murphy, of Boaz, Ala., did the remainder of the preaching which was of a very high order. It was a treat to hear his sweet, simple, and great Gospel messages. This was a great meeting. In my opinion it was the best meeting we have yet held in Wadley.

Week following the third Sunday we held our meeting at Pleasant Grove. We were hindered here some by the rain and unfavorable weather, but we had a good meeting. Received three new members into fellowship. Rev. P. L. Duke was with us and did some faithful service for the Lord.

We next met with New Hope church and continued until Friday night before the first Sunday. We had rain, mud and high water to contend with, but had a good meeting. Received three new members. Brother Duke was with us here and also rendered good services.

After leaving New Hope my next meeting was at Beulah, my home church. Here we held a union meeting with our Baptist brethren. This was a great meeting for both churches and also for the community. We received twelve new members into fellowship in the Christian church and one into the Baptist church. This makes twenty-six protracted meetings I have attended in succession at this dear old church. I have been its pastor for twenty-four years.

My next meeting was at Antioch. Rev. Henry Crampton, of Columbus, Ga., came ot my assistance here and did us some fine preaching. Our people greatly enjoyed his sermons. We received two members by letter. One had already been received by experience. This was indeed a good meeting for Antioch. Sickness in the community and politics hindered us some, but the victory gained in our grand old state was worth the cost. Alabama swings herself into the dry column. *Thank God.*

I am now at Fairfax, Ala., where I am billed to preach during this week at night in a union meeting with Rev. W. Y. Daniels of the M. E. church, South. I am trying to rest in the day and hope to enjoy myself while here. I have met many of my old friends since I left home and made some new ones. I shall be very glad to get a vacation next year if it be the will of my Master, as I feel very keenly the pressure of continued service. I sincerely trust that I may not be called to so much work next year.

G. D. HUNT.

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NEXT WEEK'S SUN

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Next week's SUN is to contain the story of that familiar song, "In the Sweet By-and-by," and will also have a cut showing part of the original manuscript. Look out for next week's issue and read this special contribution.

SUFFOLK LETTER

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One of the things that many people condemn is of importance in the world's work and the world's life. That important thing is repetition. Nothing is of much value that is not worthy of repetition. The great lectures and sermons have been often repeated. One of the weaknesses of modern pulpit is seeking to produce something new for every service. The result is that nothing is wrought out that is worthy of repetition. The whole modern world is striving after *new* things instead of *best* things; and yet a moment's thought will convince us that the best is that which is most often repeated. The greatest music is not the *newest* but the master-pieces that repeated as often as musical souls can master them. Nothing becomes a model till it bears repetition; then it is repeated and copied. The "Elijah," "Messiah," "Creation," "Old Hundred," "Rock of Ages," may serve as examples. What is true of music is also true of poetry. Homer's Illiad and Milton's "Paradise Lost," will remain for re-reading and study as long as scholars keep alive the spirit of learning.

God's work as seen in creation are perpetual repetitions, and lose nothing of their beauty, force or value by such action. The rising of the sun, the appearance of the stars, the changes of the moon, the change of seasons, with all that the change of seasons brings in leaf, in flower, in fruit and harvest, are constant witnesses to the value and impressiveness of repetition. "The heavens declare the glory of God and the firmament showeth His handy-work; day unto day uttereth speech and night unto night showeth knowledge." And the glory of creation is in its capacity for repetition without growing old or uninteresting. The wisdom of God is revealed in repetition. The Lewis gun is a marvel of repetition.

The Lord's Supper is a religious example of repetition. It supplies a religious need in a manner that grows in dignity and spiritual importance by repetition. Those who have most regularly and for many years observed this ordinance are most profited and enjoy most this constant reminder of the death and sufferings of *Him.*

The ritual of ritualistic church is the most impressive thing in their service. The same is true of the ritual of all orders. Repetition is the strength of military training and discipline. Habits are the foot-prints of repetition. Daniel prayed "as he did aforetime." His religious habit simply repeated itself in regular devotion and won for him the high honor that impressed a heathen king and made him first in the Kingdom. The value of church attendance is in its repetition. The regular army takes care of the nation. The regulars take care of the Kingdom of God. Anything that is worth doing is not only worth doing well, but worth being repeated. No wrong thing is worthy of repetition; but all good things should be repeated.

W. W. STALEY.

REPORT OF REVISION COMMITTEE

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The Franklin Convention appointed W. W. Staley, W. S. Long, C. H. Rowland, N. G. Newman, and W. A. Harper to revise the book known as "The Principles and Government of the Christian Church," and authorized the Executive Board to have the same printed upon recommendation of Revision Committee, if necessity for publication arise before the 1920 Convention.

The Committee met at Elon College August 12, and remained August 13, 14, and 15, holding eight full sessions. Drs. Wellons, Atkinson, Lawrence and J. U. Newman were invited to sit with the Committee. All of them helped the Committee except Dr. Atkinson whose duties prevented.

The result of our deliberations may be reported in a few words, as a full report would be the book itself as revised.

Of course no change was made in the "Principles." They are the fixed quantity in our Church.

Many changes were made in the Government as fifty years have made many changes in conditions.

Chapter IV—Sentiments of the Church—was cut out bodily as useless for our purpose. This chapter contains seven sections and includes pages 17 and 29.

Under part II minor changes were made, some of them to conform to the recent action of the Convention.

Chapter VI, page 57 Discipline was entirely rewritten, simplified, and abbreviated.

Part III—"A Directory for Religious worship in the Christian Church" was cut out as being useless.

In the remainder of the book changes made are chiefly abbreviations and reconstructions.

All through the book we have counted it sufficient to print scripture *references only* and not the text in *foot-notes.* This was done to save space and cost in printing.

It may be said that no change was made except by *unanimous vote* of all the men present. The Committee invited and had the heartiest co-operation of Drs. Wellons, Lawrence, and J. U. Newman and requested them to vote which they did.

It was the most earnest, the sweetest, and the most harmonious meeting of its kind we have ever attended and we believe the work of the Committee will receive the approbation of the entire Convention when it appears in print; but no arrangement has yet been made for its publication.

Three days have been spent by the Chairman in preparing the revision for the printer.

W. W. STALEY, *Ch'm.*
N. G. NEWMAN, *Secretary.*
Elon College, N. C., Aug. 28, 1918.

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A man full of Holy Spirit is full of Scripture; he is all the time talking about Christ; he has nothing to say of himself, but is constantly holding up Jesus Christ as an all-sufficient Savior.—*D. L. Moody.*

FORWARD! TOGETHER! THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Mr. Hermon Eldredge, Religious Education Sec.)
(Rev. W. H. Denison, D. D., Superintendent)

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What Our Pastors May Do Now For The Forward Movement

One of the joys that have already come to us since we have taken up this Forward Movement program in our Church is the number of hearty expressions of loyalty and co-operation by our pastors. From every section earnest letters, personal expressions, have been so clear and strong, pledging their co-operation in every way, that we have been greatly strengthened in the service before us. The pastor is the one person above us all that can get things done. To find our pastors in hearty sympathy with this Movement, to find them convinced of its value, to find them inquiring at once as to what they may do to help create an atmosphere of sympathy, as to what they may do to help on the aim of the campaign, shows the devotion and loyalty of our ministers. If a pastor gives this five-point campaign his thought he cannot help but become interested for it is a united effort to bring about in every church in the very first beginning the things that a real pastor wants to get done. In answer to the question as to what a pastor may begin to do at once we offer the following:

(a). Pray very definitely for it now privately, at the family altar, and in public services.

(b). Secure signers to the Prayer Covenants. Clip them from church papers, send to headquarters, get congregations to sign them. The President of the American Christian Convention sent for 300 the other day for his congregation.

(c). Preach a series of morning sermons on the five points of the campaign. All who will agree to preach such series this early fall will please send in their names now and greatly oblige.

(d). Seek to double your prayer meeting attendance and interest.

(e). Review your preaching for the last months and see if your preaching is really spiritual preaching, soul satisfying, building up the spiritual life of your congregation. It may be necessary to recast your preaching.

(f). Make occasion to explain the Forward Movement campaign to individuals and groups, talk it up, help create an atmosphere for it.

(g). If you have to do with the making of conference or institute programs see to it that they embody the essential features of the Movement.

(h). Secure subscribers to our church papers so that we may multiply the number who may read of its work from week to week. We want them to get the items of information.

(i). Send lists of names to headquarters of those who are key workers in your church, persons of influence, of means, of generosity, workers, to whom we may send literature and information.

(j). Write the Superintendent for literature, information, speakers, for he wants to keep in close touch with our pastors. He has been a pastor all his life, in different states and sections. He knows a pastor's problems, difficulties, joys, experiences. He wants to be a helper to them.

(k). Help to create a hearty, whole-souled, spirit of co-operation, for we need to *go forward together.*

We will be glad to furnish you pamphlets as needed entitled "The Forward Movement of The Christian Church;" "The Why of The Forward Movement Program of The Christian Church;" "Prayer Covenants." Ask for them.

The Superintendent spoke on "Tithing" at the annual business meeting of the Springfield, Ohio, church, Rev. H. Russell Clem, Pastor, August 7, and at the First Christian Church, Dayton, Ohio, on "Forward, Together" at the morning service, August 11, Rev. McD. Howsare, pastor.

WARREN H. DENISON, *Supt.*
27 *C. P. A. Bldg., Dayton, Ohio.*

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THE SEASIDE CHAUTAUQUA

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The name, Chautauqua, is relatively new, but the need it seeks to supply is as old as the human race. Ancient and mediaeval history records many efforts to meet this need, none of which was entirely successful. Systems of monasticism, church pilgrimages, church festivals, and the like, were too highly restricted to minister adequately to this broad, fundamental human need. Sam Jones used to be fond of saying that the Chautauqua is a cross between the old fashioned camp meeting and the county fair. While this characterization is not adequate, it is a step in the right direction. The modern Chautauqua is really the outgrowth of many former efforts and institutions. It seeks to combine harmoniously within itself the ideals of them all. Its purpose is to minister to the fundamental needs of body, mind and spirit.

Within our own Church for years there has been felt the need of something more than the quarterly or annual meetings of the conferences and associations. These institutions are doing an excellent, a necessary work. But they are local institutions and their programs of necessity restricted in large measure to business which is more or less routine in nature. Under these circumstances it is perfectly natural that there should arise among us mission study conferences, summer assemblies, Sunday school institutes, Christian Endeavor training schools, and the like. The present Chautauqua idea, so far as our Church is concerned, is to hold annual meetings in permanent institutions where these and others needs of the Church may be met.

The pioneer institution of this kind among us is Craigville, on Cape Cod, Massachusetts. This institution has had the unique experience of passing through the transition from the once popular camp meeting to the modern religious Chautauqua. Under its present efficient management it gives strong promise of increased usefulness. The Eel River Conference is find-

ing in its annual meetings at Winona Lake, Indiana, an admirable opportunity for the development of the Chautauqua idea, and is taking advantage of the opportunity. Other conferences, doubtless, will soon unite with the Eel River people in making this our great Church Chautauqua of the central states.

But I wish to speak primarily of the Seaside Chautauqua, which has just closed its fifth annual meeting at Virginia Beach, Virginia. This institution has had a brief but successful history. It is admirably located and offers rare opportunities for recreation, instruction, and inspiration. Virginia Beach is situated on the coast, a short distance from Cape Henry and a score of miles from the rapidly growing city of Norfolk, with its surrounding cluster of suburban towns, many of which are of special historic interest. Near here was fought the famous battle of the Monitor and the Merrimac. Near here is Fort Monroe, and Hampton Institute where Booker T. Washington, the great apostle of the colored race, received his training. It was not far from here where Cornwallis surrendered his sword, learning the lesson which we taught him, and uniting with Burke, Pitt and Fox, in the general movement of making the world safe for democracy. It was not many miles from this place that Captain John Smith made the first permanent English settlement in this country. I have often wondered why the versatile Captain did not stop at Norfolk and there proceed to found our great nation. I have a suspicion that he did try to do so but finding the hotel rates in Norfolk so abnormally high he moved up the James river and established Jamestown. So Norfolk missed a great opportunity. But this does not seem to worry her at all. In fact, she is at present far more interested in making history, than in calling attention to that which she has already helped to make, in witness whereof one needs but to call attention to her intense army and navy activity.

But not only is the Seaside Chautauqua fortunate in its historic setting, it also has special natural advantages. Virginia Beach has one of the finest places for surf bathing on the Atlantic coast. With keen enjoyment members of the Chautauqua availed themselves of this privilege, many of them going in bathing twice a day.

Of far more interest to me than the things I have mentioned was the personnel of the Chautauqua. To me it was a rare privilege to meet personally the religious and educational leaders of our Church in the Southland. Space and time would not permit me to name all from whom it was my privilege to draw instruction and spiritual inspiration. Even if there had been no program the privilege of mingling freely in personal conferences with these men and women would have been worth far more than the cost in time and money necessary to attend the Chautauqua.

Of course, the object of central interest and special attraction at the Chautauqua was the program which had been provided with unusual care, and which seemed to leave no need unprovided for. This program which provided for more than fifty general and departmental sessions was faithfully carried out. In fact, the management in this respect gave an excellent illustration of how to "plan the work, and to work the plan." The music was good, the addresses were well prepared and well received, and the spirit pervading the several meetings was all that could be desired. The large tabernacle and the nearby church made ample provision for the meetings within doors, while nature in unusual ways combined with the speaking and the singing by the seaside in making the vesper services unusually impressive.

For those who live within reach of the Seaside Chautauqua next year the question will not be: "Can we afford to attend the Chautauqua?" But rather, "Can we afford not to do so?"

GEO. C. ENDERS.

Defiance, Ohio.

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UNCHRISTIAN EPITHETS—BUT NOT OF OUR CHOOSING

(By Dr. Frederick Lynch, Editor The Christian Work)

A Little Talk That May Put You to Thinking—Read It

Here is a paragraph from an interesting letter which puts in concise terms what we have found in several letters:

On the bill-boards advertising moving pictures, in the daily newspapers, in the pulpits and even in religious papers I see the Germans called "Huns" all the time. Do you think it is Christian to use this epithet for the German people? Surely they are not all barbarians and savages? Again, I seem to detect a note of joy in some sermons over the defeat of Germans. Is it Christian to want to kill and destroy the German people? We want to crush German militarism, but can we do it by killing Germans? Ought we not rather to be sad at the thought of killing men, even though our duty may force us to it, and ought we not as Christians to be continually seeking some other way?

Let us answer these two questions separately. *The Christian Work* does not like to call the Germans "Huns" and we ourselves do not often use this word. Neither do we use the common word in the English paper, "the baby-killers." We do not even like to call the Kaiser "The Beast of Berlin" as the moving pictures do. We do not like to use any of these words, our Christian instincts are all against it, but one must confess that for four years the Germans have been doing everything in their power to earn these epithets. And sometimes there is no harm in calling people and things what they are. Why not call the Germans "pirates" when they deliberately choose that profession. Even granting the fact—which cannot be granted—that when a German submarine sinks an enemy vessel, carrying food or munitions it can be called an act of war, when a German submarine sinks a neutral ship it is just as much piracy as when Captain Kidd looted a vessel in the olden days. They have killed 1,000 Norwegian sailors deliberately, in cold blood. Even as we write they have just sunk a Norwegian ship and turned the crew adrift to die. This is pure murder and piracy and why not call the Germans "pirates" when for four years they have deliberately chosen the profession of pirates?

And why not call people barbarians so long as they are barbarians? Just now *the German people are barbarians,* and the world does not call them that because it likes to, but because the Germans choose to be barbarians. They go on drowning babies at every chance they get; they on devastating northern France, entirely apart from military necessities or practices; they go on enslaving Belgians; they go on sinking hospital ships and bombing hospitals. Now, no people but barbarians do these things, and it is not our choosing, but theirs, that Germans are called barbarians. Even one of their own great editors, Max Harden, has said "they should boast in their frightfulness rather than apologize for it."

Now as for the word Huns, is it conceivable that our correspondent does not know that the epithet "Huns" was applied to the Germans by their own Kaiser? It is doubtful if the English or French or Americans would have ever thought of the word—although it does describe the German army perfectly—if the Kaiser had not called the Germans "Huns" in a famous public address, and told the soldiers to glory in that appellation. When the German army was being sent on the shameful expedition into China to avenge the Boxer outbreak the Kaiser told them to wreak such terrible revenge that the Chinamen would never hear the word "German" again without trembling and told them to be as terrible as "Attila's Huns." "You know very well that you are to fight against a cunning, brave, well-armed and terrible enemy. If you come to grips with him, be assured quarter will not be given, no prisoners will be taken. Use your weapons in such a way that for a thousand years no Chinese shall dare to look upon a German askance. Be as terrible as Attila's Huns." (One gets an interesting little sidelight here which should be noted by those native people who contend that all nations are alike. While the Kaiser was making this "sweet, Christian" speech, the President of the United States was writing the ambassador in China to be as easy as possible with the Chinese government as it was not responsible for murders committed by a rebellious mob, and *to remit to China whatever indemnity might be apportioned to the United States.*) But the point is this, it was the German Emperor who named his people Huns. Who can wonder that they have followed his commands and who can blame anyone outside of Germany using the designation, especially when it is absolutely *apt.* Contrast Lord Kitchener's address to his army about to depart for France with this address of the Kaiser's:

"You are ordered abroad as a soldier of the King to help our French comrades against the invasion of a common enemy. You have to perform a task which will need your courage, your energy, your patience. Remember that the honor of the British army depends on your individual conduct. It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain friendly relations with these whom you are helping in their struggle. The operations in which you are engaged will for the most part take place in a friendly country, and you can do your own country no better service than to show yourself in France and Belgium in the true character of a British soldier. Be manly, courteous, considerate and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act.

"You are sure to meet with a welcome and to be trusted. Your conduct must justify that welcome and that trust. Your duty cannot be done unless your health is sound. So keep constantly on your guard against excesses. In this new experience you may find temptations both in wine and women. You must entirely resist both, and while treating all women with perfect courtesy you should avoid any intimacy.

"Do your duty bravely.

"Fear God.

"Honor the King.

"KITCHENER."

As to the second question: We have been visiting every part of the United States during the last year and we have found no widespread desire either among laymen or ministers to kill Germans. Indeed, we have rather found a general sadness at the thought. As a matter of fact, we personally believe that if the Germans would go home tomorrow and mind their own business that there would be a general disposition among the Allies to stop killing them and to talk over the conditions of a lasting peace. When a burglar enters our house and begins killing our children, we may attack him with no delight in killing him, indeed with regret at having to kill any man. He may even have a wife and children at home whom we may deprive of a husband and father. But we cannot stand still and let him kill our children. This is not a war over any dispute at issue between the nations engaged in it. It was a pure piece of deliberate burglary—burglary persisted in when England and France and Germany's own ambassador in London were straining every nerve to restrain the burglar from his mad career. The burglar rushed into Belgium, France, Russia and the Balkans. There was nothing to do but resist him. Those who are fighting him now are not at war with him. They are simply trying to expel the burglar. The United States is simply the neighbor who rushes in to help save life and everything else. There are only two things possible: either for the burglar to go home or for the attacked to defend themselves. This is all the Allies are doing. Again, we really believe that as do the Allies regret this business, if the burglar would go home and mind his own business, they would talk with him. Mr. Balfour intimated as much the other day, saying in substance in a speech in the House of Commons that when the Germans withdrew from Belgium and France it would be time to talk peace. Mr. Wilson has nothing of the savage within his breast. We know few ministers howling for blood. We know many resolved not to let Germany buglarize the whole world.

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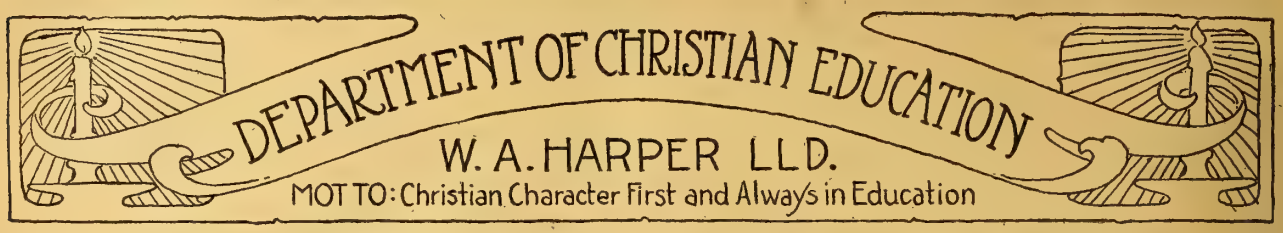
What are Christians put into the world for except to do the impossible in the strength of God?—*Gen. S. C. Armstrong.*



Special From Elon College

FACULTY ADDITIONS FOR NEXT YEAR

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The following additions have been made to the Faculty for next years:

Head of The Piano Department:

Prof. E. M. Betts is promoted to be head of the Department of Music. As head of the Piano Department he will have Miss Jean Demuth, graduate of Oberlin Conservatory, Chautauqua Artist, and teacher with a rare record of success.

Head of The Voice Department:

Miss F. E. Rosalie Ashbury, graduate of the New England Conservatory and teacher for two years in the Normal Department there, succeeds Miss Ava L. B. Dodge as head of the Voice Department.

Head of The Violin Department:

Miss Pauline T. Nelson, graduate of the New England Conservatory, for three years teacher there, succeeds Miss Edna E. Constable as head of the Violin Department. It will add interest to her work here to know that she is a grand-daughter of the founder of the New England Conservatory and so comes of a long line of illustrious musicians.

Head of Department of Expression:

Miss Clara M. Flowers, graduate of King's School of Oratory and Physical Culture, and a teacher of many years of successful experience, will become head of the Department of Expression and Physical Culture. She will be assisted by Miss Rhita Thomas.

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ADMINISTRATIVE CHANGES FOR NEXT YEAR

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Mrs. Dora Wheeler becomes House-keeper of the West Dormitory.

Mrs. L. W. Coggins becomes Matron of the Ladies' Hall.

Mrs. L. B. Yarborough becomes Matron of the Young Men's Co-operative Club.

Miss Gurtha Deadmon becomes Assistant Matron of the Ladies' Hall.

Mr. B. B. Snipes becomes Manager of the Young Men's Co-operative Club.

Mr. T. E. Powell, Jr., becomes Manager of the Ladies' Hall.

It is with regret that we lose from the Administrative Force Mesdames Rose J. Machen, Sadie Jones, and Thyra Swint, who have served Elon so efficiently. Mrs. Swint remains head of the Domestic Science Department and will give her entire time to it.

The Library force this year will consist of Misses Annie Floyd, Minnie Atkinson, Maggie Taylor, and Hattie E. Brown.

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ELON MEN AT PLATTSBURGH

—o—

The following faculty members and students of Elon College have spent eight weeks in intensive military training at Plattsburgh. They will assist the Government Commandant here in the conduct of our military work this year—a fine bunch they are, too!:

Dr. T. C. Amick	Mr. C. G. Farrell
Prof. E. M. Betts	Mr. W. F. Godwin
Mr. T. E. Powell, Jr.	Mr. H. C. Amick
Mr. C. M. Cannon	Mr. H. J. Cotten
Mr. M. L. Gray	Mr. L. R. Cather
Mr. F. W. Ragsdale	Mr. S. P. Cozart
Mr. W. E. Moon	Mr. O. H. Henderson
Mr. E. J. Sykes	Mr. J. W. Simpson
Mr. H. M. Lynch	Mr. J. R. Raper, Jr.
Mr. C. L. Holland	Mr. J. P. Mitchell
Mr. P. E. Mallison	Mr. H. N. Graham
Mr. B. M. Carter	Mr. R. B. Moffitt

Dr. W. P. Lawrence is to go to Plattsburgh as Elon's special representative on September 3-4, to get final instructions as to the Elon S. A. T. C. unit from the Government.

———:o:———

There is no work that has ever been accomplished, that proved of lasting worth, which has not been built on the foundation of certainty in the existence of and trust in God. All work, if it is to be of worth, must come from and be built on this foundation of certainty in God. Guide yourselves so you will hope and trust in Him, and in that hope and trust you will find the goal of eternal life.—*Bishop Howden.*

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HAVE YOU SEEN IT?

Have you seen the "Pastor's Ideal Funeral Book" by Arthur H. DeLong? Something convenient, handy and well prepared. The price is only $1.25. Morocco binding, gilt edges. Send for a copy and if it does not please you, return it and get your money back.

Address

C. B. Riddle .....Publishing Agent
Burlington, North Carolina.

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To make beer this year 2,430,000,000 pounds of food will be required, 7,000,000 tons of coal, 289,000 workmen, the loss of over two billion dollars and 66,000 lives.

PUTTING AND KEEPING THE CHURCH FIRST

—o—

I heard a great scholar, a profound thinker and an eloquent speaker say before a vast assembly the other day that no benevolent enterprise of our time—the Y. M. and Y. W. C. A. drive, the Red Cross drive, the Liberty Loan and Thrift Stamp campaigns—could have succeeded without the church. Mr. McAdoo knew this and called upon the preachers and the churches for united effort and co-operation. The church is a power, the power, in the world today. And it never loses its power except when it obscures its message.

I believe this speaker was right. He gave three reasons for his position. First, the church is the only divinely chartered institution on this earth. God in wisdom chartered it when He gave His Son to be the Head of it. A body whose Head is Christ has a guarantee of infinite and unending power. Second, it is the only institution on earth with an infallible message. The church is dogmatic. It has the right to be. "Go teach all nations to observe all things whatsoever I have commanded you; and lo I am with you even unto the end." (Matt. 28:20). It is not ours to force the world to accept the message. It is ours to teach, publish, proclaim it. Third, the church is the only institution on earth which has unquestioned and foredoomed success guaranteed unto it. "And the gates of hell shall not prevail against it."

And yet you will find men and women putting Y. M. C. A., Red Cross and Liberty Loans before and above the church, the church which is fundamental and without which these others fail.

Many women have busied their hands knitting of late months for Red Cross far more than they ever busied them for the church of God, though they had been church members for years. The speaker quoted said he knew a church member—more or less devout—to invest $15,000.00 in each of the three Liberty Loans and gave $500.00 to Y. M. C. A. and $500.00 to the Red Cross; but he only gave $600.00 a year to his church for missions. That man was willing to do more for human and benevolent institutions than he was for the institution of which Christ was the Head, and the one institution of this earth which chartered in the wisdom and economy of God was destined to survive the ages and withstand the crash of worlds and the onslaughts of hell—against which even the gates of hell shall not prevail. Until church members, and the world as for that, learn to put the church first, and talk it first, there will be wars and rumors of war even in this war-weary world. "This war-weary world will not have peace till it shall come under the rule of the Prince of Peace."

WOMAN'S WORK IN THE VALLEY CONFERENCE

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Mrs. W. T. Walters reports a most enthusiastic meeting of the women of the Valley Conference at Leaksville church.

The women of this Conference had been asked to raise $200.00 as their apportionment for the coming year, but like the generous spirits they are, they voted to increase their apportionment fifty per cent and to raise $300.00 next year.

This action on their part will, I am sure, bring a thrill of inspiration to all our workers.

Mrs. J. E. W. Bryant and Mrs. A. W. Andes were made Life-Members.

Let the women rally to the good and make it a reality.

Bethlehem Women to The Front

Good word comes from the women of Bethlehem church, Nansemond county, Virginia, of which Rev. I. W. Johnson, D. D., is pastor. A missionary pastor means a missionary people. The women of this church recently gave the summer missionary rally requested and as a consequence the Lord's treasury contains eighteen more consecrated dollars.

Apple's Chapel Going Forward

The young missionary society at Apple's Chapel put on its summer rally. Dr. W. P. Lawrence of Elon College was present and gave a splendid address, after which an offering was received which amounted to more than thirteen dollars.

What other society will be next?

MRS. W. A. HARPER.

Elon College, N. C.

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QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE EASTERN NORTH CAROLINA CONFERENCE FOR QUARTER ENDING JULY 31, 1918

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Wake Chapel	$ 12.71
Henderson (First & Second Quarter	28.23
Mt. Auburn Woman's Society	14.96
Mt. Auburn Home Department	13.95
Mt. Auburn Willing Workers	4.30
Mt. Auburn Cradle Roll	2.65
Total	$76.80

Amount to be used for dues	$27.85
Santa Isabel blocks	6.95
Barrett Home	31.88
Elon Orphanage	7.76
Literature Fund	2.36
Total	$76.80

MRS. A. F. SMITH, Secretary.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR SEPTEMBER 4, 1918

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Amount brought forward $6,233.66

Sunday School Monthly Offerings

(Eastern Virginia Conference)

Antioch	$ 2.00	
Holland, Va., for 4 months	12.00	
Mt. Carmel	2.45	
Mt. Carmel Class No. 6	1.00	
Centerville	1.00	

(Virginia Valley Conference)

Timber Ridge	1.72	

(North Carolina and Virginia Conference)

Palm Street, Greensboro, N. C.	4.00	
Pleasant Grove	4.00	
Union Christian	6.44	
Reidsville, N. C.	2.00	

(Eastern North Carolina Conference)

Pleasant Union	4.25	
Plymouth	1.80	
Henderson, N. C.	4.64	
Wake Chapel	5.86	53.16

(Special Offerings)

The Seaside Chautauqua	4.56	
A. D. Gerringer	1.00	5.56

(Special Offerings S. C. C., Franklin, Va.)

First Christian S. S., Mt. Sterling, Ohio, Rev. C. C. Ryan, pastor	30.00	
Chas. D. Johnston, Elon College, N. C.	25.00	
Rev. C. B. Riddle, Burlington, N. C.	5.00	
Union Christian Church, W. L. Wells, pastor	25.00	85.00

(Special Contribution)

Damascus church, Eastern Va. Conference		35.00

(Special Offerings, Long's Chapel church—August 25)

H. C. King, $1.00; Chalmers Jeffreys, $2.00; C. H. Roney, $1.00; Sam Wellons, 50 cents; G. L. King, $2.00; J. H. Cates, $1.00; I. T. McAdams, 50 cents; Walter Faucette, 50 cents; G. A. Jeffreys, $1.00; J. Walter Johnston, $2.50; H. C. Ray, $1.00; James Dickey, $1.00; Eugene Anderson, $1.00; Sam Lineberry, $1.00; Rev. J. F. Apple, $1.00; J. A. Wyatt, $1.00; Mrs. Julia King, $1.00; Rudy Warren, $1.00; Arthur Haley, $1.00; S. L. Faucette, 50 cents; James Anderson, 50 cents; W. A. Smith, $1.00; Mrs. J. Walter Johnston, $1.00; Mrs. Lizzie Fitch, 50 cents; Mrs. G. L. King, 50 cents; Mrs. Chalmers Jeffreys, 50 cents; Annie Webb, 25 cents; Lessie Graham, 50 cents; Mrs. N. L. King, 25 cents; Miss Daisy Wyatt, 50 cents; Basket Collection, $3.01; Miss Hester, 10 cents 30.11

(Special contributions made at the Va. Valley Central Conf.)

Dr. I. W. Johnston, $5.00; Mrs. Susie Strickler, Luray, Va., $5.00; J. W. Black, Luray, Va., $5.00; J. E. W. Bryant, Harrisonburg, Va., $5.00; J. R. Lisky, Harrisonburg, Va., $5.00; R. E. Short, Luray, Va., $5.00; Rev. B. J. Earp, Stanley, Va., $5.00; W. M. Strickler, Luray, Va., $5.00; Rev. A. W. Andes, Harrisonburg, Va., $5.00; Mrs. Chas. D. Johnston, Graham, N. C., $5.00; Morning offering, $13.55; Afternoon offering, ... $5.60 69.15

Total for the week $277.98

Grand total $6,511.64

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NOTES BY THE SUPERINTENDENT

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In the month of July Brother G. W. James, Disputanta, Va., made us a contribution of $10, and we so reported it. The printer got the name mixed and put it G. W. Jones. I put this on the fellow who set the type, for I made out the report on a typewriter. (One on the printer and the Editor).

Rev. L. I. Cox pledged $25.00 for Pleasant Hill church at the Southern Christian Convention. That church went over the mark and raised a little over $29.00. In making out the report I had $25.00 in mind and so reported it. We beg forgiveness for this clerical error and will do better next time. (One on the Superintendent.)

I had a very pleasant trip to Long's Chapel on the fourth Sunday in August. The people of this church raised $35.11 in cash and subscriptions to aid in our work. I am always glad to visit Long's Chapel and delighted to see the progress they are making. Brother J. F. Apple is the pastor and is loved so much that the church has decided to have two services each month beginning with the next conference year, instead of one, and also to pay a larger salary to the pastor.

Our children had a very pleasant treat on August 28. The Sunday school from the Reidsville church came over on its annual picnic and spent the day. There were about 200 in the group, and immediately upon their arrival we opened our doors and extended to all a cordial welcome. They soon captured our children and everything possible was done to make all present enjoy the day. At noon the dinner was spread and the tables loaded with good things to eat. The children were helped first and then the older people dined.

Dr. N. G. Newman addressed us in the afternoon. Uncle Wellons was also present and made a short talk. The children rendered a short program for the entertainment of the visitors. It was a very delightful day for us and we trust that our friends enjoyed the occasion as much as we did. We extend to them a cordial welcome to come again next year, also to others who desire to come at any time.

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We need your renewal. Your label indicates how you stand. Remit before you forget it.

MORRISVILLE CHRISTIAN CHURCH

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A series of evangelistic services was held in the Morrisville Christian church beginning on the third Sunday and continuing until Friday night. Afternoon services were held on Wednesday, Thursday and Friday afternoon in addition to nightly services throughout the week.

The weather was fine, the attendance large, the singing spirited and inspiring, the interest deep, and the presence of the spirit very marked. Indeed it seemed as if God especially blessed us with His presence at every service. As a result fifteen made professions or were reclaimed, while many professing Christians were edified and inspired to higher living. To God be all praise and glory.

I am grateful to "Uncle Jim" Moring and Mr. Glenn for leading the singing; to Misses Pugh, Johnson, Ellis, and Maynard for their services as organists; to the Baptist church for their kindness in furnishing extra books, and to the people of Morrisville and vicinity for their splendid spirit of prayer and cooperation as well as for the warm hospitality accorded me in their homes.

H. S. Hardcastle.

———:o:———

VIRGINIA BEACH FOR THE FIRST TIME

—o—

Sweet music was ringing in my ears when I awoke that first morning at Virginia Beach. It was music made by a Master Hand. So full was it that it contained the old-fashioned melodies of a loving mother, ringing rock-a-byes of childhood days; so free that the unharnessed laughter of youth could be no freer; and yet so majestic that I could but bow my head in reverence to Him who poured out the ocean near where I had slept. I could not resist its charm. Having hastily dressed I went out on the beach and set my face toward the fine breeze and the faithful old ocean, and there I waited the coming sun. No power of tongue or pen could rightly tell of the ever-moving, never-measured grandeur of the scene before me. For many years I had longed to look upon it and I felt that whatever of training I had previously had was only preparational for that present moment. I am glad now I had never seen it before. But the half was not yet! For good men with great messages had come distances long and short to bring hours of inspiration and encouragement and truth to all. I was, indeed, at the place where two seas met!

J. G. Truitt.

News Ferry, Va.

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WOMAN'S MISSIONARY BOARD OF THE VIRGINIA VALLEY CONFERENCE

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The Woman's Missionary Board of the Virginia Valley Conference met during the regular session of the Conference at Leaksville, August 15-18.

Dr. W. H. Denison, of Dayton, Ohio, was present and delivered a very helpful and inspiring address.

It was gratifying to note that instead of raising the $100.00 that was called for last year, reports showed that $158.66 had been collected. The women further demonstrated their missionary enthusiasm by setting the goal at $300.00 for the coming year, $200.00 of which was immediately raised on the Conference floor.

The following officers were elected for the coming year: President, Mrs. W. T. Walters; Vice-President, Mrs. W. C. Hook; Secretary, Mrs. J. E. W. Bryant; Assistant Secretary, Mrs. E. D. Chapman; Treasurer, Miss Verdie Showalter; Young Peoples Superintendent, Mrs. A. W. Andes; Cradle Roll Superintendent, Mrs. H. W. Seabright; Superintendent of Literature and Mite Boxes, Mrs. B. J. Earp.

Organizers and Field Workers were appointed as follows: Mrs. J. F. Louderback, Mrs. Cora Huffman, Miss Ollie Armentrout, Miss Hazel Hook, Mrs. W. C. Hook, Miss Sallie Payne, Mrs. J. E. W. Bryant, Mrs. J. A. Wotring, Miss Verdie Showalter and Miss Lydia Creswell.

Mrs. W. C. Hook, *Sec. pro tem.*

Harrisonburg, Va.

———:o:———

MY THREE ANGELS

By J. S. Cutler

—o—

Three angels travel with me as I journey toward the West,
Where far-sunset mountains stand to guard the vales of rest.
Three angels—and I cannot tell which angel is the best.

The first who came to share my lot when life was young and fair,
Was he whom men call labor, as they meet him everywhere,
And he filled my life with strivings and the whole round world with care.

And then came Love, and all the earth grew strangely bright and new
And my first angel grew more fair, more loyal, real and true.
For Love makes Labor lighter and the sky more deeply blue.

Then last of all came Sorrow, an unasked, unwelcome guest.
And he walked along beside me as we journey to the West.
And Love grew strangely sweet and fair, and Labor doubly blessed.

So we travelled on together, my three angel friends and I,
And life took on a new meaning as the fruitful years passed by.
And I prayed them "Tarry with me till time shall come to die."

Thus onward through the changeful years have we together passed
Along that pathway leading where the silence falls at last,
Each angel proving real and true where my lot was cast.

The mountains where the sunset waits loom nearer in the West.
But safe my angels lead me toward the peaceful vales of rest.
And only he who sent them knows which angel is the best.

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The Sun's Editor spoke at Saxapahaw Union Church last Sunday. This church is the center of a splendid community and is doing a fine work.

CHRISTIAN ENDEAVOR TOPIC—SEPTEMBER 15

By H. S. Hardcastle

—o—

The Saloon Power and How to Overthrow It. Hab. 2:1-17

The devil and his angels never conceived of a more blighting evil than the saloon and its long list of companion evils. It is in fact a veritable breeding place for the majority of crimes against God and humanity, and for many centuries it has, like a roaring lion, walked up and down the world "seeking whom he may devour." It has consumed fortunes, wrecked homes, broken down health, blackened character, wrung hearts and then flippantly damned immortal souls. Not content with feasting upon the money, bodies, and souls of its victims, it has ruthlessly and heartlessly drawn into its infernal clutches gray-haired mothers, heavy-hearted wives and innocent babes as part of the price of the sins of sons, and husbands, and fathers. And the curse of it all is that this monster was, up until recently, allowed, yea encouraged to do these things. **It was licensed by the people.** But thank God, "Old John Barleycorn" is on his last legs and he will soon plunge into the abyss where so many of his victims await him. His doom has been sealed. His death knell sounded.

As an example of the manner in which his power is being broken we have but to look at the United States, for we find that the campaign slogan of the prohibition forces "A Saloonless Nation in 1920" is not an unattainable ideal of fanatics but a reality.

Twenty-eight states already have prohibition; five more states, Florida, Montana, Minnesota, Nevada and Ohio will vote on prohibition at the fall elections; while many more will, through their general assemblies ratify the action of Congress in voting the nation dry by constitutional amendment. If three-fourths of the states in the Union ratify the action of Congress, then the liquor traffic will **forever** go. Yes **forever,** for after a trial of prohibition right thinking people will never again revert to the licensing of the liquor traffic.

Lest any exponents of prohibition should feel dubious over the outcome of the action of the states, they should take heart over the action of Louisiana, which, although a "wet state," called an **extra** session of the legislature, and **ratified** the constitutional amendments as passed by Congress. Surely this act should challenge the "dry states" to emulate the action of a "wet state."

Moreover the Dominion of Canada, Russia, England and France, along with other nations or countries have placed the law on liquor or even legislated it out of existence. In general we can attribute the overthrow of the saloon power to three forces.

In the first place the economic factor played an important part. Employers learned that the employees who drank, either habitually or occasionally could not do as efficient work as those who were temperate, that is astainers. Hence they refused to employ men who drank, and finding themselves in danger of losing their jobs many men stopped drinking. It might be added that "big business" threw its weight on the side of prohibition at the elections.

In the second place the patriotic motive entered into the fight against the saloon. The warring nations were anxious to conserve food and it was this fact that prompted many of them to hasten their anti-saloon propaganda. This was true even in our own country.

But by far the most powerful factor in the overthrow of the saloon power has been the religious motive. Holy men of God saw the blighting effect of rum and they looked to God in expectancy for some remedy, yea **some cure**. He gave them a vision and with religious zeal they consecrated themselves to the consumation of that vision. They gave their lives and their means, they aroused public sentiment, they sent literature broadcast, they stump-speeched the world, they besieged the halls of legislatures and law making bodies, but most of all they **besought God earnestly and faithfully in prayer,** and He has heard, and answered the prayers of His people.

SUNDAY SCHOOL LESSON—SEPTEMBER 15

By G. O. Lankford

—o—

Winning The World to Christ. Matt. 5:13-16; 28:18-20; Acts 16:6-15; Neh. 1:1-11

Golden Text: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

The Gospel is for all the world that all the world may be for the Gospel. But the world can not be for the Gospel until it has a chance to know the Gospel. It is the big business of the church to teach the nations in such a way that they may come to know Christ, and, in knowing Him, give themselves to Him. It is God's will that the world and the Gospel be brought together. To this end He has given instruction to the church as to His will and work in winning the nations to Himself. Christ gave His great missionary commission, but before the commission was given the commissioners were chosen and prepared. Since that time the commission has been in operation for the uplift of man and the glory of God.

1. The Commissioners. (Matt. 5:13-16). The character of the commissioners was of great concern to Christ. He called whom He desired, considering always the possibility of the lives of those called. He wanted men whose characters would be as "**salt of the earth**" and as "**light of the world.**" Salt not only preserves but gives relish to that which is salted; it prevents destruction and brings out the best. So does the disciple of Christ; he prevents the evil and produces the good in himself and in others. Christian men and women are the salt of human society. But **salt purifies** only as it **penetrates.** If society is to be saved for Christ, the salt of Christian service must be sprinkled everywhere. But what about "**light?**" It is the purpose of light to reveal, give warmth, impart energy, and cause growth. Every child of God is a light and light is not light unless it shines. If you are not shining, it is because you are not a light. Be not a lamp-post, but a light on the lamp-post.

2. The Commission. (Matt. 28:18-20). Jesus had authority from heaven when He said, "Go ye into all the world." Christian missions did not originate in the mind of man, but in the heart of God. The program for winning the world is a heavenly program, heaven being the first country to send out a missionary—the missionary Messiah. The church is commissioned to go into all the world for the purpose of bringing all the world into the church, "**go.**" "Go **ye.**" "Go ye and **teach.**" "Go ye and teach **all nations.**" "Go ye and teach all nations **in the name of the Father,**" etc. Let the church go, and go **now,** and continue to go, but by all means go only in the name of God. When this is done comes the promise, "I am with you always." God has not promised to go **with** the person or church that is unwilling to go for Him. Always for God means that God is always for you.

3. The Commission In Action. (Acts 16:6-15). Paul received a missionary call, experienced a missionary vision, in the night, when a certain Macedonian said, "Come over into Macedonia, and help us." He answered that call; he was not disobedient unto the vision which he saw. "Immediately we endeavored to go into Macedonia." "We came with a straight course to Samothracia." God uses the "straight course" in issuing His call to the church unto a world-wide, kingdom service, and expects the "straight course" of obedience in answer to that call. Multiplied millions are still under the cloud of sin and heathen darkness, all because the church has failed to follow "immediately" the "straight course" as outlined by the God of nations. It is "straight course" obedience, consecration and service, such as possessed the soul of Paul, that will bring the nations to Christ and Christ to the nations.

———:o:———

Of course you have overlooked mailing us your renewal. Do it now, for this is a reminder.

———:o:———

If your neighbor is not taking his church paper, see him about it.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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OBITUARIES

PIERCE

Mrs. Rosa F. Pierce was born April 18, 1869 and died August 14, 1918, aged 49 years, 3 months, and 27 days. Her husband, mother, and one son have preceded her to the great beyond. She is survived by her father, two sisters, one brother, and six children.

Mrs. Pierce was a good woman. She made a profession of religion when a young girl and joined the church at Poplar Branch. Later she united with the church at Grace's Chapel and lived a consistent life.

She was buried at Grace's Chapel and the church would not seat more than half of the people who attended her funeral which was conducted by her pastor, assisted by Rev. G. R. Underwood.

T. E. WHITE.

——:o:——

McIVER

Thomas Perry McIver was born July 8, 1901 and died July 27, 1918 in his eighteenth year. He was the youngest son of Mr. and Mrs. A. J. McIver, and the only boy in their home—the other sons being away—one in France and another in training soon to sail.

He had been in declining health for some time but was so cheerful that his friends were shocked at his almost sudden departure.

He was a good boy and the light of the home. His death is a heavy loss to his parents and almost unbearable to his only sister, Flossie. Several years ago he was converted and joined the church at Shallow Well. He was always true and faithful to his church and Sunday school, and he left us in the hope of meeting in Heaven.

Kind friends showed every kindness during his sickness and a large congregation wept at his funeral. The parents, the sister, and the brothers in the services of our country have the sympathy and prayers of a host of friends.

T. E. WHITE.

——:o:——

RESOLUTIONS OF RESPECT—KLAPP

Whereas, an all wise Creator has seen fit to remove from our midst our friend and brother, Rev. S. B. Klapp; Therefore, be it resolved:

First, that we bow in humble submission to the will of Him who doeth all things well, knowing that our loss is his eternal gain;

Second, that the church has lost a faithful minister, the family a kind father and husband, and the community a loyal citizen;

Third, that a copy of these resolutions be sent to his wife, and family, a copy to The Christian Sun for publication and a copy be spread on the minutes of our church record.

W. H. DAVIS,
Church Secretary.

Ruffin, N. C.

——:o:——

RESOLUTION OF RESPECT—DOSIER

Whereas, it has pleased our Heavenly Father in His great wisdom to call from labor unto reward our beloved friend and member, Mrs. W. A. Dosier, who has been a faithful worker in the Ladies' Aid Society since its organization; Therefore be it resolved:

First, that we bow in humble submission to the Divine, knowing that He doeth all things well.

Second, that we try to follow her example by always giving our best service to this work which she loved.

Third, that we offer our heartfelt sympathy and prayers to her loved ones, and bid them look to Him from Whom cometh our help.

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy spread on the minutes of the Ladies' Aid Society of Cypress Chapel Christian church, and one be sent to The Christian Sun for publication.

MRS. J. W. KING,
MISS CLIO BRINKLEY,
MRS. HUGH DUDLEY,
Committee.

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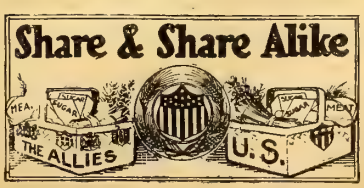

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H. A. Garfield

U. S. FUEL ADMINISTRATION

1918 SEPTEMBER 1918

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

THE CHRISTIAN SUN

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

Christianity Defended

(John R. Mott)

NOTHING has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the *unchangeable One*, the *One* who is the same yesterday, today, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on *the only One* that has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—*Jesus Christ the Lord.*

Volume LXX **WEDNESDAY, SEPTEMBER 11, 1918** **Number 37**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ♥ HAPPENINGS ♥ COMMENTS

A CHAUTAUQUA MESSAGE FOR YOU

Chautauqua-Grams From Great Addresses For Those-Who-Could-Not-Come

(Contributed)

The fifth session of the Seaside Chautauqua has come and gone. Those who were there had a great and rich treat. The addresses were able, timely, and splendidly delivered. Some hindrances were met with, owing to war conditions, but these are inevitable these days and were accepted with the spirit of forbearance and resignation we are all learning. The most serious and most deeply felt of these war troubles was the absence of Rev. H. G. Rowe, who was called into service July 17, and of Mr. Hermon Eldredge, whom we had all hoped to meet again, but who was kept away, not only by weakness following his recent illness, but by the increasingly heavy burden of war work he is carrying at Camp Upton. But our loss is a cause for rejoicing, rather than for sorrow, in that we have "been accounted worthy" to offer these men in the service of the country and their God.

Next best to hearing the speakers is knowing what they said and the following sentences, culled from the addresses, will give you some idea of the trend of thought, and, we trust, fill you with a great desire to come next year and hear for yourself what things are said at this great gathering of our folks.

Prof. Enders, Defiance College:—We must substitute the word "Education" for the word "Instruction." A thing is never successfully taught, until it is successfully learned.....There is no such thing as a "good delivery" unless it delivers the goods.....I am not *saved*. I am in process of being saved.....We have taught by deductive method: we have given the pupil a truth, and sent him to the Bible to prove it. Let us begin to teach inductively: send him to the Bible to find his truths.

Rev. O. W. Powers, D. D.:—Fifty million, more than half of our total population, live in the open country, or in towns of less than 2,500 population. They are the salt of the earth. But if the salt hath lost its savor, wherewith shall the earth be salted?.... Land "is not so much farmed as mined;" it must support two families, the owner in town, the tenant in the country. This is hurting the country and what hurts the country, hurts the country church.....God saved humanity as well as man.

Prof. Enders:—Nature reveals an impersonal God; the Bible a personal God.....Christian education is the enlargement and enrichment of life....Life comes from life. We have life because Jesus had it. Life gets life by contact with life.

Rev. F. G. Coffin, D. D.:—The kingdoms of the world demand undivided loyalty. Dare we offer less to the Kingdom of God?.....Today the Government emphasizes what we had well-nigh forgotten—that what is accumulated under the Government belongs to the Government. Is not this equally true of the Government of the King?.....Men who would be Christ-like must be like Christ.....'Whitewashed" or washed white, is the difference between defeat and victory.

Rev. J. O. Atkinson, D. D.:—Impression without expression, leads to depression.....Expression holds us true to the mark.

Rev. Pressley E. Zartmann, Dayton, Ohio:—Ever notice that when a ragtime piece is put on a Victrola people say, "Hear that?" When you put on "Jesus, Lover of My Soul," they say, "Listen." It's *listening* that counts. Are you listening?

Mrs. Fred Bullock, Suffolk, Va.:—There are two fundamental commands in the Bible. "Come and learn" is one; the other is, "Go and teach." The impression made by the first upon the minds of our children will inevitably fade, unless we give it expression by the use of the second. If "love is the fulfilling of the law' it must fulfill the law of "Go" as well as the law of "Come".....A teacher without books is a workman without tools.

Dr. Powers:—Do you think the country church cannot support a "full-time" pastor? Ten tithing families can support an eleventh family (the pastor's), as well as the average family in the neighborhood is supported. Ten more tithing families can support the church organization. Another ten families could support a missionary in the field as well as the average American family is supported. Thirty tithing families in any community can do indefinitely more than almost any church is doing today.

Dr. Coffin:—A kingdom's responsibility depends upon its units; its success depends upon its unity..... There are many "kingdoms of this world," but only one Kingdom of the Christ.....The responsibility does not all lie with the man in the front-line trench. We are learning today that responsibility is equally great whether we fight or farm; we must hold true in the potato trench as well as the front-line trench; the driver of the vegetable wagon must be as dependable as the driver of the ambulance wagon.....If it is wrong to play kaiser with a man's political beliefs, it is equally as wrong to play kaiser with his faith and religion.

Miss A. L. Williams (Baptist Elementary Supt.):—Gladstone said: "Give me every mother for Christ, and with them I will win the world." We may never reach the mothers of this generation, but let us never cease striving to reach and win every child in the world for the Lord Jesus Christ.....All must understand the *need of the world;* that they may be prepared to live a life of service for the world.....Education and action must go hand in hand.....England is spending more today upon the education of her children than ever before in her history.....We must inculcate the true spirit of missions into our lives, for "character is caught, not taught."

Mr. Gammon, War Camp Community Service:—One of the places where our civilization has failed is in teaching our people how to use their leisure time. We have taught them how to work, but not how to play.

Mrs. C. H. Rowland, Franklin, Va.:—Here is a "pod of peas" which should be utilized by every Missionary Society: "Prevailing prayer, previous preparation, plenty of printers' ink, prepared programs, perfect promptness, personal participation, patient persistence, parting postscripts."

Prof. Enders:—The Bible is the seed corn. The teacher must help the germ to grow. Truths must be vitalized to live.....Jesus could be tempted "like as we are." He had "emptied himself" that He might meet our conditions. It was not that He could not, but He would not *try* to "see the end from the beginning" which would have removed the possibility of temptation.

Dr. Coffin:—The paramount purpose of the home should be the same as that of the church. We shall never be able to save the boy or girl with an hour a week in Sunday school and another hour a week in Christian Endeavor, and without the co-operation of the home.....It has always been vital to know how great a geography a man had of the Kingdom of God. It is still vital.....There have always been two tests of a man's religion. The first is how intensely it touches, and the second, how far it reaches.

Rev. N. G. Newman, D. D., Elon College, N. C.:—Our fathers transferred the interests of our religion to another world; we of the present age are calling it back. We cannot do without it here and now....The gospel of Christ is a gospel fundamental in its truth, evolutionary in its operation, and universal in its adaptation to the needs of human society.....Christianity is the right relation of a man to his Father and to his fellow man. No man can be in right relation to God and his fellow man without being in Jesus Christ, and no man can be in Jesus Christ without being in right relationship to God and his fellow man.....We may be a million miles from perfection, but we are at least headed in the right direction.....Jesus did not speak of saving the soul from hell hereafter. He spoke of saving it here and now. The life which is saved from sin in this world is saved from the consequences of sin in the world to come.....The gospel will never come in full power until we save the bodies as well as the souls of men. Jesus healed sick bodies as well as sick souls. He said: "Thy sins be forgiven," but He also said: "Rise up and walk."..... Brunell tunnelled the Thames River by examining the mechanism of a shipworm, and making a boring machine patterned from the idea God had used in making the worm. He achieved success in his work when he discovered and used God's idea.....All achievements in material things have been made by the discovery of God's idea. Jesus Christ is God's ideal—God's ideal of man's relation to God and to one another. This is the bedrock truth of Christianity.

Prof. Enders:—The best possible tonic for a weak faith is to get into contact with the living Christ. Most of us are satisfied with a secondary (or twenty-secondary) contact.....The program of Jesus was unchanged and unchangeable. He came up out of the grave with the same theme upon his heart and tongue as when He went down into it.

Rev. A. B. Kendall, D. D., Ravena, N. Y.:—The first need of the teacher of adolescents is to understand the characteristics and needs of the pupil. The next is to study how to meet those needs.....Class and departmental organizations are not a fad. They are a necessity, in order that the physical, social, mental, and moral activities of adolescent life may have an outlet. .....The object of all these methods is the winning of the pupil to Christ, building up a strong Christian life, and leading to consecrated service to Christ and the Church.

Dr. Coffin:—Human nature is always interferring with the idealism of our theories.....Three impulses stir the human heart—domestic love, religion, and patriotism. There are times when one or more of these impulses come to the front in a state of absolute belligerency.....Religion is first pure, *then* peaceable. We stand not against a people, except incidentally, but against a principle.....Some of us are praying for ability, when we ought to be praying for usability.... There has never been but one hero whose natal day and whose victory day are celebrated in every kingdom, and that is the Hero of the Kingdom of Heaven..... The prospects are always as bright as the promises of God.

Rev. W. H. Denison, D. D., Dayton, Ohio:—The Every-Member Canvass is not alone for the sake of the money. It is also for the sake of the canvassers who thus meet the members of their church, and for the members who are thus personally requested to make an offering for their church, and to fulfill the command to lay by them each week as the Lord hath prospered

them.....We have thought our people inferior to those of other denominations. The Chautauqua has proven that our people can deliver the goods, if given the opportunity. But we have not known our own resources. If the Forward Movement can seek out these people, and develop our resources, it will be a great thing not only for us, but for the church of God..... There is a challenge in a great task.....We need the confidence that comes from achievement.

Miss Olive Williams, Ponce, Porto Rico:—The Spaniards gave one-half their time to pleasure, and oppressed the poor until they sank into degradation. The coming of the flag meant the awakening of Porto Rico. .....Porto Rico is a business opportunity. Christian men who would go down, not to make as much money as possible and then return, but to stay and develop the country, might do a real missionary work.....Our crying need in Porto Rico is another man to help Mr. Barrett. What would become of our work if he should be forced to lay it down, with no one ready to take it up, who knows the need or the field?.....The religion of Jesus will transform Porto Rico as an island as it is already transforming individual lives.....Urge that statehood be refused Porto Rico until social purity be enforced. They advocate trial marriages here; they practice them there.

Rev. E. K. McCord, Sendai, Japan:—They will tell you in Japan that Shintoism is not a religion, it is a form of ethics. They will tell you they do not worship their ancestors. But I tell you that Shintoism is like an evil atmosphere penetrating the heart and mind of the people, inervating their moral character, debasing the country.....Japan kept in touch with the outside world through her centuries of isolation by means of a small Dutch colony on a remote island. Here they permitted their young men to go for information regarding the outside world, with the strict understanding that no mention should be made of religion. They forgot, or did not know, that the life speaks louder than the tongue. It was the young men who saw the lives of these Dutch Christians who were instrumental in opening the doors of Japan.....England has a population of 462 to the square mile of arable land. Germany has 500; there were 702 to the square mile in overcrowded Belgium. But there are 1,500 to the square mile of arable land in Japan.....When you eat rice grown in Japan, remember that it has been picked by hand, one grain at a time. When you drink tea, do not forget that leaf by leaf that tea was gathered in the fields of Japan, and they export 3,600 tons per year to America alone.....Jesus called the "commonplace men" to His service, but He said, "Come and I will *make* you—." It does not matter what we were, when Jesus makes us what we *are*. The disciples were commonplace men, plus Christ, and they spread the Kingdom throughout the world.....We are going back to our everyday tasks, held up by the splendid influences that have been poured into our hearts these Chautauqua days, and with a better understanding of our Master because we have heard so much of Him these days, and also because we, like Him, have walked by the sea, and felt His call to us as He called those others who walked by the sea when in the flesh He stood and said, "Come and follow Me."

Hon. P. P. Claxton, Commissioner of Education, Washington, D. C.:—We have spent more on this war in a year than we have spent on education since we have been a nation.....We are more united in this war than in any other we have ever waged.....If "Boston is not a place on the map, but a state of mind," it is even more true that America is not so much a nation as an ideal. You Prussianize by force; you Americanize by winning the heart, mind, and soul to an ideal.....We have looked inland to the gigantic tasks of our mines, our prairies, our water courses. Now we are looking out across the ocean, and recognizing our obligations to the world.....All America is working together for a common cause. America herself will be better for the outlook.....300,000 die in the United States every year under six years of age. If our shores were invaded and 300,000 killed, we would bankrupt ourselves if need be, in money, health, and life, to drive the invaders from our shores. But they are just as dead as if they were killed by bombs and bullets. The first draft took 40,000 men who could not read or write. If it is true that an illiterate man is only 75 per cent efficient, then we were ten thousand men short of what we appeared to have, and it cost us more to train them than it did to train 50,000 literate men.....If we can compel a man to fight, surely we can at least give him an opportunity to learn to read and write.....We are spending millions of dollars for bulletins for farmers, but there are two million farmers who cannot read them. We are printing posters regarding food, but there are 5,000,000 over twenty-one in the United States who cannot read them.....We must not only make men and women good, but good for anything. The day must be over forever, when we shall consider it respectable to eat our bread in the sweat of another man's brow.....Charles Schwab says: "When the war is over, the test will be not so much what a man has got as what he can do..... France and England are teaching languages there as never before. They are especially stressing a knowledge of German. We shall lose the business of the world, if we do not learn the language, the business and the manners of the world.....Let no boy or girl have less education than they would have had before the war, but if possible more and better.....We have two great tasks, one to prepare to win the war; the other to prepare ourselves for the task of reconstruction after the war.....We can do without many things, but in two places we cannot withhold. One is where we give to win the war; the other is where we give to prepare our children to hold what we win.

———:o:———

Renew your subscription now—it will be appreciated.

MISSION STUDY AT MAXIMUM

—o—

Each year in most of our churches a mission study class is conducted upon the subject of either Home or Foreign Mission, or both. To those who get its benefit it is of inestimable value. Such classes should be unreservedly encouraged at every accessible point. Information is the only productive ground for inspiration. People cannot enthuse over what they do not know, nor respond to a need which they have not discovered. In all of these study classes it is lamentable that the enrollments are so small as to shamefully limit their usefulness.

As the work of the winter is being planned, may we not wisely give consideration to two features of our study classes? The first has to do with their scope of influence and the second with the subject to be studied.

No one attends these classes who does not need them, but perhaps they do not reach the members of the congregation whose need for missionary quickening and enlightment is greatest. They are already awakening missionarily and utilizing their opportunities or they would not enroll for mission study. We have always suffered missionary construction because it has been only a group propaganda,—a Christian Endeavor group, a men's group or a women's group. Is not the missionary cause of sufficient importance to have a complete study period at least once each month which shall have the preiminence over every other service which might have been held at that time? A study taking the place of the regular Bible school or better still where advisable a combined church and Bible school meeting for this purpose? Let about four classes grouped according to age take up the mission study with a competent leader for each group. In this suggestion no experiment is suggested, but a plan which has succeeded where the ordinary mission study classes have failed.

The second suggestion has to do with the matter taught. Is it not possible for one season at least to study an aspect of missions which gives opportunity for a more vital and a more universal missionary expression than usually follows the ordinary mission study class. The study of "An Application of the Principles of Jesus to Community Life" will provide both interest and a right-at-hand job for all ages. No question can be more vitally germane, or more genuinely missionary by the teachings of Jesus, to any church than Christianizing the whole community life. Ward and Gregory have given us a good text book on this subject as has Rauschenbusch in the "Social Principles of Jesus." Because a mass of the best religious literature of the last half-century has been catalogued under the caption of Social Service, many have shied at it, not recognizing that the essential interpretation of this new vocabulary is but the life, spirit, and program of Jesus dominating in present-day society. We have been too indifferent to community life. Perhaps the community danger points and our indifference have an inseparable connection. We cannot acquit ourselves before God if we go on in this twentieth century without an attempt to understand and serve our own communities.

For supplemental reading on such a subject Dr. E. Ernest Johnson has prepared a well classified Bibliography which lists three hundred and thirty-three books, with hints as to contents, price and publisher. This will be found a key to the very best research available on such subjects. It may be had for the asking from the Federal Council of Churches, 106 East 22nd St., New York.

In building our program, let us settle the question as to how we may make our time and talents count most in the service of the Kingdom of God in our own time.

F. G. COFFIN.

Albany, New York.

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FELLOWSHIP AND CO-OPERATION

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Fellowship and co-operation are two things we often hear about but see practically only a little. There is a vast difference between prating and practicing. We often hear preachers discourse eloquently about co-operation, but seldom do we see them and their people putting the beautiful thing into real operation. We all know that co-operation among the forces of Christ is demanded if Christianity is to win in the great world crisis, yet we are often not willing to pay the price, for it may make hash of our pet theories. Here is an illustration of co-operation that strengthens fellowship in a practical way as it seems to me:

A revival meeting began in the Baptist church of Haw River the third Sunday night in August, which was our Sunday for preaching. Our church suspended services to meet with the Baptists. I was invited to preach for them that night but had to tender my regrets because of a previous engagement to help Rev. J. C. Auman of the Methodist Protestant Church in a revival at Orange Chapel in Orange county, North Carolina. My people said for me to go to Brother Auman on Sunday and send them a substitute for the morning service. This I did. THE SUN's Editor delighted my people with a good sermon.

The day dawned delightfully and a large crowd gathered at the community church, far from the hustle and bustle of the crowded city or even the small town, awaiting the arrival of the new preacher from another denomination. We arrived just a little late on account of muddy roads, and proceeded to the church where the people had come to hear the doctrine, either strange or otherwise. Suspicion soon passed and we were all friends. When the services closed Friday afternoon I had clasped the hands of twenty-five new converts and welcomed sixteen into the M. P. Church. Then with a hearty handshake, "God bless you and good-bye," to and from many new-made friends, I turned again home happy for the privilege of such great fellowship and wonderful co-operation.

F. C. LESTER.

In the "Sweet By-and-By" and Its Author.

(By Samuel R. Leland).

The adjective "immortal" which has been applied to this popular hymn is not the writer's, to designate one of his favorites, but the exclamation of the man who was the first to hear the song, "In the Sweet By-and-By," after it had been written by Sanford Filmore Bennett and sung by him, accompanied by the composer of the music, Joseph P. Webster.

Since that day thousands have sung this hymn, assured that for themselves these words were immortal, whatever should be the judgment of future generations. They have looked across the black abyss of death and been strengthened for the passing because "the Father waits over the way." Heartbroken, they have been able to say through the tears of parting, "Good-bye, till we meet again," for they knew, "We shall meet on that beautiful shore."

It has been a source of strength and comfort for busy men and women. A good friend of Mr. Bennett, writing him concerning the history of "In the Sweet By-and-By," said: "My business is such that I have nothing but trouble from one month's end to another, and it is a relief to me to occasionally get out of the cruel ruts of business and talk about things of a higher order."

It is because of its power to inspire confidence and faith in the strong as well as to strengthen the sorrowing and to comfort the dying that the words uttered many years ago will prove prophetic.

Its widespread popularity led to many erroneous published statements, the most cruel being that the author and the composer were atheists and were both drunk at the time of its production. For those who knew Mr. Bennett his life was sufficient refutation of these charges. But he was deeply concerned about the memory of his friend and said: "I am thankful that I live to do justice to the memory of a man I loved—one of the noblest men that ever lived, one of the finest and purest natures I ever met. And here I put on record for this and future generations, the solemn and earnest assertion that the charge of being drunk is a false and shameful slander upon the memory of the noble dead." As to the charge that they were "atheists" he said: "While I claim that every man's religion is something sacred to his own soul, and something no other man has a right to question, I feel compelled to say that the hope and the longing of every immortal soul as expressed in the 'Sweet By-andBy,' was not to us a 'painted lie,' but the firm conviction faith of both of us, and to both creation would have seemed a farce associated with a belief in a Supreme Being of infinite love, and immortal existence for man beyond the grave."

How the Song Began

This is the true account of the origin. In the fall of 1867 Bennett and Webster were at work on a collection of Sunday school songs, "The Signet Ring." Webster was a nervous, irritable man, subject to periods of despondency. Bennett thoroughly understood him and knew how to revive his depressed spirits. One day Webster entered Bennett's drug store, and stood warming himself at the stove without noticing or speaking to the proprietor. Seeing that something was wrong, the latter asked, "What is the matter now?" "It is no matter," Webster replied. "It will be all right by and by." Like a flash the idea of the hymn came to Bennett, who exclaimed, "The Sweet By-and-By. Why should not that make a good hymn?" "Maybe it would," returned Webster indifferently. But Bennett turned to his desk and in a few minutes handed to Webster the paper of which the photograph is an exact reproduction.

Meanwhile two friends, N. H. Carswell and S. E. Bright, had entered. They watched Webster as he read the words. Bennett said: "As he read it his eye kindled, his whole demeanor changed. Stepping to the desk he began writing the notes rapidly. Presently taking a violin, he played the melody. In a few moments more he had the note for the four parts of the chorus jotted down." It was not a half an hour from the time Bennett began writing before the four men were singing the hymn in the form in which it was afterwards published in the "Signet Ring." It was while they were singing that R. R. Crosby came in, and after hearing the song cried out, with tears in his eyes, "That hymn is immortal."

The simple statement of Mr. Bennett that he wrote as rapidly as he could is misleading. He meant that he wrote as the words came, almost instantly recognizing a word, or line, or entire stanza which would not suit, and erasing that wrote another which was acceptable, and that he did not have to pause long for a word or line. An examination of the original manuscript shows very readily the movement of his mind.

The manuscript consists of a single sheet of ruled paper, about five inches by seven and three-fourths in size. The hymn is written on both sides of the sheet, one of which is shown in the photograph. The writing was done with lead pencil, except the last line, which is in ink.

For purposes of comparison the entire hymn, as found in the manuscript, will be given here. Notice the absence of punctuation:

There's a land that is fairer than day
And by faith we can see it afar
For the Father waits over the way
To prepare us a dwelling place there

Chorus
In the sweet by & by in the sweet by & by
We shall meet on that beautiful shore
In the sweet by and by in the sweet by & by
We shall meet on that beautiful shore

We shall sing on that beautiful shore
The melodious songs of the blest
And our spirits shall sorrow no more
Nor sigh for the blessing of rest

Chorus
To our bountiful Father above
We shall offer the tribute of praise
For the glorious gifts of His love
And the blessings that hallow our days

Chorus

In the first stanza, the first line is unchanged in the manuscript, and reads:

There's a land that is fairer than day

The author began the second line: "Where life," and scratched it out, substituting "Where the Saviour in glory abides," then changed "Saviour" to "Father," then discarded the whole line, and dashed off: "And by faith we may see afar," and with it the third and fourth:

For the Father is waiting up there
Preparing our bright mansions there

changing the last two so that they read as we now sing them.

It is evident that the chorus was written rapidly.

Do we feel what the author was after when he wrote the first three lines of the second stanza and then unable to go further?

O how sweet are the songs that are sung
By the angels that welcome us home
While the glad bells of Heaven are rung.

That he wished to preserve them is seen from the changes which he made. He tried to alter the second and leave the third intact, so he erased "welcome us home" and wrote, "gladden that land," "gladden" giving way to "walk on" But the muse refused a fourth line and so the third was

stricken out in order to get a new start for two new lines. Instead of two new ones, four came—the four of the second stanza as given above. This required the sacrifice of the three which he had hoped to incorporate in his second stanza. In the new stanza there is but one change, the word "glorious" being erased for "melodious."

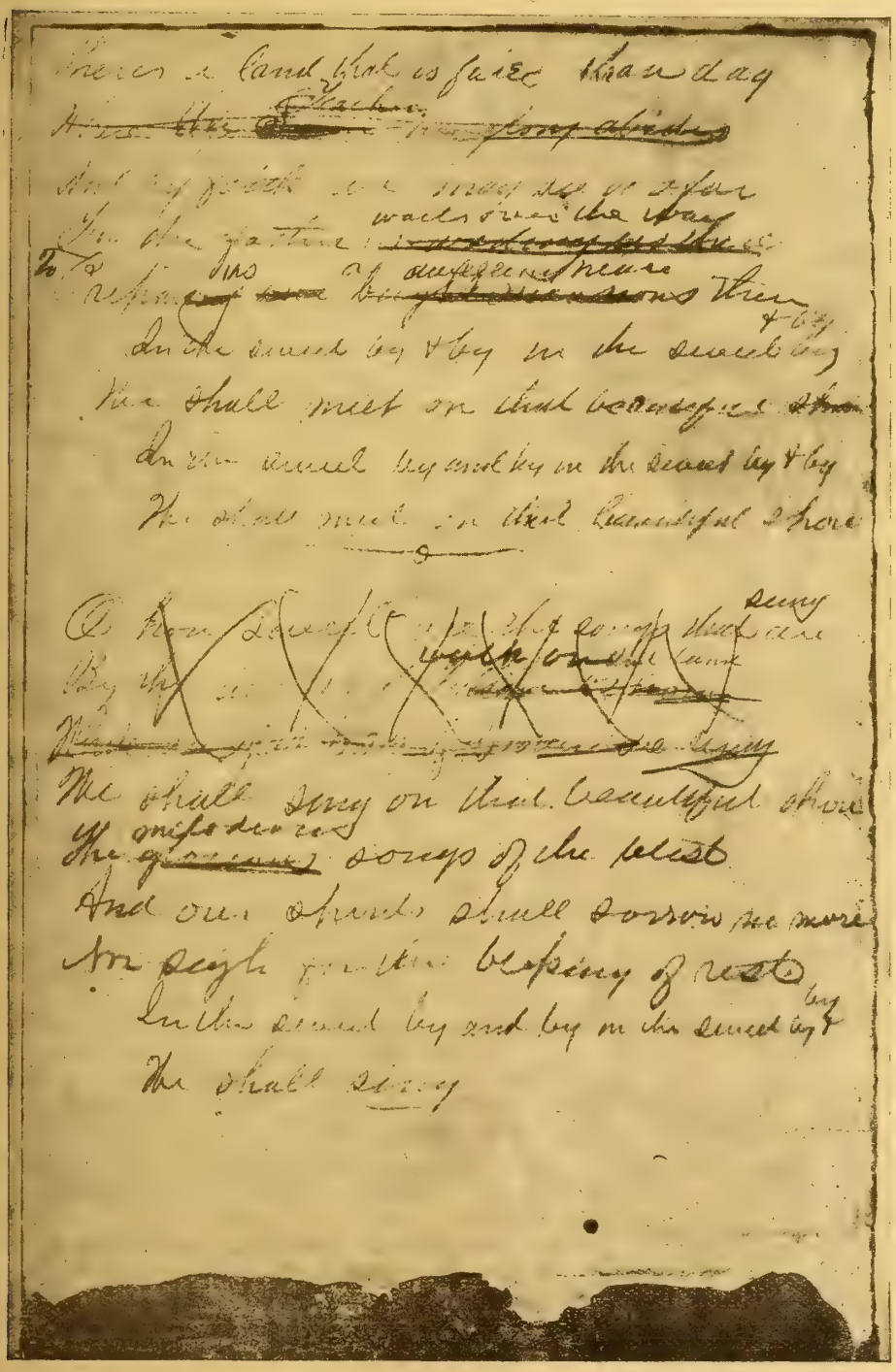
The third and last stanza grew out of a few words scribbled on three lines:

Our bountiful Father above
we shall praise
For all the sweet gifts of His love.

Placing the word "to" at the beginning he perfected the first. The second was amplified into:

We shall offer the tribute of praise.

In the third line the word "all" was deleted and "sweet" superseded by "bountiful," and this in turn was followed by "glorious," but he forgot or neglected to erase the word "bountiful."



Photographed From the Original Manuscript of the Famous Hymn.

The Author

Sanford Filmore Bennett was born in Erie County, N. Y., in 1836, but early migrated to Elkhorn, Wis. In 1860 he became editor of the "Independent" and served in this capacity until he resigned to enter the army, in the Fortieth Wisconsin Voulnteers. At the close of the war he returned to Elkhorn and opened an apothecary's shop. Later he became a physician and practiced in Richmond, Ill., where he died on June 12, 1898.

Elkhorn had a local musician of some ability, Joseph P. Webster, who had directed a quartette called the Euterpeans, with which he had toured New England before going to the West. The two men became fast friends and did much musical work together, Webster composing melodies for Bennett's songs.

In the fall of 1867 they began their first extensive work, a collection of Sunday school hymns, which was published in 1868 under the title, "Signet Ring." It contained nearly one hundred of Bennett's hymns, among them being "In the Sweet By-and-By."

Three other works were produced by these two friends: "The Beatitudes," "The Sunday School Cantata," and "The Great Rebellion."

In his later years Bennett was almost blind. Ten years before he died he wrote: "I can write

possibly from long habit, but I cannot read a word of what I have here written." Judging from manuscript specimens, his trouble seems to have increased rapidly. For, less than six months after he wrote that which is quoted above, he sent the original manuscript of "In the Sweet By-and-By," accompanied by an affidavit, written in his own hand, together with a letter, to John S. Burton, of Milwaukee. The letter reveals the author's "thorn in the flesh;" he was unable to follow the lines, and neglected punctation almost entirely. The letters in some words are not completed. In this letter he said: "It was with the greatest difficulty that I made the affidavit in my own handwriting, not being able to follow the line only long enough to write a word, then rest, and write another. But I knew you would probably value it more highly in my own hand and the forenoon accomplished it."

It must have been a great pleasure to him, in the years when he could no longer turn to his loved books and read for himself the words of life, to be able to sing the songs of his young manhood and to think of the "land that is fairer than day," "where the Saviour in glory abides," and to hear in the silences of his solitude "the songs that are sung by the angels that welcome us home."

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Sec.)

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Our Church is setting higher standards, raising new goals, making definite aims and it needs no argument to show that these aims will not be attained unless proper emphasis is placed upon the spiritual life. Before and above all there must be prayer. Our task is so great and so difficult that we cannot do it without the help of God. At the very beginning I would plead from our people that there be such a volume or prayer going up that all our aims and more will be accomplished. Herewith is an article dealing with the methods of prayer by Rev. Simon Bennett, South Solon, Ohio, that will be helpful to its readers.

WARREN H. DENISON, *Supt.*

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SUCCESSFUL METHODS OF PRAYER

(By Rev. Simon Bennett, South Solon, Ohio)

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The prayer life of a church is an accurate gauge to the spiritual vitality of the church. In no part of the public service is there a more evident lack than in the time and importance alloted to prayer. To most members of the church the mid-week prayer service is uninviting and of little importance. The "more important" services are to be attended but not participated in except the singing. Too often when the time for prayer has come the leader says, "We will now be led in prayer by Brother ————" and then calls upon one of a few faithful brethren who for years have been accustomed to lead in prayer. Of course the one called upon responds; it is his place—it is expected of him—but the rest are exempt from this duty. If the call is for volunteer prayers the same ones respond. This condition betrays a lack of personal prayer that has greatly crippled the work of the church.

The fault is not with the method of prayer; for in fact with most members of the church there is not much *prayer* and less *method* of prayer. In the subject, "successful methods of prayer," the most important part is prayer, for if there is real prayer it is sure to be successful and the method is secondary. To illustrate: Many have had vital, successful prayer alone in the closet, on their knees at the family altar, as they traveled, worked or met in public services and in many other ways. The essential part is the communion with God and not the other conditions that are mere incidents to the great reality.

Nevertheless we need methods and regularity else prayer is not likely to become a vital part of our Christian experience. People become so busy with other things that prayer is neglected unless some method is followed that safeguards the time of prayer and brings us regularly to talk with God. I have heard my father counsel new converts in the following way: "If a boy returns home every night he can never get very far away; while in a week or a month he can get a long distance from home so that the return is difficut. If you come home to God in prayer and devotion every night you can never get very far from Him. Read your Bible daily and ask Him to help you lead the Christian life."

The average Christian underestimates the value of prayer. Happy is he, who was taught to worship at the family altar and there given the example of praying parents. One of the very best methods of prayer is that conducted in the home at the family altar. Some time should be set aside each day for this devotion. It is a source of strength and inspiration to parents and its influence will live as long as the children and likely survive them being felt in the next generation.

Each Christian should also have some time for secret devotion and communion. This need is especially felt by those who have any weight of leadership resting upon them. The "quiet hour" becomes a source of great strength spiritually and tells mightily in effective service for Him.

Our prayer should not be selfish but as broad as the love of Christ; neither should it be couched in generalities but as specific and definate as our interests and the minute details of the work entrusted to His children.

What pastor or leader in Christian work has not felt the need of prayer—prayer in his own behalf and prayer for him by those who believe in the power of prayer? All have felt themselves strengthened by this vital force. Paul in setting forth the panoply for the Christian soldier does not underestimate the value of prayer. He sends him out with complete armor, ready for every emergency for he is "praying always with all prayer and supplication in the Spirit." (Eph. 6:18, 19). "And for me" said the apostle for he felt the need of the prayers of loyal brethren in the Lord.

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Follow the true course of your life—but keep your eyeseyes open for all beautiful sights, and the ears responsive to all harmonious sound, as you go steadily forward.—*Selected.*

THE WAR CALL OF THE AGE*

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One year prior to the outbreak of the great war, I was elected your president to lead this Convention for the pending year. That year from the standpoint of history proved to be the most eventful of all time. For time then it was that the selfish motives of one nation challenged the rest of the world to rise against it. During the four years that have elapsed since that time, the whole face of the earth and character of mankind has changed. Governments have been forced to set themselves again to the grim business of war. Peoples have been called upon as never before to sacrifice and save, and religious organizations of all kinds, and especially the Sunday school and Christian Endeavor Society have been forced to face the acid test, which must either give them new life or herald their destruction. It is under these conditions then, and under the limitation of deprivation, and absences in the service of our country whether in field or camp, that we meet in this the fifth year of my administration, and with the good people of this community. And it is my sincere hope that these meetings together have been profitable for both the schools represented, and for the delegates themselves who have come together from time to time, to study together in the effort to get something helpful toward solving the mutual problems that we have to face. And now as we are gathered together in this Convention, under the shadow of the greatest conflict of all the ages, it behooves us to seek for something in the great change that has come over this country, and this community, which will help us to adjust ourselves, our schools and societies to the challenge to action, and the Christ test of service that this time brings to every corner of the earth.

That word action means more to me today than ever before. When we think of men marching three or four days without ceasing, of flying in the air one hundred hours without coming down, or living in a trench two weeks without changing their clothing, then the mind rest on action as never before. There is an indefinable something in the deadly poison and mechanism that are being used in this war which is indicative of unprecedented striving of the human soul for the unattainable; and as men in war seek for new means of death and destruction, just so we the delegates and visitors of this Convention must throw off ordinary methods of doing God's work, and seek for the same perfection in the Sunday school that the government is getting in its financial campaigns, and that our fighting men are displaying in the trenches of France. Action was never more vital to the life of the world than now. At this of all times, every one should have a job; should be actively engaged in some line of work. It is a criminal offence to loaf. I include no exceptions. In business, the man who makes money his goal, forfeits his character or squanders his neighbor, has not felt the war summons to action. In the church the man and woman who do not live the Christ life, not only in themselves but in the uplifting of all about them, are failing to answer the challenge before them. In the Sunday school the officer, teacher, or pupil who gives less than his utmost to the promotion of his school, is just as much a slacker as the man who deserts the army of his country.

Five years ago inaction in the Sunday school was a weakness; today inaction is sin. Five years ago failure to do one's duty was only a lack of interest; today the failure to do all we can for our country, for our schools and our society is a crime. In the new order of things, there is no place for the sloven, negligent and indifferent. The President has called on us to send our best men to do battle for democracy. Mr. Hoover has called on us to scrimp and save for the principles that gave us life; and Jesus Christ has called on us to give an account of what we have done, and failed to do in the Sunday school and Christian Endeavor work. This, my friends, is the challenge that rings clear to this Convention. It is the question that we must answer, both individually and collectively in the meetings we are holding here. Have you ever stopped a minute to face this question: "What is my church, Sunday school or Christian Endeavor Society going to be after the war?"—an institution or a memory? Are we preparing for second place, for oblivion, or for leadership? One of these is inevitable. Still we may have what we want, but we must decide now. We cannot embalm our Sunday school for the period of the war and then resusitate it at will. This is impossible. We must keep it alive, active, and progressive, and now is the time of all times to prove to the world that our love, faith and loyalty to these institutions are measuring up to the high standards of sacrificial service; and this is done chiefly through action. But my friends, this does not mean future or postponed actions.

In one of his great sermons in Raleigh a few weeks ago Rev. George D. Eastes emphasized the word **NOW** so strongly that he almost, if not fully, convinced me that it is the biggest little word in the whole Bible, especially at this particular time. In times past we have frequently put off what should have been done one Sunday to the next. The repitition of these little postponements have too often led to absence from the Sunday school itself. But now we can no longer do these things and expect a Christian's reward. The great battle of the Marne was lost to the Germans only because they postponed the hauling of some ammunition dumps up where they would be available. The officer in the army who postpones his duty, however small, is reduced from rank. **NOW** is the accepted time—and in the Sunday school as everywhere else, we must take advantage of the present.

The first letter of this big, little word "now" suggests newness of life. In the **New Republic** some time ago there appeared a very striking cartoon. The artist had pictured there a scene in France, a war swept plain with everything reduced to waste and ruin save a little hut thrown together under a shell torn oak tree. There beside the little stream that found its way from shell crater to another, an aged mother was washing a bit of clothing, symbolizing the new life that was to come out of all this wreck and ruin. And today, I am thinking that this spirit should apply with even greater force to the work that you and I are engaged in. We must feel the same cravings for newness of life in the Sunday school, that this dear old mother felt as she tried to put new life into this scrap of a garment, which she had picked up on the battle field. Too many of the Sunday schools and classes have been reduced to the waste of neglect and unconcern, simply because the men and women in charge of them have been possessed with that self satisfaction which leaves well enuogh alone. But I verily believe that we are on the verge of a rebirth of spirit in our religious organizations, that will mean for this country what the Rennaissance of the 17th Century meant for England and France. When I consider the second letter of this big, little word **NOW**, I think of what should come with this newness of life, and this is suggested by the word "Onward." It is well enough to have a rebirth of spirit and vitality in our organizations, but this very revival must not remain static, but rather should drive us onward into the great fight. When the general of a trench sector fires his men with a rousing speech, it is not that they may remain where they are, but that they may charge over the top to engage the foe. Onward is the watch word of every man who is fighting for this country today. It should be the guiding star to all those who remain behind, and it must be **the consuming influence** in my Sunday school, and in your Sunday school, if we are to achieve the ideal. The call is onward, and it is ours today to obey. Obedience is the first law of life, whether it be humble or glorious; like other virtues it becomes easier with practice. The new recruit chafes under the requirement of obedience, he hates to give up his own will and carry out without question or hesitation the commands of his superior officer, but before he has been long in the service, he becomes so drilled in the practice of obedience, that he unfalteringly rushes on, even to death at his general's commands. It is a great thing to serve in an army fighting for democracy but it is a far greater thing to be enlisted in the service of the King of Heaven. Obedience in

(Continued on Page 13)

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

ELON COLLEGE NEWS

Uncle Sam Most Generous

Not only will all the expense of tuition, room rent, and board with ample uniform be borne by Uncle Sam for Elon S. A. T. C. men, but they will in addition receive $30.00 a month. Being paid to go to College—that is what it means. Why? Because Uncle Sam must have officers for his great army.

Will College Men be Called First?

This question has been put to us many times. Uncle Sam makes no promise, but his policy is clear. He expects the Colleges to furnish most of his officers, and this means they will be allowed to remain in College till they *must go*. It is very likely that the older College men will go in January, the 19 year-old men in the late spring, and the 18 year-old men in the summer. All who give promise of being officers, either commissioned or non-commissioned, will of course be sent to special training camps, when called, for that intensive training which has given our National Army the finest officers in the world.

Getting Started Off

Reach here September 18. Register on September 19. You will pay your registration fee, buy books, and pay room deposit fee. An adjustment of these items soon after October 1 will be made, when you will receive your uniform. You will pay no board, room rent, nor tuition. Even railroad fare is likely to be refunded. All Colleges will share alike, all over the country, and one can offer special favors. Your Uncle Sam knows no favoritism. Twenty dollars will be enough for your initial outlay. Don't provide extra clothing. You will wear uniforms.

What to Bring

Bring the items mentioned on page 39 of the Opening Bulletin. Be here on time and let's convince Uncle Sam we mean business by our promptness. He will take note of our sincerity and rate us accordingly.

As to Preparatory Men and Those Under 18

Military training will be voluntary to all. It is expected that preparatory men and those in College under 18 will receive liberal recognition and consideration at hands of the Government. Those here will receive the same as those any where else in the country. So the safe and wise and patriotic thing to do is to file application and trust the Government to do full justice, with the understanding that the same consideration will be had here as at any other College.

Lt. Lincoln Cited For Bravery

Lieutenant Jennings Sipe Lincoln, Elon '11, M. D. Johns Hopkins '17, who went over in the first Hopkins Hospital Unit, has been cited for bravery in action. His captain was killed at his side, but Lieutenant Lincoln continued at his post and under fire for 36 hours, resting only five hours in that long interval.

Splendid Prospects

It looks now as if the finest body of young men and young women ever present at an Elon opening will arrive here September 18 ready for work on the 19th.

Y. M., Y. W., and C. E.

The presidents of the Y. M. C. A., Y. W. C. A., and C. E. organizations in the College, Mr. J. F. Minnis, Miss Toshio Sato, and Miss Ruth Penny, with their assistants, will be present a few days in advance, to welcome all new students and make them feel entirely at home.

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SUFFOLK LETTER

Vacation is over and work for eleven months is before me; but, after all, work is the easiest I asked a laboring man one day, while he was eating his dinner from a tin bucket by his side, which was easier, working or eating. He said: "eating." I said: "Stop and think. If you had to eat hours as you work four hours, would eating not be as hard as working?" He said: "Well, it would be harder." So he learned his lesson easily, that work is the easiest thing in the world and the most enjoyed. The working people are the happiest people in the world. But, while this is true, recreation is necessary and may be enjoyed. Vacation has its place in human activity; even lulls in fighting on the front in France prepare the men for more heroic effort.

Well, I spent the first week of my vacation at Louisburg, N. C., with my son-in-law, Ben T. Holden, and his family. It was that *hot* week when men and horses were suffering and crops were having a great revival. Late spring and early summer were cold and fields looked hopeless; but July and August changed the fields and feelings of those who till the soil. I traveled over seven counties in Virginia and fifteen counties in North Carolina in August and the crops were the best, when all are considered, in forty years; and prices will be as good as the harvests.

The Suffolk church provided for preaching every Sunday morning during August vacation. On the first Sunday Rev. Jesse T. Whitley, D. D., a former pastor, but now a Methodist, gave a fine message; on the second Sunday Rev. N. G. Newman, D. D., College pastor at Elon College, gave a fine sermon; on the third Sunday, Rev. E. T. Cotten, pastor of the churches served

(Continued on Page 13)

"THE POOR HEATHEN"

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Ever hear people speak of "the poor heathen?" Doubtless. So have I. They, the heathens, are poor. But why? There is a reason. Hear it. A father wills his fortune of many millions to his five sons. But years ago three of those sons went away, out yonder far across the broad seas. The two here at home knew their father's will, received the legacy, all of it, failed and refused to publish the terms of that will so that the others, equally heirs, are still ignorant of their part of the bequest. The two sons, appropriating all of the inheritance, have grown immensely rich. Now after years of appropriated and accumulated blessing and bounty these rich sons look away to their brothers, to whom they have not made known the terms of their father's will, and in complacent pity say, "Poor brothers." That is the picture that invariably comes to view when one hears a man who is doing nothing to make known the father's will say, "Poor heathen." Christ died as much for the men and women of China and Africa as He did for the men and women of England and America. I am thinking of Paul's declaration in 2 Cor. 5:14, 15: "For the love of Christ constraineth us, * * * and He died for all." And of Christ's flaming declaration: "It is not my Father's will that one of these little ones should perish." He was then talking of the little ones of China as well as the little ones of America. And yet more than three-fourths of the babies in all this world today look up into the faces of mothers who can tell them nothing about the Messiah of God and the Savior of the world, because those mothers themselves have never yet heard of Him. We who have heard of Him have become rich through His divine economy the richest people of all the earth—but we keep our brothers poor, and untold millions of them die before their day, because we have not published to them the terms and conditions of our Father's will. No wonder the so-called Christian nations are plunged into the bloodiest and most costly and destructive of all wars. They had become the richest peoples of the world on their Father's bounty and legacy; but there were other millions of God's children who should have and would have shared that legacy had we favored ones only published, declared, made known the terms and conditions of our Father's will through the sacrifical death of His dear Son. "Go ye into all the world, and preach "(that is, publish, proclaim, make known) "the good news to the whole creation." (Mark 16:15). But we hadn't published the good news to the whole creation. We were sharing its glorious benefits, but were unwilling that our unfortunate brothers should share it. "The poor heathen"! Yes, very poor. We were and are appropriating their part of the Father's legacy and letting them know nothing about it.

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OUR WOMEN TO THE FRONT

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Our Father's blessings be upon our noble women!" They are showing us men that our dear Christian Church shall and must become a missionary force and factor in the world. They know, as well as facts can teach anything, that the sole reason why our denomination is not one of the greatest and strongest in this country today is because we have not been missionary in spirit, thought and activity. And they are determined, with many others, by the help of our heavenly Father, that the sole hindering cause to our growth and greatness shall be removed. God speed their noble efforts.

Had you noticed the Woman's Report to the Southern Christian Convention at Franklin, Va., last May? Well, read it in the minutes just published. It is enough to make the hallelujahs ring from Georgia to Delaware. Just take this much of it, and shout:

Collected in cash the two years 1912-14.....$1,940.27
Collected in cash the two years 1914-16.....$3,116.25
Collected in cash the two years 1916-18.....$5,585.97

That is what I call stimulating, heart-cheering and soul-stirring growth—about 300 per cent in four years. And then take this sentence from the report: "For the year just closed, one Conference alone reported for one quarter, more than all our Conferences contributed during the first year of our organized work."

Everywhere our good women are wakening up to their sense of privilege and responsibility in the matter of missions. New societies are being organized and the old ones are being strengthened. Mrs. W. A. Harper who succeeded Mrs. C. H. Rowland as president of our Convention Woman's Board has begun her work in a most thorough, enthusiastic and systematic manner and is freely giving unlimited time, devotion and energy to the great task laid upon her by the women of the Convention. She is not only writing letters, sending out literature and trying to create general interest, but is going in person from time to time and organizing societies in the churches. The work, so well and ably carried on by Mrs. Rowland, has fallen into capable hands and will be prosecuted with all zeal, wisdom and efficiency. Again I say, God bless our noble women. The growth of our dear Church in the future is largely in their hands.

———:o:———

THE SUN's Editor thanks Brother I. T. Underwood for a nice chance of vegetables and sweet potatoes.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR SEPTEMBER 11, 1918

Amount brought forward		$6,511.64
Sunday School Monthly Offerings		
(Eastern North Carolina Conference)		
Six Forks	$ 2.90	
Amelia	3.22	
Catawba Springs	4.65	
Catawba Springs Baraca Class	1.10	
Lee's Chapel	1.00	
Ebenezer	4.25	
Morrisville	2.00	
Oak Level	1.00	
Wake Chapel	1.86	
(Western North Carolina Conference)		
Zion	5.22	
Pleasant Ridge	1.50	
Pleasant Hill	2.00	
Pleasant Hill Intermediate Class.	.66	
(Eastern Virginia Conference)		
Spring Hill	2.00	
Franklin	5.00	
Old Zion	2.00	
Berea (Norfolk)	2.00	
(Alabama Conference)		
Corinth	1.42	
Wadley	2.00	
(Georgia and Alabama Conference)		
North Highlands	3.00	
(North Carolina and Virginia Conference)		
Hines' Chapel	2.00	50.76
Special Offerings Made at Salem Chapel		
Dr. D. A. Long	4.00	
R. L. Joyner	5.00	
Mary Joyner	5.00	
J. W. Fulton	1.00	
Miss Pattie Hazelip	1.00	
Basket offering	2.83	18.83
Special contributions pledged at S. C. C., Franklin, Va.		
J. E. West		50.00
Special		
Cash Item		25.00
Total for the week		$144.59
Grand total		$6,656.23

:o:

SUPERINTENDENT'S LETTER

Dear Friends:—The writer attended services at Salem Chapel on the first Sunday and had a very pleasant visit. Dr. D. A. Long is pastor and gave me an opportunity to talk to those good people about the Orphanage. A special offering was made that amounted to $18.83 in cash and $33.00 in pledges; total, $51.83. We are very grateful to those good people for the kindness shown and the interest they have in the work which is shown by the splendid offering made.

It will not be long till Thanksgiving. I think there is no better time to sacrifice than in the fall of the year when our corps have matured and we realize how great the good Lord has blessed us. Then it is that we should cast our thoughts about us and see if every other person is as well blessed. See if our hands cannot find something to do for others. Some kind deed that we can render that will be of service to others. If we have plenty and to spare and some one is in need, how much good it does us to divide some of our living that some poor unfortunate can be made the happier and a spark of sunshine brought into their lives!

While you are meditating about these things think of the little orphan boys and girls at the Christian Orphanage who have not been as well blessed as you; who have not had the opportunity you have had; whose fathers and mothers have been taken away and they are left alone. No mother's love to fill their little beings with that happiness that no other can bring. No mother's hand to touch the fevered brow when they are sick but deprived of all this. Then don't you want to make some sacrifice that they may have a better opportunity to be prepared for life?

We want to raise the sum of $4,500.00 for our Thanksgiving Offering this fall. To do this we must have the cooperation of all the churches and Sunday schools. No church ought to be satisfied without making a Thanksgiving Offering for the benefit of the Christian Orphanage. It seems to me if all the churches would make a campaign and begin in time to talk to their people and ask them to make an offering of the value of one day's work that our goal would be easily reached. One denomination last year made a campaign of this kind and raised more than forty thousand dollars for their Orphanage for a Thanksgiving Offering. They raised one thousand dollars every time our churches raised one hundred dollars. Is it not time we should wake up and get busy and make a campaign to raise the largest Thanksgiving Offering this fall that we have ever raised? I pray that you may get interested.

C. D. J.

:o:

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—*Lincoln.*

THE WAR CALL OF THE AGE

(Continued from Page 9)

the army is necessary for military discipline, and the great thing we need right now, my friends, is this same obedience in our Sunday school and church. The law has been laid down. Instead of an infantry drill regulation, we have the word of God; and would that here, we may get some inspiration that will cause us to press onward in the constant obedience of Christ's divine commands. After we have caught up a newness of life, and pressed onward in the high calling of our Sunday school work, victory is the final object of our quest, and the third letter of the word "now" reminds me that we must win. We must win this war. We must win it because we cannot afford to lose. Such a disaster would not only subject all free peoples to the mercy of militarism, but would set the progress of civilization back a hundred years in its course. The fate of the world today is in the balance, and we cannot but believe that the right will win. No less is this true of the fate of all organizations.

It has a fight to win, and a foe to conquer, just as America fights for freedom in an effort to overthrow the German government; and the outcome of this religious battle, is just as important to the Sunday school as winning the war is to the world. You can win more interest, if you will keep your school open all the year, and have it alive and active every Sunday. You can win the fight for efficient teachers if you will get them together and train them in the word they are to teach. You can win the fight for competant officers if you give them duties to perform, and then see to it, that they are carried out; and finally you can win the fight for prompt and regular attendance if you are ever alert to make the program of your Sunday school interesting and inviting, instead of monotonous and mechanical. And after all is said and done, the final fight rests not with our Societies, but with you and me as individuals. Every whole thing, whether it be a nation, a Sunday school, a Christian Endeavor Society, or a Home, is made up of so many units; every chain consists of a certain number of links. As the chain is no stronger than its weakest link, just so our country, Sunday school, Christian Endeavor Society, must stand or fall in the same proportion as you and I, as indispensible units do our individual part.

One of the great victories of the war is the effectiveness with which the pulse of this nation has been regulated by the hand of the Artist. War pictures and posters which have gone out from Washington to every corner of America have aroused all the people to join in the fight we are making. I would call your attention here, in a final word to you to one of these, which I consider especially impressive. It is the picture of a young man making his decision to go and fight and back of him, invisible but yet present, stands Uncle Sam pointing out the path of duty and driving him onward down the road of service. And now, today, while we are gathered here in this Convention, Jesus Christ rises behind each of you, invisible, but yet present, pointing His finger in the direction of our duty in the Sunday school, and saying to you and me "Now is the accepted time of all the annals." The responsibility on you to leave the rut for a newness of life, to press onward in the conquest for truth, and to win the fight which you are compelled to engage in is greater now than ever before. To ignore this call, is to miss all that is grand and glorious in the time in which we live; to harken unto it, is to win not only the fight of the present, but the reward of the future, which is eternal life. Hear it, my friends—it is the war call of the age.

*Address of President O. H. Stephenson before the recent session of the Eastern North Carolina Sunday School and Christian Endeavor Convention.

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Brother W. H. McPherson, a member of Spoon's Chapel church, was a caller at THE SUN'S office Thursday of last week.

SUFFOLK LETTER

(Continued from Page 10)

by Rev. Stanley C. Harrell before he became army chaplain and went to France, gave a good sermon; and the fourth Sunday Rev. H. R. Jay who succeeds Rev. B. F. Black at Holy Neck and Holland, added another fine sermon to the series. Upon my return on the first Sunday in September Rev. C. J. Felton, pastor of the church at Oshawa, Canada, preached a good sermon for us.

On the second Sunday in August at the close of Dr. Newman's sermon a beautiful marriage was celebrated in the church. By pre-arrangement Dr. Joseph Pardoe Shearer of Milton, Penn., recently engaged in Johns Hopkins Hospital service, but now in the medical service of Uncle Sam came down the aisle, while the congregation stood, with Miss O'Neill Byrd, the daughter of Mr. and Mrs. J. H. Byrd of Suffolk, and herself a graduate nurse from a Baltimore Hospital, and were united in marriage and retired from the church while the music of the Star Spangled Banner filled the air.

On the twelfth of August I went to Elon College where the Revision Committee did its work. On the 16th Dr. Rowland and I went to Mr. Beale Johnson's at Cardenas, N. C., where summer hospitality made us welcome. On Saturday, the 17th Dr. Rowland and I had the day of our lives fishing in the pond where Dr. Atkinson got his piscatory inspiration. Dr. Rowland beat me *one* fish and *one* pound. He preached at Wake Chapel Saturday afternoon and I preached there Sunday morning, and at Christian Light in the afternoon. Dr. Harper taught the Sunday school lesson at Wake Chapel and Mrs. Harper organized Woman's Missionary at Christian Light in the afternoon. Good congregations and good singing at both churches tell the story of success of their pastor, Rev. J. Lee Johnson. Brother K. B. Johnson carried us to Christian Light after a good dinner in his Christian home. Heavy rain Sunday afternoon and at night.

On Monday I rode with Dr. Harper, his wife, Mrs. J. O. Atkinson and Nathaniel Newman from Cardenas via Raleigh and Durham to Lake Latham Farm near Mebane, N. C., where I spent ten days with Mr. Jesse Bradshaw and his wife who is my niece. On Saturday, the 24th, we motored with Mrs. Clendenin, my sister, and her daughter, Nina, across the country to News Ferry, Va., to visit Mrs. Minnie Cook and the Farmers. I was at Pleasant Grove church for Sunday school, where Rev. J. G. Truitt is pastor and doing a good work. We returned via Danville, Reidsville, Elon, Burlington, Graham, Haw River to Lake Latham where I spent the last week in real country style, eating good things, sleeping, and fishing, closing the last evening on the pond by landing a *seven-pound bass.*

W. W. STALEY.

Rev. C. J. Felton and his bride, of Oshawa, Ont., are spending some time with Brother Felton's people in Eastern Virginia.

SUNDAY SCHOOL LESSON—SEPTEMBER 22

By G. O. Lankford

Fruits of the Christian Life. Matt. 25:14-30; 5:1-12.

Golden Text: "All things are yours, and ye are Christ's; and Christ is God's". 1 Cor. 3:21 V, 23.

Nothing in the Scriptures is made clearer than the fruits that follow Christian living and Christian service. Every life is a fruit-bearing tree, the kind of fruit being dependent upon the kind of tree. A corrupt tree can not bring forth good fruit, neither can a good tree bring forth evil fruit. As is the tree, so must the fruit be. "Wherefore by their fruit shall ye know them."

1. **The Reception of Talents.** "Received five talents." "Received two talents." The "talents" Christians receive are in the form of their ability and opportunity. The follower of Christ is responsible for the use of the ability that he possesses and of the opportunities that are his. Not all have the same ability; neither do the same opportunities come to all. But some measure of ability and some degree of opportunity each one has. Here is where the responsibility lies, not in what one does not possess, but in what one does possess. Many excuse themselves because of limited ability and opportunity, rather than using what they have. Let such beware of the danger they face. The man who receives only two talents, or only one, is responsible to God according to the measure given unto him as much so as is the receiver of five talents.

2. **The Master's Approval of Faithfulness.** "Well done, good and faithful servant." Jesus approves of faithfulness anywhere and everywhere, whether the task be large or small. After all, the test of character lies not so much in the performance of the big tasks, but in faithfully executing the smaller tasks. "Well done." That is the Master's word of approval when duty is done. He also declares "I will make thee ruler." One learns to rule by ruling. If one expects to become ruler over big things, he must first learn to be ruler over little things; before one can hope to master others he must learn to master himself. The Master **approves** as His servants **improve.**

3. **The Reward of The Christian Life.** Unto those who accept Jesus as their Savior, follow Him as their Leader, and serve Him as their Lord. He gives in return the Kingdom. To be subjects of this Kingdom is to be possessors of this Kingdom also. Possession through subjection. Herein is the reward of the Christian life. And in owning the Kingdom the owners have the promise of being "comforted", of inheriting "the earth," but that they "shall be filled," "shall obtain mercy," "shall see God," "shall be called the children of God," all because "**theirs is the Knigdom of heaven.**" And better still, God's Kingdom is not only for time but for eternity also. The reward of the Christian life begins in time and ends—nowhere. It has a beginning but has no end. The reward also is as boundless in blessing as it is endless in duration.

CHRISTIAN ENDEAVOR TOPIC—SEPTEMBER 22

By H. S. Hardcastle

Lessons From Bible Characters. Heb. 11:32-40; 12:1, 2

It must be a wonderful privilege to walk through the corridors of a famous art gallery and to look upon the masterpieces of the master artists and the statuary of the famous sculptors. Or again to go silently through the Hall of Fame in Westminister Abbey and look upon the statues of men and women who have achieved renown in the world and who have left priceless heritages to future generations by furnishing ideals and incentives to greater efforts.

But great as these may be, they fade into insignificance before the superb gallery which Paul presents in the eleventh chapter of Heb. At the touch of the pen of this inspired genuis there comes before our eyes men and women who are immortal by virtue of their lives and deeds.

We see Abel, the righteous; Enoch the man, whose daily life unimpeachable; Noah, that preacher of righteousness who won only the members of his own family and yet who nothing daunted continued to preach his message of truth and righteousness; Abraham who believed God so that it was accounted to him for righteousness; Sara who staggered not at God's promise that she should bear a son ever though past age; Joseph the young man of zeal who by hard work and holy living won his way to a puritian second only to the king of Egypt; Moses who chose to share ill treatment with the people of God rather than to enjoy the pleasures of sin for a season; Gideon who though the least of the poorest tribe delivered Israel of the Midianites; Barak another upright judge and warrior; Samson, the strong man; Jephthah, the man who, though wronged, returned to good from evil and who kept his vow, even though it cost the life of his only child; David, the prophet warrior, musician, and sweet singer of Israel and Samuel, who served Israel faithfully many years and continued to give counsel and intercession even though he had been deposed. What a galary of stars! What fitting persons for God's "Who's Who and Why"!

It is impossible to enumerate the lessons which we can learn from the lives of these men and women. How they subdued kingdoms, wrought righteousness, quenched the power of fire, waxed mighty in war, restored the dead to life, endured persecution and imprisonment, wandered in deserts, etc., furnishes adventure and thrill for the human heart, and makes the readers of modern times pause to reflect upon their greatness.

The great lesson to be learned, however, is the lesson of their dauntless faith in God. They knew God was able to do exceedingly abundantly above all that we ask or think, and although they died without having received the promise, they had the witness borne to them that God had some better way.

NOTES AND PERSONALS

We learn that Rev. L. I. Cox, Elon College, N. C., contemplates a change in some of his work the coming year. Brother Cox is one of our best and most active pastors, and any church in reach of him and needing a pastor will do well to address Brother Cox.

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Brother C. A. Shoop, Suffolk, Va., has advanced his subscription to THE SUN to June 1, 1923. Of course, we could not wish for all to do this, but it would help us materially for a number to advance a little more.

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Graham, New Providence and Haw River churches have formed a pastorate by mutual agreement. Rev. F. C. Lester, pastor, will move to Graham some time during this month.

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Rev. J. V. Knight, pastor of the Newport News, Va., church, has accepted a call to Greensboro, N. C.

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Rev. A. T. Banks has tendered his resignation as pastor of the Henderson Christian church.

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Brother Elisha Bradshaw, Zuni, Va., is in Lake View Hospital, Suffolk, Va., recuperating from an operation for appendicitis.

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Rev. J. L. Foster and family, of Waverly, Va., have been visiting friends in North Carolina.

o——o

Rev. F. H. Peters, D. D., was installed as pastor of the Third Christian church, Norfolk, Va., last Sunday. Further note next week.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

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OBITUARIES

APPLE

Floyd Lee Apple, son of Alfred and Lura A. Apple, was born November 9, 1894, and died September 2, 1918, aged twenty-three years, nine months and twenty-three days.

Funeral services by the writer, at Apple's Chapel Christian church, and burial in the church cemetery at that place. A large number of relatives and friends attended the funeral, and the floral offering was abundant and beautiful. We extend a pastor's sympathy.

L. I. COX.

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BUCHANAN

Mrs. Francis Rebecca Buchanan, of Mt. Auburn community, departed this life August 3, 1918. She was 74 years of age. She was a member of Sharon Baptist church. Her life was one of kindness and daily Christian living.

Rev. 14; 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The body was laid to rest in the family cemetery, near her brother's, Brother Geo. W. Ellington, with services being conducted by the writer.

J. W. PATTON

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HATHAWAY

Brother E. E. Hathaway, one of the oldest members of the First Christian church, Norfolk, Va., departed this life Sunday morning, September 1, 1918, after an illness of six weeks. The funeral services were conducted by his pastor, assisted by Rev. O. D. Poythress, pastor of the South Norfolk Christian church.

Brother Hathaway leaves to mourn their loss a wife, one daughter, a number of grandchildren, other relatives, and a host of friends. He was a faithful and loyal member of the First church, and on his death bed, just a few hours before he died, he told his pastor that he had no fears, and that he was willing for the Lord's will to be done. He was seventy-four years of age, and was conscious to the end. He will be missed at our church, but we feel that our loss is heaven's gain. May the Lord bless the bereaved ones.

J. F. MORGAN.

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POPULAR POEMS AND WHO WROTE THEM

1. Who wrote "The Last Rose of Summer?" Thomas Moore.
2. Who wrote "Those Evening Bells?" Thomas Moore.
3. Who wrote "Belive Me if All Those Endearing Young Charms?" Thomas Moore.
4. Who wrote "Annabel Lee?" Edgar Allan Poe.
5. Who wrote "Woodman, Spare That Tree?" Samuel Morris.
6. Who wrote "The Bridge?" Henry W. Longfellow.
7. Who wrote "The Old Oaken Bucket?" Samuel Woodworth.
8. Who wrote "Aul Lang Syne?" Robert Burns.
9. Who wrote "Ben Bolt?" Thomas Dunn English.
10. Who wrote "Home, Sweet Home?" John Howard Payne.
11. Who wrote "Old Kentucky Home?" Stephen C. Foster.
12. Who wrote "Abide With Me?" Henry Francis Lyte.
13. Who wrote "Who Is Sylvia?" Shakespeare.
14. Who wrote "America?" Samuel F. Smith.
15. Who wrote "The Star Spangled Banner?" Francis Scott Key
16. Who wrote "The Battle Hymn of the Republic?" Julia Ward Howe.
17. Who wrote "Barbara Frietchie?" John G. Whittier.
18. Who wrote "Curfew Must Not Ring Tonight?" Rosa Hartwick Thorpe.
19. Who wrote "Lead Kindly Light?" Cardinal Newman.
20. Who wrote "Little Boy Blue?" Eugene Field.
21. Who wrote "Old Folks at Home?" Stephen C. Foster.
22. Who wrote "Rock of Ages?" Augustus M. Toplady.
23. Who wrote "Sweet and Low?" Alfred Tennyson.
24. Who wrote "Orphaned Annie?" James Whitcomb Riley.

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A LITTLE JEST AND JOLLITY

Self-Appreciation

De hoot owl said to the whippoorwill:
"You don't sing nuffin' an' you won't keep still.
You ought to take notice dat it would be
Polite to let folks listen to me."
Says de whippoorwill to de old hoot owl:
"You sleeps all day an' at night you prowl,
An' you shows yoh ign'unce all complete
Interruptin' de music dat I make so sweet."
An' dat's de way wif man an' bird,
Each thinks his voice should sure be heard.
An' mos' of us ain' got much mo' skill
Dan de old hoot owl an' de whippoorwill.

—*Washington Star.*

—o—

Free Translation

A certain Siamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the following:

Kick—A verb of the foot.
Hop—A verb of the frog.
Liar—A bad adjective for boy.
Flattery—A good kind of curse word.
Wig—Hypocrite hair.
Bullet—Son of a gun.
Whisky—Sin water.

—o—

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THE CHRISTIAN SUN

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION ~ ORGANIZED 1901 ~

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Growing Old

The days grow shorter, the nights grow longer;
The headstones thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;
The courage is lesser to do and dare;
And the tide of joy in the heart falls lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of earth seem best,
And friends are dearer, as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in low, sweet tone,
For no man knows on the morrow whether
We two pass on—or but one alone.

—*Selected.*

Volume LXX **WEDNESDAY, SEPTEMBER 18, 1918** **Number 38**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE LABORER IS WORTHY OF HIS HIRE

—o—

The other day we had occasion to talk with a good brother about securing a pastor for a certain church, and in the course of the conversation our friend made this remark: "The preachers have all gone up." He meant that they had gone up on their salaries. When we called his attention to the fact that other things "had gone up" and that a preacher's bread and meat cost as much as any other man's, his reply was that he *supposed* that that was true. There is no *supposition* about it; it is a fact.

We have contended for years that we do not pay our pastors enough—that is we greatly limit the majority of them. Some of our pastors are making a fair living, but hundreds of them are not getting enough for their labors. Eight hundred dollars two years ago means only four hundred dollars now. If you raise your pastor's salary $200.00 this year it means that you are still paying him *less* than you were last year. This is not difficult to explain to thinking people. It is an economic principle and easily applied. A dollar has its value measured by its purchasing value, and when its purchasing value is only 50 cents that means that $200.00 is only $100.00. If you paid your pastor $800.00 two years ago and now pay him $1,000.00, it means that he is getting in value $300 00 *less* than he did two years ago.

The Literary Digest in its issue of August 31 has a very timely article on this subject which we reprint in part. It is worth reading:

"In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

"The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and ship-builders, munition-workers, telegraph-operators, automobile-makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade-unions are standing back of their men and using pressue when necessary to gain for them the means to live their lives and do their work as Americans should.

"Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor the salary increase that will give him strength, courage, effciency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

"Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

"He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

"Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

"Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit

on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

"In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the Government calls him to be its mouth-piece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

"When you have listed all the qualities and services you ask of your pastor, *make out the bill* for the amount your church ought to pay for such a man, and then *move things to see that the church pays that bill.* Never mind what *has been* done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only $793.00 a year. What trade or business would tolerate such a condition?

"The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday-school or the wages of the man who lays the sidewalk in front of his church."

NOTES AND PERSONALS

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We understand that Rev. W. L. Wells has tendered his resignation as pastor of Union, (N. C.) Christian church.

o——o

Rev. A. T. Banks has accepted the Ramseur pastorate for next year. This pastorate consists of the following churches: Ramseur, Park's Cross Roads, Shiloh and Pleasant Ridge.

o——o

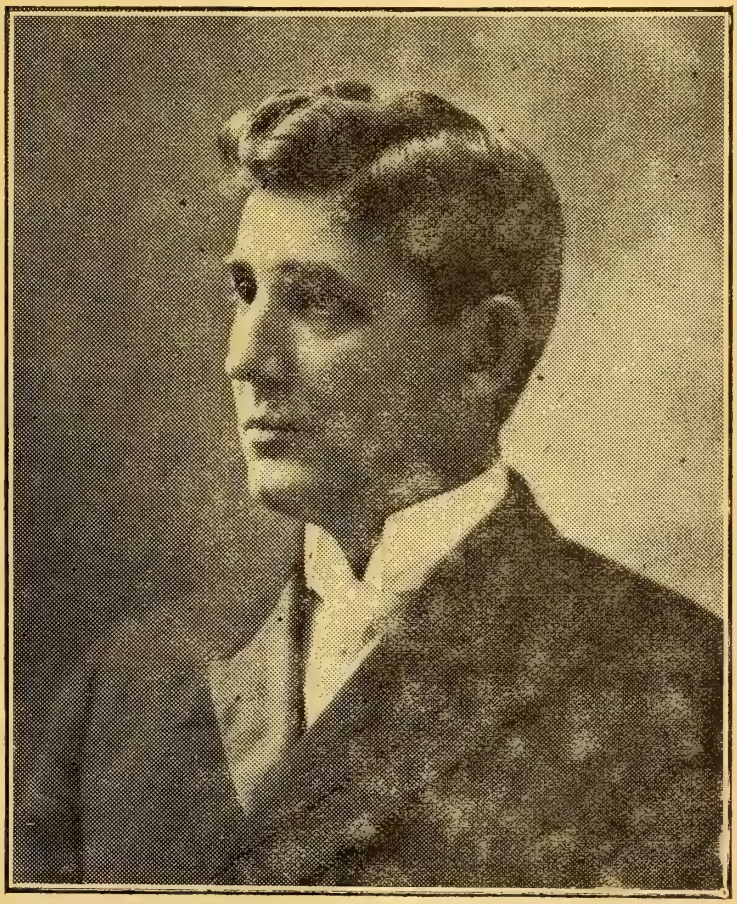
Henderson and Fuller's Chapel churches are on the lookout for a pastor. Correspondence concerning the Henderson church should be addressed to Brother D. I. Langston or the present pastor, Rev. A. T. Banks.

o——o

Mrs. C. C. Peel, Elon College, N. C., one of THE SUN': loyal and devoted subscribers, was a caller at THE SUN office last week. She not only renewed her subscription, but brought the Editor some nice sweet potatoes. Several expressions of this kind from friends have begun to make the Editor feel like he knows what the brethren mean when they talk about poundings.

o——o

Rev. R. L. Williamson, pastor of the Raleigh Christian church, gives up that charge the first of November, next. He will be open for engagement after that date. Brother Williamson is a graduate of Elon College and has had several years experience in the ministry. Some of our churches looking for a pastor now have an opportunity of corresponding with Brother Williamson.



REV. FRANK H. PETERS, D. D.,

Who was installed as pastor of the Third Christian Church, Norfolk, Virginia, September 8, 1918.

CENTRAL LEE COUNTY PASTORATE

—o—

The Christian Church Pastorate of Central Lee County is hardly a year old. It consists of the following churches: Shallow Well, Grace's Chapel, Poplar Branch, Turne's Chapel, and Sanford. These churches came into a group in order to have a pastor located near them and to co-operate in the work of the Kingdom. A committee from each church was elected to represent their church in a larger committee known as the Pastoral Committee. As a guide to their work, suitable by-laws were drafted, sent back to the churches and adopted. This joint, or Pastorate Committee, have had many interesting meetings with an ever increasing interest in the upbuilding of all the churches composing the present pastorate. The wisdom of grouping these churches into a pastorate is no longer regarded by them as an experiment. It is satisfactory and successful. It is better for both pastor and people, and it will be better for the Kingdom. It is interesting to note the prograss already made. And without any spirit of boasting, but with a sincere desire that other pastors and churches may see the benefit of forming pastorates, I want to use this new pastorate as a striking illustration.

The year before the pastorate was formed, the churches were served by three pastors. These churches paid to the three pastors in salaries $561.25. The same churches this year have promised a salary of $725.00—all of which will certainly be paid. Added to this is the pleasing fact that the pastor is provided with a car and has received some gracious poundings. So pleased are the churches with the present arrangement that the salary for next year is increased to $1,000.00, or almost twice the amount paid a year ago when the same churches were served by three pastors.

Again there is an advantage to the Conference when churches are grouped. When churches fail to respond to the reasonable requests of a Conference, the Conference is weakened. And too often churches fail to send up the expected amounts apportioned. But none of the churches of this pastorate will fail in this. This is said in view of the fact that two of the churches belong to the Western North Carolina Conference, and that Conference raised the apportionments in all the churches to meet the request of the Southern Christian Convention. I remember how the delegates from Grace's Chapel feared the increased apportionment would not be raised as their church had assumed a larger burden by coming into the pastorate. But their apportionment is already in the bank, and their delegates will go smiling to Conference. It was easy to raise, and I really believe it was easier because it was increased.

But I did not start out with the intention of arguing for the pastorate plan, but simply to report what is being done in the field.

Each church has an interesting Sunday school. Grace's Chapel observed Children's Day and had an excellent program well rendered. Shallow Well, under the management of W. L. Thomas, superintendent, had a splendid outing recently, and all reported a pleasant time.

The Junior Missionary Society at Sanford, under the supervision of Miss Ruth Gunter, rendered an interesting program August 18. We were hindered somewhat on account of rain, but the program was carried out well and everybody spoke of the meeting with praise. The offering was taken for Santa Isabel and amounted to $25.00. We were glad to have with us on this occasion Rev. L. L. Wyrick, who was on his way to Mt. Pleasant to assist Rev. W. C. Martin in his meeting.

We have held our revival at Shallow Well, Turner's Chapel and Grace's Chapel. Rev. L. F. Johnson, D. D., of Vandeveer Park, N. Y., did the preaching at Shallow Well. The weather was warm and the congregation large, and the meeting good. There were twelve conversions and five accessions to the church. At Turner's Chapel Rev. J. D. Wicker assisted me. The church was really revived and there were two conversions. At Grace's Chapel, Rev. J. D. Wicker was with us a part of the time and preached twice. This was truly a Holy Ghost meeting. Every service was a sweet one, and it was easy to sing, preach, and pray. There were many converts—perhaps in all sixty. There were forty additions to the church and others will join later. Everybody seemed to love one another and it was good to be there.

I have two meetings to hold before Conference—Sanford and Poplar Branch. Rev. C. H. Rowland will assist me at Sanford and we are expecting a great meeting. For all the Lord has done I give Him the praise.

T. E. WHITE.

Sanford, N. C.

P. S. Mrs. G. R. Underwood is recovering from an operation. She is still in the Central Carolina Hospital, Sanford, but will soon be well. T. E. W.

———:o:———

SUFFOLK LETTER

—o—

The war has commercialized the whole world, and it was bad enough in the time of peace; but no doubt this commercial spirit had much to do in precipitating the great conflict. It is the rule that a fight does not lessen but increase the spirit that generated the fight until it is all over. People sober down in paying the penalty of war. Dogs fight over bones, vultures over carion, and men over ideas. Nations are simply aggregations of individuals and the spirit that makes two men fight makes the conflict so much greater when millions are engaged in the fray. There is no power large enough to arrest them and no court with authority enough to punish them. Society is helpless at this stage, individual opinions and convictions are stifled for the time, the dominant spirit becomes the moral code and even religion bows to the scepter of might. Military force rules for the time and the social restraints lose their power over individual life. Under

such conditions the church should have a new sense of obligation to society at large. Self-discipline in such times needs as rigid application as military camps give to men, and spiritual forces should be strengthened with all the persistence of those who are willing to sacrifice for the Kingdom of God.

It is a time for the church to fight the good fight of faith. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." When nations fight and the atmosphere is charged with evil, it behooves the church to fight the evil with heroic spirit and courageous faith. This is the time of all times when the people of God should have on the whole armor of God. It is no time to make conditions an apology for wrong. It is time to make wrong a reason for service. All sailors tighten the lines and trim the sails in time of storm. Shall men and women deny themselves sugar and gasoline for war-reasons and not deny themselves cards and dances for religious reasons? Will they serve their nation better than they serve the Kingdom of God? Will human institutions be placed above divine institutions? And in the matter of financial obligation, will they give more to win the war than to save the world? To win the war will count for little unless the world can be won to Christ. There is a double opportunity facing the world at the present time: (a) to win the war for humanity and (b) to win humanity for God. The war-fight should be imbued with the spirit of a world safe for democracy; and the spiritual fight with a spirit of belligerent hostility to all evil. It is a fight and that is the *last war,* when Christianity makes conquest of the world, and destroys the evils that blight mankind. Wars will not cease till "swords are beaten into plowshares and spears into pruning hooks." Then the achievements of man and the energy of man will fashion the world into permanent peace. What the world needs is prayer and self-control. The wasted energy, substance, and life of the centuries might have transformed the earth and made every throne an altar of peace.

The war is on now and must be fought to a finish and all Christian people are loyal to the Government. Jesus said: "If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence." He clearly states that worldly kingdoms fight and they will as long as they are *worldly.* His Kingdom differs from worldly kingdoms and His subjects do not fight one another, unless they become *worldly.*

W. W. STALEY.

—:o:—

HAVE YOU SEEN IT?

Have you seen the "Pastor's Ideal Funeral Book" by Arthur H. DeLong? Something convenient, handy and well prepared. The price is only $1.25. Morocco binding, gilt edges. Send for a copy and if it does not please you, return it and get your money back.

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DELEGATES TO AMERICAN CHRISTIAN CONVENTION

—o—

The following delegates were elected by the Southern Christian Convention to the American Christian Convention, which will meet in Conneaut, Ohio, October 15-21, 1918. It is imperative for the Conneaut church to know just how many will attend so they can provide for their entertainment. I am herein making a request that all the delegates-elect and named in this list write me *at once* whether you will go to the Convention at Conneaut. When I get this information I will notify Rev. J. F. Burnett, Secretary of the American Christian Convention, and Rev. A. E. Kemp, pastor of the Conneaut church. Then provision will be made for your entertainment, which will be free lodging and breakfast, and 35 cents for dinner and supper. In addition to this a lunch counter will be provided with coffee and sandwiches. Do not fail to write me as soon as you read this notice and request.

Ministers

Rev. A. W. Andes, Harrisonburg, Va.; Rev. J. O. Atkinson, Elon College, N. C.; Rev. W. G. Clements, Morrisville, N. C.; Rev. L. I. Cox, Elon College, N. C.; Rev. W. H. Denison, Dayton, Ohio; Rev. H. W. Elder, Richland, Ga.; Rev. P. H. Fleming, Burlington, N. C.; Rev. J. W. Harrell, Burlington, N. C.; Rev. G. D. Hunt, RFD No. 3, Wadley, Ala.; Rev. I. W. Johnson, Suffolk, Va.; Rev. J. Lee Johnson, Cardenas, N. C.; Rev. A. Victor Lightbourne, Dover, Delaware; Rev. N. G. Newman, Elon College, N. C.; Rev. C. H. Rowland, Franklin, Va.; Rev. T. E. White, Sanford, N. C.; Rev. W. D. Harward, Dendron, Va.; Rev. W. T. Walters, Winchester, Va.

Lay-Delegates

Samuel Earman, R. F. D., Harrisonburg, Va.; T. J. Holland, Ambrose, Ga.; I. A. Luke, Holland, Va.; J. E. West, Suffolk, Va.; J. F. Hill, Phoenix, Ala.; Mrs. W. V. Leathers, Holland, Va.; Mrs. W. T. Walters, Winchester, Va.; J. M. Darden, Suffolk, Va.; W. C. Beamon, Corapeake, N. C.; K. B. Johnson, Cardenas, N. C.; John G. Hutton, Dover, Delaware; E. L. Moffitt, Asheboro, N. C.; Mrs. W. P. Lawrence, Elon College, N. C.; Mrs. W. A. Harper, Elon College, N. C.; Mrs. W. R. Sellars, Burlington, N. C.; Ben T. Holden, Louisburg, N. C.

If you cannot attend as a delegate, write me *promptly* and I will write your alternate to find out if he can go. War conditions make it important for this information to be sent in *within the next ten days* and if you do your part I will try to do my part.

Sincerely and earnestly yours,

W. W. STALEY, *President S. C. C.*

Suffolk, Va.

The past but lives in words: a thousand ages
Were blank, if books had not evok'd their ghosts,
And kept the pale, unbodied shades to warn us,
From fleshless lips. —*Bulwer.*

THE CHURCH'S WAR ACTIVITIES

(By Rev. F. G. Coffin, D. D., Chairman General War Work Commission of Christian Church).

—o—

The General War Time Commission of the Federal Council of Churches is sparing no effort to aid the Church to live up to its opportunity and obligation in these strenuous times of war. Doubtless the world's impression of the value of the Church will be determined by the measure of its all-around service in the present peril and the present stupendous need for the things which belong to its mission.

This War Time Commission is working with all of the special agencies operating during the war to get the most efficient results and a wise distribution of all working energies.

A program is now being built to utilize the home plants of the Y. M. C. A. as more efficient factors in meeting war conditions. The things now being done in camps and cantonments may be done on a broader scale with better equipment at home. The returning wounded will in a short time create a new industrial responsibility which the Y. M. C. A. must assume to no small degree. At the July meeting the following resolution was passed:

The Council would reaffirm their declaration of continueed loyalty to the Churches and to the accredited chaplains of the Army and Navy. The Council has observed with sincere satisfaction the growing interest of the various religious bodies in the moral and spiritual welfare of the soldiers and sailors both within and outside the camps. We would express our most profound gratitude to the various Christian Communions for their influential and unfailing co-operation, as manifested in resolutions of confidence passed by their official bodies as well as through their generous financial support and the releasing for Association service of thousands of their best lay workers and clergymen.

There are now six hundred chaplains with the American Expeditionary Forces in France. The number is being steadily augmented. At the new session of the Government Training School for Chaplains at Louisville, two hundred and twenty chaplains were enrolled. A Committee from the Federal Council suggests a greater emphasis upon the devotional life in these sessions. The Red Cross Chaplains and the Debarkation Camp Chaplains are not required to take the special training.

The Commission is attempting to secure a compact oganization of the chaplains overseas in order to unify and co-ordinate their work and add to their efficiency. It will be hoped to do the same in the camps of this country and then put the organizations on each side of the seas into helpful relationship with each other. In this way the home camps can build for the more difficult task abroad, and the chaplains overseas can better use the foundations already laid. It is hoped that soon some chaplain may be assigned to regularly represent the chaplains' interests and viewpoints in the War Department.

At the request of the War Time Commission Bishop McDowell will make an itinery of the camps and study the whole chaplain situation in the hope of finding the churches and the camps closer together.

A Committee on Social Hygiene and Sex Morality has been created as a department of the General War Time Commission of the Churches. Dr. Paul Moore Strayeris, Chairman.

A plan is being agitated to combine certain benevolences of the denominations to better meet the war needs, especially to finance a publicity and educational campaign on the Church's duty in the present crisis. Certain forms of relief work both at home and abroad will also be undertaken jointly.

A very helpful survey of the Moral and Religious Force in the Military Camps and Naval Stations of the United States has been completed. It gives every camp in the country, the number of men it can accommodate; the moral conditions surrounding it, the religious forces working in both camp and neighborhood together, with names and denomination of those at work.

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REVIVALS

—o—

The people of Haw River were delighted and edified by having their former pastor, Rev. J. F. Morgan, help us in a ten days' meeting during the month of June. There were more than thirty reclaimations and professions with two additions to our church and some additions to other churches.

At Graham Rev. B. F. Black assisted. Congregations were small but the spirit of the services was good. One could not keep from being better after having heard such deep, inspiring sermons as Brother Black gave both in the afternoon and evening. There were three additions to the church as a result of the services.

Rev. H. S. Hardcastle preached for us at Hines Chapel during the first week of August. His sermons were pious, pointed and powerful. Hines is a remarkable community. There was often a house full of people and all of them professing Christians. While there were no professions of faith I feel the meeting did much good for the community.

F. C. Lester, *Pastor.*

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NOTICE!

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To the Churches of the Alabama Conference:

Bear in mind that Conference will convene with New Hope church on Tuesday, Wednesday and Thursday, after the second Sunday in October. Let all churches in the Conference strive to raise their apportionments in full and also send a large delegation for the full two and half days.

Send men who are interested in every enterprise of their church and then you may expect something when they return home.

Brethren, let us all pray to the end that we may have a great session of Conference. May the presence of the Holy Spirit be with us all.

J. D. Dollar, *President.*

Roanoke, Alabama.

PROGRAM FOR THE TWENTIETH ANNUAL SESSION OF THE ALABAMA CHRISTIAN CONFERENCE TO BE HELD WITH NEW HOPE CHURCH, OCTOBER 15-17, 1918

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First Day

10:00 A. M.—Devotional.....John Taylor
10:15 A. M.—Enrollment of ministers and delegates and organization.
11:00 A. M.—Annual address.....J. H. Hughes
12:00 M.—Refreshments.

Afternoon Session

1:30 P. M.—Devotional service.....J. T. Clack
1:45 P. M.—Seating Fraternal visitors.
Reading ministerial and church reports.
Report on Moral Reform....J. J. Carter
Miscellaneous business.

Second Day

9:00 A. M.—Devotional.....W. R. Knight
9:15 A. M.—Reading of minutes by Secretary.
9:30 A. M.—Report of Executive Committee.
9:35 A. M.—Report of Home Mission Board, G. D. Hunt
10:10 A. M.—Report Committee on Grouping Churches.....J. W. Payne
11:00 A. M.—Adjourn for meeting of Missionary Association.
12:00 M.—Adjourned for dinner.

Afternoon Session

1:30 P. M.—Devotional.....W. T. Meacham
1:45 P. M.—Report on Sunday Schools...J. W. Payne
2:15 P. M.—Report on Religious Literature .....C. W. Carter
Address .....President W. A. Harper
2:45 P. M.—Report on Christian Endeavor .....A. H. Shepherd
3:00 P. M.—Report of Committee on Resolutions and By-Laws.....E. M. Carter
Miscellaneous business.

Third Day

9:00 A. M.—Devotional .....J. H. Hughes
9:15 A. M.—Reading minutes, by Secretary.
9:25 A. M.—Report on Foreign Missions..C. W. Carter
10:00 A. M.—Report on Education.....E. M. Carter
Address .....President W. A. Harper
11:00A. M.—Preaching, (Party to be supplied).

Every person whose name appears on this program will please be at your place with reports prepared that no time may be lost.

Church secretaries are expected to have their church reports ready when called for.

J. D. Dollar, *President.*

Roanoke, Alabama.

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See notice on this page and act *now.*

NOTICE! NOTICE!! NOTICE!!!

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On October first all daily papers are *required* to go on a cash-in-advance basis. All weekly country newspapers are *required* to stop subscriptions when three months in arrears. All church papers are *requested* to go on a cash-in-advance basis. They are placed on trial, and it will depend on how well the request is applied as to their future policy.

The War Industries Board believes that church people will comply with the request without force. The Christian Sun is called upon to do its duty in meeting this request. What will the answer be? The Editor cannot make it; the subscribers must. Must it be said of our paper that it was forced to obey a ruling of the Government, a liberal and just ruling, when first it had an opportunity? Every subscription list in the country is open for inspection. Will you help The Christian Sun to do its patriotic duty *now*? Look at your label and respond this week.

10-1-8 on your label means that your subscription will be out October 1, 1918.

9-1-8 on your label means that your subscription expired September 1, 1918.

8-1-8 on your label means that your subscription expired August 1, 1918.

7-1-8 on your label means that your subscription expired July 1, 1918.

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4-1-8 on your label means that your subscription expired April 1, 1918.

3-1-8 on your label means that your subscription expired March 1, 1918.

2-1-8 on your label means that your subscription expired February 1, 1918.

1-1-8 on your label means that your subscription expired January 1, 1918.

Rev. R. F. Brown has been called as pastor of the Durham church for another year with an increase of $200.00 in salary.

SIMULTANEOUS TEACHER TRAINING DRIVE

—o—

I have been asked by H. E. Spence, State Chairman of the Steering Committee, for the great teacher training drive, to become chairman of our denomination in North Carolina. This teacher training drive has been planned and launched by the Sunday School Council of Evangelical denominations. This Council represents thirty denominations in the United States and Canada. It is the purpose of this drive to train teachers so that they may be able to teach more effectively the boys and girls upon whom the burden of the re-making of the warred-world will rest.

Following out the plan of conservation I am taking this method to ask the pastors, superintendents of Sunday schools, and the superintendents of teacher training in the different Conferences to co-operate with me in making this drive a success. The drive is to begin the fifteenth of September and continue thirty days.

The Governor of the State will make a proclamation soon with reference to this drive and most probably the fifth Sunday in September will be designated as the big day of the drive. Pastors and superintendents should arrange a program for the day. You may secure literature and further information upon application to our Sunday school denominational secretary, Dr. A. B. Kendall, Ravena, N. Y.

There are five objectives in this simultaneous Teacher Training Drive:

(1) At least one Teacher-Training Class in every Sunday School in North America, meeting at the Sunday school hour;

(2) A monthly Workers' Conference in every Sunday school, meeting at least ten months out of the year;

(3) A Mid-Week Teacher-Training Class for present Sunday school Teachers in every Sunday school where such a class is needed;

(4) A co-operative Community Training School of religious education for every community where desired and practicable; this school to have three functions: (a) to do graduate and specialization work; (b) to train leaders for classes in the local churches; (c) to provide central training class facility for those churches unable to maintain their own classes;

(5) A definite effort to be made toward helping every Sunday school of North America to a right selection and use of current literature and books on Religious Psychology, Pedagogy, and Sunday School Organization and Management.

I am not without hope that the leaders in our Church and Sunday schools in the State will give this matter their consideration. It is my conviction that we have here a big task and a mighty challenge. This world will need a new adjustment when the war is over. Read what Dr. Webb has to say about it:

"The war that is on will bring changes in our civilization that will go far beyond our present expectation. The world will need a good deal of adjustment when the boys come back, and never will the world be the same as it has been. It will be a better world or it will be a worse world, and the Churches of America must decide which. Our vote would be unanimously for a better world, but it will require work to make it so, and our work must be both intelligent and strenuous.

"When the war is over we will have to create a new civilization for the world. That will be a long process, but the first ten years will determine the essential direction and character of that reconstruction. Will it be Pagan, Atheistic, Agnostic, or Christian?

"The force of the religious life of America is therefore an important consideration. Ecclesiastical organizations will have no place at the Council table of the Nations, but the men who will sit there representing the American people should be men who know the life and feel the pulse of the Nation's life. If the religion of the people is so Christian and so vigorous and so forceful that our leaders are conscious of it, then region will influence the terms and purposes of the treaties that will be made.

"The church has here a big task and an almost staggering challenge. Will she, dare she assume such a gigantic undertaking? As an ecclesiastical organization the church must maintain a policy of "hands off;" but as an organization to promote the spiritual life of the people she will seek to so relate men to God through Jesus Christ that they will become men who think like God and act like God; and then as free men they will go out into the world of men and of affairs to think God's thoughts after him and help God get done in his world the things that he wants done in his world.

"The training of Sunday school teachers for this work of Religious Education is the most important task in the churches' program today. With the vision of the world's need and the sense of religion's part in human uplift, the church must give her best in time, money, and personal character to this work. No haphazard effort will suffice."

Prompt and intelligent action is now the essential feature. Let the superintendents of teacher training in the different Conferences take this matter up with the pastors and Sunday school superintendents at once and report results to me that I may report to the State chairman.

R. F. Brown

833 *Burch Ave., Durham, N. C.*

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ANTIOCH AND OAK GROVE

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Our revival meeting will commence at Antioch next third Sunday. Dr. W. W. Staley will be with us and do the preaching. We are looking forward for a gracious meeting and a mighty outpouring of the Holy Spirit upon the church. Pray for us at Antioch.

We had a good meeting at Oak Grove. The church was greatly revived and six were received into Church membership.

H. H. Butler.

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The one thing the people need is a daring, adventurous faith, which will sound the bugle call to some glorious service. It is not enough that our churches should "hold their own;" that really means to retrograde. Life means growth, forwardness, active aggressiveness.—*E. A. DeVore.*

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Sec.)

—o—

The Superintendent attended the Virginia Valley Central Conference and had the privilege of delivering several messages on The Forward Movement. The Movement was heartily endorsed by special resolutions and by the words and actions of the brethren. They expect to build their institute and conference programs around the points of the campaign and to enter heartily into its spirit. A special committee was appointed to co-operate with the Superintendent in any way that the work may be advanced. The Conference held one of its very best sessions and there is a determined spirit for going forward together.

At the Ray's Hill and Southern Pennsylvania Conference a most hearty welcome was given to the Superintendent of the Forward Movement. Opportunity was given several times for the thorough presentation of the campaign and the brethren of that Conference in no less emphasis than in the Virginia Valley Conference pledged co-operation and loyalty. These conferences are not as large and as strong as some of our Conferences but they feel the common need of the Forward Movement and are heartily glad to enter upon the campaign for its five objectives: devotion, evangelism, religious education, missions, and the half-million dollar fund to develop our Church and help make it take its place in the work of the Kingdom. Today, August 27, we go to the Eel River, Indiana, Conference.

The Prayer Covenants are coming in fast now and we want thousands more of them signed and forwarded at once. They are kept on file at our office. At last report the Methodist Episcopal church had 43,000 pledged intercessors for their Centernary Mission Movement. The pastors are sending in for the Covenants for their congregations. Have you sent for any yet? We want the name and address of every pastor who will preach a series of sermons early this fall on the five points of the Forward Movement campaign. Will you?

We are sure that the Forward Movement contains great blessings for us if thousands of our people, old and young, will become pledged, praying definitely for the work of the Kingdom and our beloved Church and if our pastors will practically all unite in a series of sermons on these great fundamental points of the campaign. We cannot give all the letters of approval that we receive but the following are some that are fair samples of many others:

Rev. F. S. Hendershot: "I shall be glad to render you any assistance in my power to make this great work a success. Feel perfectly free to write me of any work you would like to have me do and I shall work extra hours that the work may be accomplished."

Rev. J. G. Truitt: "Let me assure you that I shall do all I can to see that the membership of my churches enter heartily into the movement."

Rev. R. G. English: "Enclosed find some signed prayer covenants. Please send me fifty more for my people. I shall present the Forward Movement to my people in the near future and give them opportunity to support so worthy a cause."

Rev. A. M. Hainer: "Please send me 200 prayer covenants, 100 "The Forward Movement" and 100 "The Why of the Forward Movement" to use among my people."

Secure pledged covenant signers at your Conference, in your churches, and do not forget to send in your own.

Keep the altar fires burning.

WARREN H. DENISON, *Supt.*

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NOTICE!

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To Whom It May Concern:—

There will be a special meeting of the Board of Trustees of The Christian Publishing Association at the C. P. A. Building, Dayton, Ohio, Saturday, October 12, at 2 o'clock P. M., 1918, and continuing thereafter from day to day until the 15th day of October when said special meeting will be merged into the annual meeting of the Board of Trustees which will continue from day to day so long as shall be necessary for the transaction of the business of the association.

Some of the business to be transacted will be the hearing of reports of the business of the Association for the past year, also the making of the Quadrennial report of the business of the Association for the past four years, the same to be submitted to the Quadrennial session of The Christian Publishing Association at Conneaut, Ohio.

Anyone having business to come before the Board of Trustees should appear at this Board meeting. The members of the executive committee and all other committees are directed to meet at the C. P. A. Building, Dayton, Ohio, on Friday, October 11th at 2 P. M., preceding the special board meeting.

J. S. HALFAKER, *Secretary.*
D. W. WHITELOCK, *President.*

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NOTICE!

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To the Secretaries of the Churches of the Eastern North Carolina Christian Conference:

As Historian of said Conference, I earnestly request you to send to me at our Conference which meets at Chapel Hill, N. C., in November, the names of all who are in the army from your churches.

W. G. CLEMENTS, *Historian.*

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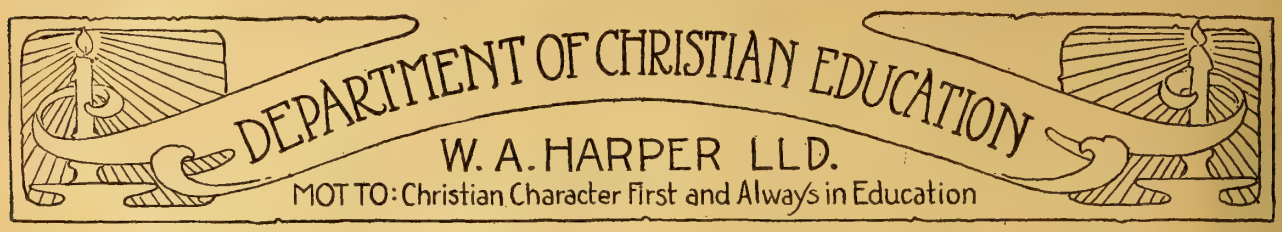
Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use.—*C. H. Spurgeon.*



ELON FACULTY ANNOUNCEMENTS

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Dr. Thomas C. Amick, for several years professor of Mathematics, becomes Dean of Men. Dr. Amick is the friend of young men and will prove himself so in his relations with the young men. His work at Plattsburgh this summer qualifies him especially for this high office at this time.

Miss Clara M. Flowers, Head of the Department of Expression, becomes Dean of Women. She has never been with us before, but her record elsewhere indicates we have made no mistake.

Dr. E. O. Randolph leaves us to become head of the Department of Geology in Texas A. and M. College. Texas gets a good man.

Professor W. J. Cotten will be back at his old post. All will rejoice to know this. He is a justly popular teacher.

Dr. W. P. Lawrence becomes College Dean. He has rare qualities of disposition and tact for this office. All will be glad he can accept the responsibility.

The people of the village have generously opened their homes for the influx of new students, who bid fair to crowd the dormitories to the overflow. It is expected that barracks will be erected for a part at least of the S. A. T. C. men and that an addition will be necessary to the Ladies' Hall.

The college takes this opportunity to thank every friend who has aided us to make 1918-19 a red-letter year in Elon history. We have been overwhelmed with evidences of vital concern. This is our meek, but grateful acknowledgment.

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FINAL WORD TO ELON S. A. T. C. MEN

Note Carefully

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All Colleges of S. A. T. C. class are on same basis. No student is required to join the unit, either as an enlisted or as an enrolled member.

All those 18 years of age or over are eligible to enlist. Enlisted students will receive expenses and $30.00 a month.

Preparatory students, of whatever age, and College students less than 18, can enroll, but not enlist. Enrolled students in preparatory classes will be rushed hard to remove deficits, and when they are removed, they will enlist, if they so desire, and receive the same pay as other College students. They will be given opportunity even while preparatory men to become officers.

Ministerial students will enroll, and be at their own expense. If they enlist, they will lose their classification as ministers, but receive pay as any other enlisted student.

An S. A. T. C. man will need $20.00 to $25.00 only to get started, and an adjustment will be made later by the government.

Sixty thousand lieutenants will be needed next April. They will come from the Colleges. Will you be one from Elon?

Be here on the 18th ready for work on the 19th. Our Plattburgh men will be in charge of military training till Uncle Sam sends the army equipment October 1st.

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NOTICE

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At te Eastern Virginia S. S. Convention, held in Suffolk August 1, a motion was passed to the effect that all the schools within the Convention be asked to make a special contribution of ten cents per member to pay the salary of the Field Secretary, Mrs. Bullock; said contribution to be paid within 90 days from the time the motion was made. This money should all be in the hands of the treasurer, J. W. Folk, Suffolk, Va., by November 1. I am informed that this money is not coming in, although the Corresponding Secretary notified the superintendents soon after the Convention. This money should be sent in at once. The Convention agreed to pay the Field Secretary so much per month and this can not be paid until the schools respond.

W. D. HARWARD, *President.*

Dendron, Va.

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NOTES AND PERSONALS

Elon College opens this week. We go to press too early to make report.

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Secretary Burnett of the American Christian Convention announces that no special rates can be secured for delegates to the American Christian Convention at Conneaut, Ohio.

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Don't overlook the notice on page 5 concerning the delegates to the American Christian Convention. If you are a delegate write Dr. Staley at once. Don't delay this matter.

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Dr. W. D. Harward writes under date of September 14: "We closed a splendid meeting at Burton's Grove yesterday afternoon. Rev. G. O. Lankford was with us and did the preaching and did it well."

THE FIRST CONFERENCE SENDS THE CHALLENGE

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The Virginia Valley Conference is the first of the year in our Southern Convention to hold its annual sessions. The reports from the session just closed at Leaksville are a challenge to the other Conferences to meet between now and December 1. Will the others measure up in progress and proportionate results. This message came: "Our women set as their goal for next year $300.00 and raised over $200.00 of it before Conference adjourned. Dr. I. W. Johnson, in the absence of the Mission Secretary, did great and effective work for missions in public address and personal appeal. Conference brought up more for Convention Missions and Foreign Missions than ever heretofore." etc.

When the Virginia Valley Conference becomes thoroughly missionary, as it is becoming, it will be a power for righteousness and the kingdom in the glorious Virginia Valley. God speed the day!

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REPORT FOR FOURTH QUARTER VIRGINIA VALLEY CENTRAL CONFERENCE

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Woman's Board:

Antioch Cradle Roll, $2.25; Bethlehem Cradle Roll, $0.70; Dry Run Willing Workers, $17.30; New Hope Cradle Roll, $2.10; New Hope Young People, $1.25; Timber Mountain Cradle Roll, $0.50; Winchester Cradle Roll, $1.80; Winchester Christian Endeavor, $1.70; Winchester dues, $1.60; Winchester Ever Ready, $0.56; Total, $29.76.

Santa Isabel Chapel:

Dry Run Willing Workers, $5.00; Antioch W. W. Class in memory of Carl Tate, $13.25; Mrs. Frank Showalter in memory of Howard Showalter, $5.00; Total $23.25.

Barrett Home:

(Mrs. J. E. W. Bryant Membership)

J. E. W. Bryant, $5.00; Mrs. W. T. Walters, $5.00.

(Mrs. A. W. Andes Membership)

Dry Run Willing Workers, $2.00; Antioch Young People, $1.75; Mrs. Lizzie Henton, $0.25; Mrs. J. E. W. Bryant, $0.25; J. E. W. Bryant, $0.25; Mrs. W. N. Oats, $0.25; Miss Naomi Rush, $0.25; Mrs. N. M. Hasler, $1.00; Miss Elma Tamkins, $0.25; Mrs. John Vanpelt, $1.00; Mrs. Ida Huffman, $2.00; Mrs. G. W. Brill, $0.25; Miss Virdie Showalter, $2.50; Total, $22.00.

Dollar Brigade:

Miss Olive Showalter, $2.00; Mrs. Boyd Richards, $1.00; Mrs. Alice Lincoln, $2.50; Mrs. T. H. Showalter, $5.00; Mrs. A. W. Andes, $5.00; Mrs. Martha Driver, $1.00; Miss Mamie Summers, $1.00; Miss Virdie Showalter, $5.00; Mrs. W. C. Hook, $1.00; Mrs. W. J. Fleming, $1.00; Mrs. Edgar Orndoff, $1.00; Mrs. Harry Seabright, $1.00; Total, $26.50. Grand total: $101.51.

The above amounts were paid to the following: Regular funds, $28.10; Santa Isabel, $20.81; Christian Orphanage, $3.68; Sendai Orphanage, $3.67; Barrett Home, $22.00; Santa Isabel Chapel, $23.25; Total, $101.51.

MISS VIRDIE SHOWALTER, *Treasurer.*
Harrisonburg, Va.

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FACING THE FUTURE

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The General Conference of the Methodist Episcopal Church, meeting at Saratoga in 1916, formally set aside the years 1918 and 1919, for the formulation and presentation to the church of a world program. This program, which includes both the fields of home and and foreign missions, has already been made and is now being presented to the church. *The most striking feature, therefore, of the centenary is that in it the church will be turned to face the future rather than the past.* The aim of the world program is to prepare the church to enter upon a second hundred years of work on an efficiency basis, by underwriting every department of the work with the assurance of adequate support both in men and money. The program which is now being presented to the Methodist Episcopal Church, calls for the gathering of $80,000,000 in the next five years to put the home and foreign missionary work of the church on an efficiency basis. It also calls for an equally energetic campaign to enlist and train the new leadership which will be required to accompany such a large expenditure of money. The Methodist Episcopal Church, South, is now launched on a $35,000,000 program for a similar purpose.—*Missionary Review.*

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Brother B. F. Black left Elon College last week to join the Colors as Chaplain in the United States army. He writes the Editor a note and says: "If the call comes to you to go 'Over There,' look me up." We will do so, Brother Black, for we have been seriously considering the matter for a long time of saying farewell to wife and baby and going to the front. This is not written in jest.

———:o:———

Have no fear for the unsettlement or the disturbance of the Kingdom of Heaven. It began in eternity, it will g on through everlasting; there is no panic in the divine personality. God is peace, God gives peace, God gives rest.—*Joseph Parker.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

GENERAL NOTES BY THE SUPERINTENDENT

—o—

Our financial report looks good this week—passed the seven thousand dollar mile post; the best in the history of the Institution. Our people are waking up to the needs of our little ones and are giving as never before. Our people are realizing that our Church can do things and not dream them all the while.

In running a race we always do our best in the final wind-up and try and come out ahead. From now till the end of the year let us all put forth our greatest efforts in behalf of the Orphanage and see how much we can do to swell our collections in order that we may be able to pay every dollar we owe January first.

Our little folks had a very happy surprise on September 11. Our friends just keep on being good to us and we feel very grateful. Miss Louise Williams, who was one time matron here, a very strong friend of the Institution, and a very warm friend of little Hattie McKinney, one of our little girls, gave the entire Orphanage family a surprise supper in honor of Hattie which was a real happy and genuine surprise and enjoyed by each one present. Mr. and Mrs. A. M. Scales of Greensboro, with whom Miss Williams makes her home, came with Miss Williams and brought in their large machine the many good things to eat. Mrs. Scales had already had ice cream for the occasion shipped to the Orphanage. Several friends of Miss Williams at Elon College were invited to take part and honor the occasion with their presence The evening was beautiful and the children's faces were wreathed in smiles and everybody was happy.

Our little folks have always had a very warm place in their hearts for Miss Williams and the tie is stronger than ever.

We feel very grateful to Miss Williams, Mr. and Mrs. Scales for making this happy occasion, which brought so much joy and happiness to the children.

Our good friend, Rev. P. T. Klapp of Elon College, gave the Orphanage a half barrel flour to help us feed the little fellows while bread is so high. Brother Klapp is a good friend of the Orphanage and remembers us several times each year with contributions of corn, wheat, etc.,

C. D. J.

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REPORT FOR SEPTEMBER 18, 1918

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Amount brought forward		$6,656.23

Sunday School Monthly Offerings

(Virginia Valley Conference)

Dry Run	$ 3.52	
Linville	1.00	
Mt. Lebanon	2.00	
Newport	1.27	
Winchester	3.00	
Wood's Chapel	1.00	
(North Carolina and Virginia Conference)		
Palm Street	2.00	
Durham, N. C.	5.00	
(Western North Carolina Conference)		
Ramseur, N. C.	8.80	
Pleasant Cross	5.00	
Burlington, N. C.	21.22	
Asheboro, N. C.	1.55	
(Eastern North Carolina Conference)		
Union Grove	1.00	
Christian Light	7.12	
Wentworth	6.00	
(Eastern Virginia Conference)		
Wakefield, Va.	1.00	
Barretts	1.32	
Berea (Nansemond)	10.00	
Isle of Wight	1.50	
(Alabama Conference)		
Beulah	1.00	84.30

Special Offerings

New Elam Christian Church	9.65	
Holy Neck Christian Church, (Special)	200.00	
A. C. C., Dr. J. F. Burnett, Sec., Dayton, Ohio	4.00	
Woman's Home & F. M. Bd. S. C. C.	39.88	253.53

Miscellaneous

Mrs. J. U. Newman, Cash item	8.00	
Dr. J. O. Atkinson, Cash item	40.00	48.00
Cash for the week		$385.83
Grand total		$7,042.06

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Editor P. H. Elkins of the Siler City Grit carries this note in his newsy little paper: "Burlington raised $2,833 for the Jewish Relief Fund, which was $833 over her quota. To be plain, Burlington is showing herself to be extra patriotic and progressive in all war activities." Here is the secret of it, Brother Elkins: Burlington is a good town, a progressive town, and her eight thousand inhabitants are always on the hustle. THE SUN'S Editor is well satisfied with his new location.

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"Wise men lay up knowledge," and if we would acquire true Wisdom, we must cultivate the acquaintance of Him, whom to know aright is eternal life.

A GRAIN OF SAND

—o—

"Mother, mother, there's something in my eye. Please take it out quick."

"Why, what is it?"

"I do not know. It's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could not find anything except tears. "I don't see anything in it, dearie."

"But it's there, mother. Please get it out. It makes me feel so uncomfortable."

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do."

"Ah!" said the doctor. And in an instant he held his instrument toward her. "Here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy; "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days afterwards Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor; nothing pleased her.

"Please don't, Flossy," said her mother over again. "You make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek. I'm like the grain of sand, mother. Don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you truly, and I would not hurt you, as that sand did me, for anything. The sand could not help itself, but I can and I will right away."—*Our Boys and Girls.*

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A RICH BOY

—o—

A little thought will show a boy that he has many things to be thankful for. The following story tells how one boy was made to realize this truth.

"O my!" said Ben, "I wish I were rich, and could have things like some of the boys who go to our school."

"I say, Ben," said the father, turning around quickly, "how much will you take for your legs?"

"For my legs!" said Ben in surprise.

"Yes. What do you use them for?"

"Why, I run and jump and play ball, and, do everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed," said Ben, smiling.

"And your arms! I guess you would not take ten thousands dollars for them, would you?"

"No, sir."

"And your voice. They tell me you sing quiet well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?" he asked.

"No, sir."

"And your good health?"

"No, sir."

"Your hearing and your sense of smell are better than five thousand dollars apiece, at very least; don't you think so?"

"Yes, sir"

"Your eyes, now. How would you like to have fifty thousand dollars, and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you sure you wouldn't sell your eyes for that much?"

"Yes, sir."

"Then they are worth that much at least. "Let's see now," his father went on figuring on a sheet of paper:

Legs	$10,000
Arms	10,000
Voice	10,000
Hearing	5,000
Taste	5,000
Good Health	10,000
Eyes	50,000
Total	$100,000

You are worth $100,000 at the very lowest figures, my boy. Now, run and jump, throw your ball, laugh and hear your playmates laugh, too. Look with those $50,000 eyes of yours at the beautiful things around you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson Ben never forgot, and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—*Selected.*

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SCOFIELD REFERENCE BIBLES

Prices

Number		
70	Fine grain cloth, round corners, red edges	$2.00
72	Half morocco, library style, gilt top	4.50
71	French morocco, limp	4.50
73	French morocco, divinity circuit	5.25
79	Persian morocco, divinity circuit, leather lined to edge, silk sewed	6.50

C. B. RIDDLE, *Publishing Agent,*
Burlington, N. C.

SUNDAY SCHOOL LESSON—SEPTEMBER 29

By G. O. Lankford

—o—

What It Means to be a Christian. (Review) I John 3:1-24.

Golden Text: "My little children, let us love not in word, neither with the tongue; but in deed and in truth." I John 3:18.

The lessons of the quarter have concerned themselves with various phases of the Christian life. In these lessons are found invaluable suggestions dealing with the beginning of the Christian life, its progress, its service, its outreach to the world,—in short, its fruits for this life and for that which is to come. With reference to this review the following suggestions are made:

1. **Lesson One.** Study several examples from the Scriptures as to how the Christian life was begun. Examine the conversion of Saul of Tarsus and of Andrew. Notice the contrast.

2. **Lesson Two.** Find in the Bible as many instances of Bible reading as possible. What effects do you discover?

3. **Lesson Three.** Examine the prayers of some of Israel's kings. Then look closely into several New Testament prayers, giving special attention to the prayers of Jesus.

4. **Lesson Four.** Discuss in class a few of the Old Testament characters from the standpoint of their obedience to God. Mention also New Testament examples—contrast the disobedient.

5. **Lesson Five.** How did Jesus grow. Name some disciples that made progress in their Christian lives. What causes growth? What hinders it?

6. **Lesson Six.** Read Gal. 6:1-0; Luke 10:30-37; and Mark 2:1-12.

7. **Lesson Seven.** Let the class acquaint itself with an Old Testament Bible school at work. Give New Testament examples of working Christians.

8. **Lesson Eight.** Discuss in class the power of human speech. Give some fruits of speaking for Christ.

9. **Lesson Nine.** How often should Christians give of their substance? How much? What is necessary to complete the material gift? How does giving help the giver?

10. **Lesson Ten.** Name several Bible conquerors—some who failed to conquer, and why they failed. Speak together of the means available now in overcoming evil.

11. **Lesson Eleven.** What part may each Sunday school have in winning the world to Christ? Is your school, your class, obeying Christ's commission with reference to the world? If not, why not? What answer will be given in the time to come?

12. **Lesson Twelve.** Many lives are barren that should be fruitful. There is a reason. What is it? How may the barren life become a fruit-bearing life? Read John 15:1-16.

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MERRILL'S MARRIAGE CEREMONY

"Merrill's Holy Ordinance of Marriage" is a beautiful souvenir marriage ceremony containing 46 pages and bound in attractive flexible cover. This ceremony contains a Protestant marriage ceremony together with suitable scripture placed for the name of the bride, the name of the groom, the minister's certificate and witnesses of the occasion. It is something that will be appreciated by the bride and groom and kept as a memento of their wedding day. The price is only 70 cents, postpaid.

C. B. Riddle,
Burlington, N. C. *Publishing Agent.*

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Sometimes we must go forward for Christ, and sometimes we must do a harder thing—wait patiently for Him.—*Exchange.*

CHRISTIAN ENDEAVOR TOPIC—SEPTEMBER 29

By H. S. Hardcastle

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Lessons From Favorite Hymns. Acts 16:22-25; 2 Chron. 5:11-14.

Music, either vocal or instrumental, has always been an important feature of congregational worship. Excavations have revealed the fact that the ancients stressed this feature of worship; the psalms and other records attest to the importance which the Hebrew children attached to hymns; and the present age lays particular emphasis on the musical part of religious services. In some of the larger churches, trained choirs under the direction of able leaders, and assisted by well-paid soloists present inspiring music for the congregations. In the smaller churches and in rural sections we find the piano or organ and the well known hymn books,—compilations of favorite hymns—as necessary adjuncts to religious services. Even heathen beat their tom-toms and chant their songs as they worship their idols and strange gods. Music indeed is universal in its appeal.

The writer has always insisted that too little stress has been put upon congregational singing. Many people use the expression going to preaching when instead "worship" should be used, for every feature of church service should be a means of worship for the members of the congregation. Not the least of these is the singing. What could be more inspiring and helpful than for every person, young and old, to join in the singing, lifting their hearts in whole-souled song to God! What a sweet atmosphere it would give to the service, and what a glow to the heart of the individual singer! As Paul says "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." After all it is the heart-melody that is sweet music to God. Many hymns have been written for use in church services, but a large number of these have outgrown their usefulness. They did not have the universal appeal in them. Many more, however, are still in use and the passing years enhance, rather than dim their sweet spirit. Their truth is eternal and they are universal in their appeal.

What heart is there so calloused that it does not throb a little faster when the strains of that sweet song, "Home, Sweet Home," falls upon the ear? What Christian does not "thank God and take new courage," as we sing "Blessed Assurance"? What burdened heart does not rejoice when the congregation sings "What a Friend We Have in Jesus"? What prodigal son does not feel a twinge as he hears that sublime song "Where is My Wandering Boy Tonight"? These hymns have a personal message for all.

Then there is that classic, "Rock of Ages," "Onward Christian Soldiers," "Looking This Way," "Count Your Blessings," "Nearer My God to Thee," "I Surrender All," "Jesus Savior, Pilot Me," "Blest be the Tie That Binds," "Trust and Obey," "How Firm a Foundation," "Holy, Holy, Holy," and "God be With You Till We Meet Again," as well as a host of others that bring comfort, inspire zeal, strengthen faith, challenge to service, and kindle hope.

Many hymns have lessons of importance for us. Thus in the hymn, "I Surrender All," we learn that the prerequisite for a happy Christian experience is self-surrender. Or again in "Higher Ground" we learn the all-important truth that the Christian life is not static, but progressive, that there is a divine discontent in the human heart, and that faith and prayer are needed to attain to the higher plane of Christian living. Or yet again "Stand Up, Stand Up For Jesus," and "Onward Christian Soldiers," sound a challenge for whole hearted allegiance to Jesus Christ, and for active and assertive religion against the forces of evil.

Thus it is that the hymns we sing have some message for us and we will do well to study them that we might make each hymn a prayer, a pledge or power as we sing it.

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Turn to page 7 and read—then heed.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

CHAMBLAIN-CANNON

At 207 Chestnut Street, Suffolk, Va., September 2, 1918 Mr. John Allen Chamblain and Miss Eva Lucile Cannon of Norfolk, Va., were married.

H. H. BUTLER.

OBITUARIES

RICHMOND

Mrs. Annie Maude Richmond, daughter of the late John M. Gay of Windsor, Va., died at Mt. Regis, Salem, Va., on August 27, 1918, aged thirty-nine years; four months and eleven days. She leaves to mourn their loss four children, three sons and one daughter; three brothers, John L. Gay and Z. A. Gay both of Norfolk, Va., and B. P. Gay of Smithfield, Va., also three sisters, Mrs. Lucy A. Bradshaw, Berkley, Va., Mrs. S. B. Eley, Smithfield, Va., and Mrs. J. L. Wagoner, Norfolk, Va., and many friends. She was once a student at Elon College and also music teacher. The funeral services were conducted by the writer at Norfolk, Va., and her remains were laid to rest in Forest Lawn cemetery to await the resurrection. The Lord bless and comfort the bereaved ones.

H. H. BUTLER.

———:o:———

ALLEN

On August 12, 1918, the death angel came into the home of Mr. and Mrs. C. D. Allen, and plucked their only child. Little C. D. was only one year, and twenty-four days old but his life was not lived in vain; he endeared himself to all who knew him. Death is always sad, but when it takes one so young we are almost tempted to ask, "Why did He give if He must reap so soon," but then a voice within us whispers, "Life, death and the immortal soul are His," and we bow in humble submission, and in meekness say, "Thy will be done."

"Sleep on in thy beauty,
Thou sweet angel child
By sorrow unblighted,
By sin undefiled.

Like the dove to the ark
Thow hast flown to thy rest,
From the boiled sea of strife
To the home of the blest."

GRANDMOTHER.

———:o:———

RESOLUTIONS OF RESPECT
Mrs. Lena Wagoner
Mrs. Anna Morton Faucette

It is with profound sorrow that Bethlehem Ladies' Aid Society records the death of two of its most worthy members, Mrs. Lena Wagoner who died August 8, 1918 and Mrs. Anna Morton Faucette who died August 15, 1918. Therefore, be it resolved:

First, That in the death of those two members the Ladies' Aid Society has sustained a great loss, and that we will fondly cherish the memory of their beautiful lives and strive to emulate their helpful examples:

Second, That a copy of these resolutions be spread upon our minutes, a copy be sent to The Christian Sun and Burlington News for publication and a copy sent to the families of the deceased.

MRS. A. C. MADREN,
MRS. D. D. SUTTON,
J. W. HOLT,
Committee.

VALUABLE PROPERTY FOR SALE

I offer the following property for sale in Elon College, N. C.: 1 two-story ten room house, equipped with electric lights, water and other special conveniences. The house is ceiled and well painted inside and out. This house was built four years ago. The lot contains 1 acre, good barn and out houses.

1 store building and stock of merchandise that inventories at about $1,200; good trade. Store lot 60x70 feet.

2 vacant lots on North side of Macadam road in one of the principal sections of Elon College, each lot contains three-fourths of an acre; fine place for building. Orchard and fine trees.

Terms: Terms to suit purchaser will be made. Call or write

J. B. GERRINGER,
Elon College, N. C.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid, from
ECKMAN LABORATORY, Philadelphia

SOCKS

FROM MANUFACTURER TO YOU

Send your size and $3.00 in stamps, money order, or currency, and we will send you *Twelve Pairs*, postage paid, of *Soldier Socks*—same as made for Uncle Sam's soldier boys.

Extra Heavy Heel and *Toe*

If not satisfied, return socks within ten days and money will be refunded. Address:

MAY-MURRAY HOSIERY CO.,
P. O. Box 42—Desk N.
Burlington, N. C.

DR. J. H. BROOKS

DENTIST

Foster Building **Burlington, N. C.**

REPORT OF THE CONDITION
of the
ELON BANKING AND TRUST CO.,
At Elon College, in the State of North Carolina, at the Close of Business, August 30, 1918

Resources

Loans and Discounts	$26,098.73
Overdrafts, secured, $6.00; unsecured, $988.39	994.39
U. S. Bonds and Liberty Bonds	2,000.00
Banking House, $1,480.38; Furniture and Fixtures, $1,085.08	2,565.46
Demand Loans	300.00
Due from National Banks	4,186.84
Due from State Banks and Bankers	1,312.17
Gold Coin	497.50
Silver Coin, including all minor coin currency	437.91
National Bank Notes and other U. S. Notes	1,927.00
War Savings Stamps	741.63
Thrift Stamps	27.25
Total	$41.088.88

Liabilities

Capital Stock paid in	$5,000.00
Surplus Fund	1,000.00
Undivided Profits, less current expenses and taxes paid	291.78
Bills Payable	3,000.00
Deposits subject to check	28,129.13
Time Certificates of Deposit	3,363.56
Cashier's Checks outstanding	49.48
Certified Checks	35.73
Received on Liberty Bonds, Partial Payment	126.00
Collections	93.20
Total	$41,088.88

September 6, 1918

State of North Carolina—County of Alamance, SS:

I, Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

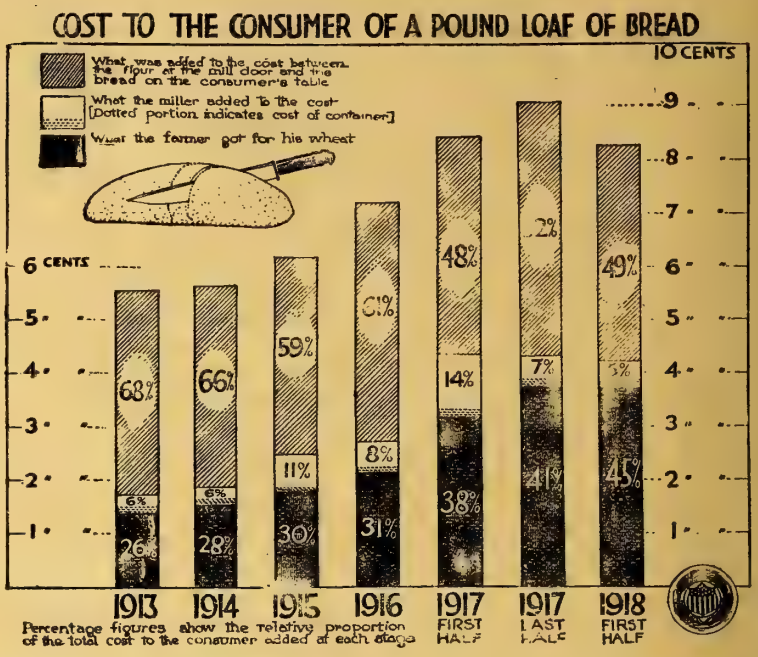
MARION C. JACKSON,
Cashier.

Subscribed and sworn to before me, this 6th day of September, 1918.

J. J. LAMBETH, J. P.

Correct—Attest:

J. J. LAMBETH,
J. B. GERRINGER,
G. S. WATSON,
Directors.



COST TO THE CONSUMER OF A POUND LOAF OF BREAD

(Explanation of Chart)

Since 1913 farmers have been receiving for their wheat a gradually increasing proportion of the price paid by the consumer for bread. The amount received by the wheat grower for his contribution to the average pound has increased from less than 1½ cents per loaf in 1913 to more than 3½ cents early this year. The proportion to the whole price is shown by the relative length of the black columns of the chart.

The middle portion of each column shows what the miller received for his milling costs and profit. This has been a somewhat variable factor, but is now at the minimum (6 per cent). In this six per cent, however, is included the cost of the containers (bags, sacks, etc.) shown as dotted area which has increased very nearly in proportion to the price of bread itself. Bags now cost about 50 per cent more than in 1913 and 1914.

The shaded portion of the column represents the expense of distributing the flour, making it into bread and getting the loaf to the consumer.

The chart shows that the farmer is now receiving a much larger share of the final price for his product than in the past, and that a considerable amount of "spread" has been taken out of other expense.

CHARLES W McPHERSON, M. D.
Eye, Ear. Nose, Throat
OFFICE OVER CITY DRUG STORE
Office Hours: 9:00 a. m. to 1:00 p. m.
and 2:00 to 5:00 p. m.
Phones: Residence 153; Office 65J
BURLINGTON, NORTH CAROLINA

A NATION'S STRENGTH IS IN ITS FOOD SUPPLY
Eat Less — Waste nothing
Create a Reserve
AMERICA MUST FEED 120,000,000 ALLIES

Clear Velvety Skin
is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from
SHUPTRINE COMPANY, SAVANNAH, GA.
USE TETTERINE

THE CHRISTIAN SIN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

State Library

The Good Shepherd

I am the good Shepherd: the good Shepherd giveth his life for the sheep. John 10:11.

I am the good Shepherd and know my sheep and am known of mine. John 10:14.

The Lord is my Shepherd, I shall not want. Psalm 23:1.

Ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls. I Peter 2:25.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, make you perfect. Heb. 13:20, 21.

There shall be one fold and one Shepherd. Jno. 10:16.

As a Shepherd seeketh out his flock in the day so will I seek out my sheep. Ezek. 34:12.

He shall feed his flock like a Shepherd: he shall gather his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa. 40:11.

Volume LXX WEDNESDAY, SEPTEMBER 25, 1918 Number 39

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

GETTING READY FOR CONFERENCE

At this time of the year many church members are beginning to think about getting ready for Conferences With the tinge of the autumn air, the ripening of the crops and other signs of the approaching fall, we are reminded of Conference time. We are now thinking of the final wind-up of the pastor's salary, Conference apportionments and the calling of the pastor for another year. These things are all well and good, but no church should put off these important matters till the last month or two before Conference meets. We have always contended that the time to begin to get ready for Conference is the first Sunday after Conference. We can now think back to a few years ago when the old home church made its greatest appeal to the membership for Conference and ministerial apportionments on the last Sunday before Conference. And what is true of our home church was true, and is true today, with many other local churches.

The business and mission of the local church is too great, too good and too sublime to let it go unattended until the last few weeks before Conference meets. Meeting and hearing preaching once a month or twice a month is not the sole business of the local church. The local church should in a most business-like way turn its mind and attention to the financial and business obligations all during the year, for these things go hand in hand with every mission and objective of the local congregation.

What business man would launch a business and prepare not for its financial side until forced to do so? What premium would you put on your educational system if its business transactions and its financial arrangements were not made until the close of the school year? What teacher would teach in your public school the entire term and wait until the close for their salary? Shall we who pretend to be about our Father's business handle our church matters in a way so careless and so loose?

o——o

OUR BAPTIST BRETHREN AND THE CAMP PASTOR ORDER

A recent order of the War Department eliminating regular pastors from the camps has somewhat disturbed our Baptist brethren. They have many arguments in favor of retaining the camp pastors but the War Department is not arguing the matter with any denomination. Mr. John E. White commenting on the order for his denomination has this timely paragraph in a recent issue of the Biblical Recorder:

"However it may be, this is no time to thrust the cause of religious liberty into inevitable misconstruction or the odium of impatient public opinion which is in no mood among Baptists, as well as others, to tolerate any sort of anti-government propaganda, however plaintive. It is impossible to pull off a crusade of protest now; it just won't pull. Our people are not stirred to the depths over this question. If the government's order is carried out, millions of devoted and earnest people will not be profoundly dissatisfied. The people of this country—and I am sure it is true of the rank and file of the Southern people—are intensely minded that the government shall have every power asked for; do anything it thinks good for the winning of the war; act promptly and as severely as necessary; and consider nothing timorously that does not contribute to military success. The people are not disposed to ask questions or expect answers. They have yielded personal liberties very precious under the constitution, and business principles of immemorial sanctity. They are willing to suspend some cherished religious liberties if the sacrifice is asked or ordered, on the ground of military welfare."

o——o

GIVE AND GIVE AGAIN

Imagine a rose saying to itself: "I cannot afford to give away my beauty and sweetness; I must keep them for myself. I will roll up my petals and withhold my fragrance."

But, behold, the moment the rose tries to store up its colors and fragrance and withhold them from others, they vanish. They do not exist in the unopened bud. Only when the rose begins to open itself, to give its sweetness and its life to others, is its beauty and fragrance developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellow men. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life, and like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.

o——o

A BIG BRAIN AND A LITTLE STOMACH

A few years ago Bishop Hall, who presided in a certain Methodist Conference in North Carolina, delivered a fitting rebuke to a local church. This local church

had for years paid the pastor practically nothing and failed not at the last quarterly conference to ask the Bishop for a new pastor. Bishop Hall had contended with this congregation about as long as he could, and being present at their fourth quarterly conference when a request was sent up for a new pastor, the dignified Bishop arose and informed the congregation that he was tired of that church, or any other church, constantly asking for another pastor when it failed to pay the present pastor. He told the members of the local church that they were looking for a pastor with a head as big as a barrel and with a stomach the size of a thimble. No further comment is needed; the lesson is sufficient.

o——o

THE EVENING BELLS

It is a very fitting and appropriate thing that many churches are doing in tolling their bells at 7 o'clock in the evening as a reminder for us to pray for the Allied cause. The church bell has a peculiar and fitting significance. It reminds us that Christianity has conquered the land and that men and women go up unto the house of God to worship. As the bells toll in our villages calling us to prayer, may we heed and harken the message and remember those who have gone forth to defend Christianity and to make the world a safe place in which to live.

o——o

GENERAL FOCH'S ESTIMATE OF THE BIBLE

As to what General Foch thinks of the Bible is set forth in a letter to the American Bible Society in appreciation of about a quarter of a million copies of the Scriptures distributed among the soldiers. General Foch in his letter made this statement: "The Bible is certainly the best preparation that you can give an American soldier going into the battle to sustain his magnificent ideal and faith." It is a great tribute to a great Book by a great man.

o——o

A LITTLE TALK IN THE FAMILY

We have written in three different issues of THE CHRISTIAN SUN that the War Industries Board was liable any day to stop every paper not paid in advance. Our first message was more than two months ago, and we plainly stated that we did not descend from any line of prophets. But let us review what has happened and made public since then: Every daily paper in the country will be forced to stop every subscription in arrears on October first; every weekly paper will be forced to discontinue sending a subscription when three months in arrears; every church paper has been *requested* to go on a cash basis.

Since so much of what we have predicted has happened, we are going to venture another thing. Here it is: On or about November first the church papers will be forced (not requested) to go on a cash basis. Why do we say this? Here is the reason: Since last week we have received a message from the War Industries Board asking to give a full report of the following from July 1, 1917 to June 30, 1918:

First: Quality and weight of paper used.

Second: Average number of pages reading matter and advertising.

Third: Average number of copies printed.

Fourth: Average copies sent out after subscriptions have expired.

Fifth: Tons of paper used in 12 months.

By the time this message reaches SUN subscribers the above information will be in Washington, for it *must* be sent. On November first a sworn statement is to be made of the various items of THE SUN, number of subscriptions, number on a cash basis, and the number in arrears.

What does all this mean? Here is what it means: It means that, unless something unusual takes place with the paper mills so they can meet the demand, that each publication will be allowed only enough of paper to issue to those paid in advance. The War Industries Board puts it this way—that no paper is under obligation to the person who does not pay in advance. You may see it different, but you will have a hard time convincing Uncle Sam.

But you say this will not be done. It may not; let us hope that it will not. You have had your sugar apportioned for the last few months while a year or so ago you did not think of such thing.

The most unpleasant thing that we have to do is to make such a talk as this. Yes, a talk it is, and we imagine the whole SUN family before us. We are helpless. It is up to you, dear friends, dear subscribers. You have stood by the present Editor through almost three years' hardships in newspaperdom and we thank you all. Fail us not in this trying hour. Begin now, you man who is reading this, to help us to make that report on November first a decent and pleasing one.

o——o

"I DON'T BELIEVE IN MISSIONS"

You often hear "I don't believe in missions" from a few fellows who do no thinking. If they really *thought* they would be convinced. It is a strange heart that does not believe in missions and does not belong to present day civilization.

Hon. Josephus Daniels, Secretary of the Navy, and a man whose duties have ever caused him to think in large terms, writes in the *News and Observer* under the date of September 12 as follows:

We now and then hear people say, "I don't believe in missions." We have never been able to understand how any Christian could think his religion through and come to any such conclusion. Certainly he is far from alignment with the command of the Savior. For Jesus was the most enthusiastic foreign missioner we have in all history.

It is to be hoped that some of those who do not believe in foreign missions heard the splendid address of Mr. J. M. Clinton, of the Y. M. C. A., at the State Convention of the United War Work Campaign yesterday morning. This extensive traveler told how nation after nation in the Orient had come to the side of the Allies in the great war, and while he was not emphasizing the

point it was perfectly evident that the foreign missionaries we have sent out and who have unselfishly and bravely done their work for Christ contributed in no small degree to this end. The urgency and inspiration have been marked where the missionaries have laid the foundation. One listening to the tribute which he paid to the loyalty of these people to our country felt that all the efforts and contributions we have made to this cause are being more than repaid in the response which our cause is meeting with in the Far East.

President Taft once said in a sharp criticism of those who do not believe in foreign missions: "Such a conception is outgrown; it does injustice to the men and women who carry the flag of Christian civilazation, who give a tendency to individualism and thus to popular self-government the world over, and who are putting into practical operation before the eyes of those they would influence the beneficent doctrine of the brotherhood of man and the fatherhood of God. They are the pioneers of Christian civilization."

o——o

THE PAPER SITUATION

The paper situation is very grave. We are reliably informed that there is only one week's supply on hand at the mills. This means that if the paper mills were to close for one week that thousands of print shops and periodicals would cease to go for lack of paper. The talk that we are having in this week's CHRISTIAN SUN about its future is no joke. Every printer in the country has been called upon to sign a contract within the last ten days. The contract calls for a number of eleminations. And you would not sign it, would you? Perhaps not. What about the result? No paper dealer can sell you a pound of paper regardless of how much money you have if you fail to sign and comply.

o——o

GENERAL NOTES

The British transport carrying 2,800 troops, was torpedoed by a submarine about two hundred miles off the British coast last week. No lives were lost.

A "Dry" Zone Bill has been passed authorizing the President to establish a prohibition zone around munition factories, mines, shipyards and other war production plants. This is another step for a saloonless world.

It is estimated that the United States is soon to rank as the greatest naval power in the world.

Youths of nineteen and twenty years and men between the ages of thirty-two and thirty-six inclusive, who registered September 12, will be called first to the colors, so it is announced by the War Department.

o——o

THE AEROPLANE MAIL ROUTE

The areoplane mail route established between New York and Washington has proved a complete success in every way. It is thought that before a great while these aeroplanes will be carrying fifty or one hundred persons. Great are the inventions in our day!

The Church In Action

SHILOH

—o—

It was my privilege to be with Rev. G. R. Underwood at Shiloh in a meeting embracing the first Sunday in August. The weather was very warm but the attendance was good and several were converted.

While at this church I visited the old residence of Rev. John R. Holt, who taught school near this church just before his death. He had taught for many years before in Graham, and a large number of his students went out from Graham Institute. He was an excellent instructor and high-toned Christian gentleman. I was for several years one of his students, and cherish his memory.

W. S. LONG.

Chapel Hill, N. C.

———:o:———

PARKS CROSS ROADS

—o—

Brother Underwood had appointed a meeting for this church to begin the third Sunday in August and just at this time his wife had to go to the hospital at Sanford, N. C., for an operation and consequently he was not able to attend the meeting. I went at his request and held the meeting. The congregation was large and very attentive. There were several converts and the church was refreshed. Brother Thos. Andrews of the Friends church was with us and preached to the delight of the people.

These churches are in an excellent farming section and should have preaching at least twice each month.

W. S. LONG.

Chapel Hill, N. C.

———:o:———

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

—o—

One of the important actions taken at the last session of the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach was to make some changes in the manner of determining the membership of the General Executive Committee. Hereafter all the guarantors shall constitute the committee. The fiscal year of our Chautauqua closes October 31. All of this year's guarantors who have their pledge paid in to the General Secretary, S. M. Smith, Chamber of Commerce Building, Norfolk, Va., by that time and all new persons who pledge themselves to become permanent guarantors by that time will constitute the Committee for next year. This Committee has the management of the Chautauqua, elects the officers, molds the policy of the work. It is an important Christian work. The guarantee pledges run from ten to forty dollars each. The Chautauqua is one of the best institutions to emphasize the work which our Church is entering upon in the Forward Movement. It is a great opportunity of service. We hope that we may not be compelled to lose any of the present members of the

General Executive Committee by their not becoming permanent guarantors before October 31. We hope to have many new guarantors promised before that time that they may have a hand in the direction of the work as well as to be of service in a most important work in our church. Then all present guarantors must have their pledge paid by that date if they continue on the committee. *Do it now* for October 31 will soon be here. When there is an amount of $1,200.00 in gold pledges guaranteed each year there will be no admission fee to any of our folks. The gates will be wide open to all members and workers of the Christian Church.

WARREN H. DENISON, *Pres.*
27 C. P. A. Bldg., Dayton, Ohio.

———:o:———

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Sec.)

—o—

The Superintendent attended the Eel River, Indiana, Conference and presented the work of the Forward Movement in five messages at Winona Lake before a large attendance of the members of the Conference. The Conference is very fortunate in having such a delightful spot for the continual place of meeting of the Conference. The program committee had a very strong program. It had taken much preparation, hard work, and was carried out on schedule time, and was built around the Forward Movement. Hearty resolutions were passed pledging co-operation in every way and appointed a committee to assist in the work of the Movement.

It was our privilege to be at the Miami, Ohio, Conference but one day, but time was given for two messages on the Forward Movement. The Superintendent had already spoken on the Movement in three churches in this Conference and has a number of invitations to bring it to the local churches as opportunity affords when we can get away from the office. This Conference is thoroughly in sympathy with the Movement and the Committee on Resolutions informed the writer that it was preparing a suitable pronouncement for the Conference. It is greatly desired that all Conferences or bodies giving any official expression on the Movement would please to send a copy of the same to the writer.

Please Remember

to let us know if your church starts a new prayer meeting this fall, for we want a list of all the new prayer meetings started; to let us know when your prayer meeting has reached an average attendance of double that of last year. We are placing a new emphasis on the prayer meetings of our whole Church. Remember to double the attendance this year—remember to start one in your church if you have been without it—remember to report to us about it.

Series of Sermons

We desire to publish a list of our pastors who have already or who will this fall pledge themselves to preach a series of sermons on the Forward Movement. Kindly let us know about it if you have done so, or if you will do so. The points of the Movement are the fundamentals of the Christian life and of the Church activities. Have you preached such a series? Will you preach such a series? Let this office know now, please. Thank you.

The Teacher Training Drive

One of the necessary things under the Religious Education program of our Forward Movement is that of Teacher Training classes. The International Sunday School Association and the Sunday School Council of Evangelical Denominations are co-operating in a nation-wide drive to have a Teacher Training class in every Sunday school. The time begins this month and continues through the early weeks of the fall so that every Sunday school may have better trained teachers. Now is the time for all our schools to introduce this important work and to thus co-operate with the great Sunday school organizations and with our own Forward Movement. Every Sunday school among us should have a week night Teacher Training class for the present teachers if they have not had the course; or, a class at the regular school hour for those who will prepare themselves for teachers, or both, if possible. What it would mean for our Sunday schools if they would all have a Teacher Training class! A new day of advance would be ours. Here is a chance to show hearty co-operation with the Forward Movement, and with all the great Sunday school agencies, and to help your school, and to develop Christian leadership. Will you report to us as soon as you start your class?

Report, Report, Report

We want to know whether you will preach a series of sermons on the Forward Movement; whether you will start a Teacher Training class in your school; how many prayer covenants you need to present to your congregations; when you double your prayer meeting attendance; when you start a new prayer meeting. We are very anxious about all these matters and we kindly ask you to report about them. Will you please tell us of any other matter in which your church is going forward along the lines of the Forward Movement?

WARREN H. DENISON, *Supt.*

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SUFFOLK LETTER

—o—

The greatest question in the world today, apart from the missionary enterprise, of Christianity, is the result of the present war. How will it end? What will be the conditions after the war? Will Christianity suffer by the war? Will it be necessary to reconstruct practical Christianity as now expressed in the Church? What will be the status of labor and its relation to capital? Will social life be on lower or higher ground when armies disband and millions of men now under

arms enter the peaceful occupations that the new times require? The question-mark of the times is at the end of almost every sentence. Periods wait for facts and final issues.

There are many prophets in these days. They read results out of the Bible, the history of other wars, the achievements of science, and the progress of the world. Printing presses were never so busy issuing books. Authors were never so busy; of making of books there is no end. *Finis* may be written at the end of *one* book, but not at the *end of books*. It is a thinking time, a working time, a fighting time, and it should be a praying time. There is a world-spirit today, a world-school, a new vision of nations and races. Cosmopolitan is no longer such a big word without meaning; it is a simple word in the primer of experience. More Americans will cross the Atlantic to fight for world-democracy than were in this country when the Revolution won liberty for the New World. We will no longer think in domestic terms, nor do business at home, nor count Home Missions the chief duty of the Church. We will learn what Jesus taught—the *field* is the *world*. The soldiers who return after the war will have larger views, larger sympathies, larger purposes, and will make larger gifts to the cause of missions than ever known.

Now, as to the main question, how will the war end? Present conditions point clearly to victory for the Allies. The three great efforts on the part of Germany to reach Paris have all failed, and that would seem to prove defeat in her main effort; and I am inclined to suggest that Germany will finally lose out in this great fight from *over-training*. She had carried military training up to the point of a military machine. Rules and regulations have robbed the German soldiers of initiative and emergency action. All things break down at the top. Learning topples when carried too far. Learning took the heart out of religion in Germany. Skepticism has always had its birth in universities. Society fails at the top. Dining-room etiquette carried to extreme has ruined many a good dinner, and music teachers have spoiled many a good singer. Learned men have often been void of common sense, and really unfitted for real useful life. Religion may become fanaticism, and elocution may rob an orator of his power. What the American soldier lacks in military training he supplies by initiative and ready action in emergency. He is quick, heroic, ready for action, and does not wait for orders to execute absolute plans. The most effective weapons of war have been invented since the war began, or so improved as to make them new agencies. Gasses, liquid fire, U-boats, air-machines, depth bombs, tanks, have changed warfare and put the battle above the clouds and under the sea. Learning and training are most useful when under control of spiritual character and kept within the bounds of practical life, but they break down in the great movements of society and in conflict with native genius and love for mankind.

W. W. Staley.

TO THE SCHOOLS OF EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

—o—

I wish that I might have been able to visit everyone of you this month in order to urge upon you the necessity for a strenuous effort this fall. Since I cannot make a personal appeal, will you not only accept this as directly concerning YOU, but will you not, in addition, read it in your schools next Sunday and let the school act upon it?

As I have told you in previous articles, there is an effort being made to secure a Teacher-Training Class in every school in North America during this fall. This is not a one-denomination affair. Thirty of the largest denominations in America are behind it. Your denomination accepted a share in the movement for you, by their vote at the Sunday School Council of Evangelical churches of America, where the matter was broached. It is up to you whether your church is proud or ashamed this fall.

Now, some of you will say, "Oh, we cannot do anything in our little school. We haven't more than one or two who would take the course." Listen. Most folks start a home with just two folks, and when just one baby arrives, they buy a high chair. Jesus promise was made that where "two or three were gathered," He would come. James says, "If any man lack wisdom" God would give it. He does not say "Let him seek a number more like himself." No, if *you* have not prepared yourself, then it is time you did it. How? Well, if there are no more than one or two, purchase your books (the denomination has through Dr. A. B. Kendall, Teacher-Training Superintendent approved of the Pilgrim Teacher-Training Course, procurable from the Publishing Agent), and start in. When you finish a division, write to Dr. Kendall at Ravena, N. Y., or your own State Sunday School Superintendent of Teacher-Training, and he will send you question blanks to be answered and returned. When you have completed the book, he will give you your examination, grade you, and send your diploma. Even one person in a school taking a course in Teacher-Training *puts that school up ten points on the standard.*

If your pastor will teach you, do this, study your lesson for the Sundays intervening between his visits, if you are not fortunate enough to have a resident pastor; then when he comes, let him hear you recite all the intermediate lessons. In this way a class can keep up. If you wish to ask any questions of me, I shall be more than glad to answer them. I will also go out and help you start a Teacher-Training class anywhere you will send for me.

We are asking, briefly, that you start a training class in your school, meeting at the Sunday school hour, composed of boys and girls of sixteen and over, to prepare for future teachers. That all the teachers in the school who have not done so, will now undertake the study, and meet during the week (a splendid opportunity for prayer service combined in the country church.) Why not meet at the home of different members of the class and get acquainted? Then, we ask every school

to have an "Officers Training Camp," or Workers Conference, if you like it better, once a month, where the officers may get acquainted with their jobs, and learn how to make them go in the right direction. If there are other churches near you, whether your own or of other denominations, form a joint class if possible; thus you may be able to secure better teachers and larger attendance.

Your Government asks that you do not neglect the training of the youth of the land. It is a patriotic duty today. So necessary is it considered that young men are paid to attend college. The Government is stressing the religious education, for it knows that a Christian is a better man, a soldier of Jesus Christ a better soldier for the Government than a man who has no thought of the Christian life.

What will you do about it? Will your school go "over the top?" Will you not do your best to bring this to pass? I wish that this Convention, like the regiment called upon for volunteers, would all step forward with ranks unbroken. It is your King calls you to "study" that you may win His approval, and show yourself workman that need not to be ashamed. Will you answer: "Here am I"?

MRS. FRED BULLOCK,
Field Secretary.

Suffolk, Va.

———:o:———

NOTICE

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At te Eastern Virginia S. S. Convention, held in Suffolk August 1, a motion was passed to the effect that all the schools within the Convention be asked to make a special contribution of ten cents per member to pay the salary of the Field Secretary, Mrs. Bullock; said contribution to be paid within 90 days from the time the motion was made. This money should all be in the hands of the treasurer, J. W. Folk, Suffolk, Va., by November 1. I am informed that this money is not coming in, although the Corresponding Secretary notified the superintendents soon after the Convention. This money should be sent in at once. The Convention agreed to pay the Field Secretary so much per month and this can not be paid until the schools respond.

W. D. HARWARD, *President.*

Dendron, Va.

———:o:———

A PREACHER SUITED

—o—

The other day I received a card through the mails, asking me to please call at Stein Bros. Store, Sanford, and present the card to Mr. Joseph. This I did, and to my surprise he began to clothe me with a new suit of clothes, stating that he had received orders so to do. At present I do not know who the donor is. Even the Postmaster's stamp is so dim that I cannot tell from whence it came. This unknown friend, or friends, of mine have placed me under obligations to everybody. I shall try to be kind to every one and unkind to no one, and shall wear the suit in the service of my Master.

T. E. WHITE.

DELEGATES TO AMERICAN CHRISTIAN CONVENTION

—o—

The following delegates were elected by the Southern Christian Convention to the American Christian Convention, which will meet in Conneaut, Ohio, October 15-21, 1918. It is imperative for the Conneaut church to know just how many will attend so they can provide for their entertainment. I am herein making a request that all the delegates-elect and named in this list write me *at once* whether you will go to the Convention at Conneaut. When I get this information I will notify Rev. J. F. Burnett, Secretary of the American Christian Convention, and Rev. A. E. Kemp, pastor of the Conneaut church. Then provision will be made for your entertainment, which will be free lodging and breakfast, and 35 cents for dinner and supper. In addition to this a lunch counter will be provided with coffee and sandwiches. Do not fail to write me as soon as you read this notice and request.

Ministers

Rev. A. W. Andes, Harrisonburg, Va.; Rev. J. O. Atkinson, Elon College, N. C.; Rev. W. G. Clements, Morrisville, N. C.; Rev. L. I. Cox, Elon College, N. C.; Rev. W. H. Denison, Dayton, Ohio; Rev. H. W. Elder, Richland, Ga.; Rev. P. H. Fleming, Burlington, N. C.; Rev. J. W. Harrell, Burlington, N. C.; Rev. G. D. Hunt, RFD No. 3, Wadley, Ala.; Rev. I. W. Johnson, Suffolk, Va.; Rev. J. Lee Johnson, Cardenas, N. C.; Rev. A. Victor Lightbourne, Dover, Delaware; Rev. N. G. Newman, Elon College, N. C.; Rev. C. H. Rowland, Franklin, Va.; Rev. T. E. White, Sanford, N. C.; Rev. W. D. Harward, Dendron, Va.; Rev. W. T. Walters, Winchester, Va.

Lay-Delegates

Samuel Earman, R. F. D., Harrisonburg, Va.; T. J. Holland, Ambrose, Ga.; I. A. Luke, Holland, Va.; J. E. West, Suffolk, Va.; J. F. Hill, Phoenix, Ala.; Mrs. W. V. Leathers, Holland, Va.; Mrs. W. T. Walters, Winchester, Va.; J. M. Darden, Suffolk, Va.; W. C. Beamon, Corapeake, N. C.; K. B. Johnson, Cardenas, N. C.; John G. Hutton, Dover, Delaware; E. L. Moffitt, Asheboro, N. C.; Mrs. W. P. Lawrence, Elon College, N. C.; Mrs. W. A. Harper, Elon College, N. C.; Mrs. W. R. Sellars, Burlington, N. C.; Ben T. Holden, Louisburg, N. C.

If you cannot attend as a delegate, write me *promptly* and I will write your alternate to find out if he can go. War conditions make it important for this information to be sent in *within the next ten days* and if you do your part I will try to do my part.

Sincerely and earnestly yours,
W. W. STALEY, *President S. C. C.*

Suffolk, Va.

———:o:———

There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—*Stevenson.*

GOD'S PLAN

(The Alabama Christian Advocate)

—o—

In conversation not long since with one of the most loyal Methodists and devoted Christians that this writer knows, he said in substance "Our church has always had a hard time paying its preacher and meeting its conference assessments and local expenses. We have to plead and exhort and beg until at times it is discouraging. One day I got to thinking about it and I said: 'If we would pay a tenth, I believe we would have all the money we need.' I know most of our members and about what their income is, and so I sat down and estimated what it amounts to per month. Not figuring on the salaries of our young ladies and women, the income of our men is at least $15,445.00 monthly. If the tenth of that was given to the church, we would have $18,270.00 per year, or $1,544.50 per month. It is needless to say we don't pay anything like half that much, and what we do pay has to be almost literally twisted out of some of us."

God Will Collect Back Taxes

That church and nearly all the rest of our churches owe God Almighty a lot of back taxes. He has various ways of collecting what belongs to Him. Sooner or later the unfaithful steward, whether that steward is an individual, a church, a denomination or a nation, will find that the tax must be paid. The locust and caterpiller, the boll weevil and the drouth, fire and war, sickness and death are agencies that God knows how to use in collecting the tenth that He demands. Why will men seek to rob Him? Why will they prejudice their case with Him who gives them all by trying to beat Him out of what He claims for the promotion of His kingdom? God's plan followed would make the financing of all church and kingdom enterprises an easy and a joyous thing. But when men rob God, it ends in hurt to the kingdom and sooner or later in disaster to them. Here is God's plan: "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

———:o:———

HAVING BUT NOT POSSESSING

(Baptist Record)

—o—

It is not uncommon to hear some one say of land or of some article, "It is mine; I paid such and such a price for it" This is supposed to give a title to it, and to guarantee permanent and legal possession. We speak of a "guarantee deed," by which property is secured to the owner in perpetuity. In some countries an estate may be entailed so that it may never pass from the ownership and control of the family. These are mere human devices in an effort to do the impossible, to accomplish what the law of nature, the law of God renders unattainable. They are futile efforts at which time laughs and which all experience contradicts.

But what is more the word of God declares that no property is ours in permanency and perpetuity. The testimony of Paul in 1 Cor. 17:30 is that "those who buy are to be as though they possessed not and those that use the world as not using it to the full for the fashion of this world passeth away." Old deeds sometimes read that a plot of ground is the possession of a certain man "to have and to hold." The scripture and experience contradicts this. It is his to have but not to hold. One is a simple verb; the other is a compound verb, that is a verb with an intensive or strengthening preposition. The one means to have or hold lightly as with an open and upturned palm of the hand. The other means to hold with a firm and unrelaxing grip, a death grip, or mortgage, which is a French word meaning the same thing. Now this latter is the word which Paul uses in saying that we do not "possess" a thing though we may buy it. We can not hold it or keep it permanently. It is only a temporary arrangement.

But it is not enough to know the meaning of the words. They express a fact which if we are sensible we will reckon with, we must take into account. These things in which we take such pride of ownership, about which we are some times so swelled up, are just loaned us for our temporary use. It is a trite saying that they are ours only in trust. This is the lesson of the parables of the pounds and the talents. This is also the teaching of the parable of the shrewd but dishonest steward, to which Jesus adds the statement: "If ye are not faithful in that which is anothers, who will commit to you that which is your own. Or to go back to the passage in First Corinthians, Paul says "The time is shortened" and he urges that no business and family relations or transactions should handicap our business of serving God, but should be subordinated and employed "That ye may attend upon the Lord without distraction". To employ the words of the King James version we are to use the world as not abusing it.

———:o:———

SCOFIELD REFERENCE BIBLES

Prices

Number		
70	Fine grain cloth, round corners, red edges	$2.00
72	Half morocco, library style, gilt top	4.50
71	French morocco, limp	4.50
73	French morocco, divinity circuit	5.25
79	Persian morocco, divinity circuit, leather lined to edge, silk sewed	6.50

C. B. RIDDLE, *Publishing Agent,*
Burlington, N. C.

———:o:———

HAVE YOU SEEN IT?

Have you seen the "Pastor's Ideal Funeral Book" by Arthur H. DeLong? Something convenient, handy and well prepared. The price is only $1.25. Morocco binding, gilt edges. Send for a copy and if it does not please you, return it and get your money back.

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C. B. Riddle .....Publishing Agent
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NOTICE! NOTICE!! NOTICE!!!

—o—

On October first all daily papers are *required* to go on a cash-in-advance basis. All weekly country newspapers are *required* to stop subscriptions when three months in arrears. All church papers are *requested* to go on a cash-in-advance basis. They are placed on trial, and it will depend on how well the request is applied as to their future policy.

The War Industries Board believes that church people will comply with the request without force. THE CHRISTIAN SUN is called upon to do its duty in meeting this request. What will the answer be? The Editor cannot make it; the subscribers must. Must it be said of our paper that it was forced to obey a ruling of the Government, a liberal and just ruling, when first it had an opportunity? Every subscription list in the country is open for inspection. Will you help THE CHRISTIAN SUN to do its patriotic duty *now*? Look at your label and respond this week.

10-1-8 on your label means that your subscription will be out October 1, 1918.

9-1-8 on your label means that your subscription expired September 1, 1918.

8-1-8 on your label means that your subscription expired August 1, 1918.

7-1-8 on your label means that your subscription expired July 1, 1918.

6-1-8 on your label means that your subscription expired June 1, 1918.

5-1-8 on your label means that your subscription expired May 1, 1918.

4-1-8 on your label means that your subscription expired April 1, 1918.

3-1-8 on your label means that your subscription expired March 1, 1918.

2-1-8 on your label means that your subscription expired February 1, 1918.

1-1-8 on your label means that your subscription expired January 1, 1918.

———:o:———

WHY NOT WEEK DAYS ALSO?

Why not forego joying on the other six days as well as on Sunday; at least on most of the other days? It is one of the things that will count largely without being a real hardship.—*Sandhill Citizen.*

———:o:———

The selfishness of men is a tragedy in which character is murdered in a night. No wonder the blessed Lord laid at the foundation of the redeemed life the command, "If any man would come after me, let him *dency himself.*"—*Exchange.*

NOTICE!

—o—

To Whom It May Concern:—

There will be a special meeting of the Board of Trustees of The Christian Publishing Association at the C. P. A. Building, Dayton, Ohio, Saturday, October 12, at 2 o'clock P. M., 1918, and continuing thereafter from day to day until the 15th day of October when said special meeting will be merged into the annual meeting of the Board of Trustees which will continue from day to day so long as shall be necessary for the transaction of the business of the association.

Some of the business to be transacted will be the hearing of reports of the business of the Association for the past year, also the making of the Quadrennial report of the business of the Association for the past four years, the same to be submitted to the Quadrennial session of The Christian Publishing Association at Conneaut, Ohio.

Anyone having business to come before the Board of Trustees should appear at this Board meeting. The members of the executive committee and all other committees are directed to meet at the C. P. A. Building, Dayton, Ohio, on Friday, October 11th at 2 P. M., preceding the special board meeting.

J. S. HALFAKER, *Secretary.*
O. W. WHITELOCK, *President.*

———:o:———

THE BUSY MAN

—o—

If you woud get a favor done by some obliged friend,
And want a promise safe and sure on which you can depend,
Don't go to him who always has much leisure time to plan,
But if you want your favor done, just ask the busy man.

The man with leisure never has a moment he can spare,
He's always putting off until his friends are in despair;
But he whose every waking hour is crowded full of work,
Forgets the art of wasting time, he cannot stop to shirk.

So when you want a favor, and you want it right way,
Go to the man who always works quite sixteen hours a day.
He'll find a moment, sure, somewhere, that has no other use,
And help you while the idle man is framing an excuse.

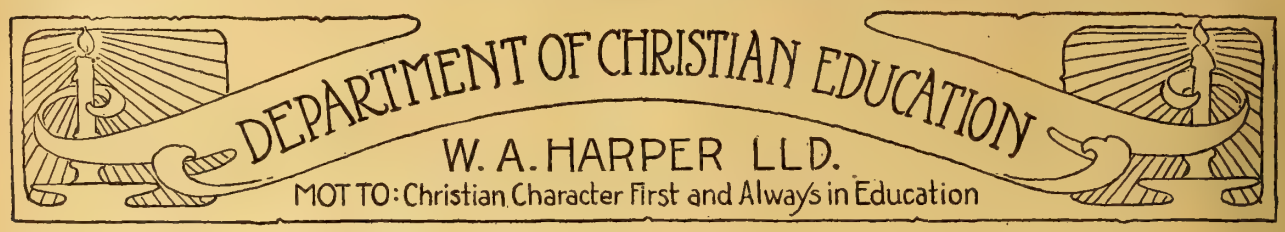
—*Tit-Bits.*

———:o:———

The prayer that begins with trustfulness and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumphant praise. —*Alex. MacLaren.*

———:o:———

A little blind boy, when asked what "forgiveness," was, replied, "It is the odor that flowers breath out when trampled on."



FORMER PRESIDENT STALEY SENDS GREETINGS TO ELON STUDENTS AND FACULY ON OPENING DAY

—o—

Dr. W. A. Harper, Faculty and Students,
Elon College, N. C.

Dear Elon:—

It has never been my fortune to attend an opening, but always the closing, of the Institution; but I am there in spirit and good wishes.

These are times of momentous import to the nations, when the President of our Republic can decline to consider peace consultations of a "non-binding" nature, and when a new call is soon to be made for more men to fight for the liberty of mankind. There are times ahead of us just as important for young students now in college. When this war is over men and women will think and work in world-terms and world-interests. Education will mean more to post-war people than ever before. Pleasure and frivolity will be relegated to the junkheap of human society, and real service will take the place of the artificial and conventional. Men and women will not be estimated by what they have in their purse or on their person, but by what they have in their heads and in their hearts, and what they can do with their hands. "The fashion of this world passeth away," but the realities of this world gain emphasis and permanence with passing years. This is your opportunity.

The teacher is an artist, and students are the marble upon which he bestows his labor. When a piece of sculpture is completed it perpetuates the sculptor in beautiful and valuable form. Phideas abides in his work. The teacher puts his soul into the student and the student submits to his purpose. Good material is as important as a skilled artist.

There will be the military discipline and the fine results to the physical man in your midst as an example of training and this should create a spirit of order in the whole college. The uniform in dress may illustrate uniformity in education. Students who work together, think together, aspire together, and construct character together. Labor unions grow out of this principle, and that is why "Christian character, first and always" means so much at Elon.

I congratulate you upon the work you are doing. It is removed from the grind of factory, the friction of business, and the smoke of battle. It is the quiet of the grove, the unity of study,and regularity marked by the ringing of the College Bell. It is a miniature democracy, a modest church, a sample army, a peaceful home. Make it the best you can and it will make you the best of which you are capable. Love God, your country, your college and yourselves.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

W. W. STALEY.

P. S.—The post-war period is to be woman's time. Female educators and female education will rank with that of the men and that will perpetuate a saloonless nation. War will kill out more than men. It will kill out intemperance, idleness, autocracy, provincialism, and local pride. It will usher in a new day for the whole man, the whole race, and the whole world.

The P. S. is for the girls.

W. W. STALEY.

———:o:———

OFFICIAL LETTER FROM PRESIDENT HARPER ABOUT ELON'S TWENTY-NINTH OPENING

—o—

The greatest influx of students ever witnessed on the campus here has taken place in connection with Elon's twenty-ninth opening which began on Thursday, September 19.

Every available space in the dormitories where extra bedding facilities have been provided to the limit, has been taken from the very first and the homes of the village have been requisitioned to help provide for the comfort of the incoming students.

In spite of these efforts to increase the capacity of the College during this time of war, the records in the President's office show that more than seventy-five young men and about a dozen young ladies have been necessarily declined as students. It is announced at the administration office that these students that have been declined will be kept on a waiting list and just as soon as the students who are here have been accommodated by the Government, they will be given opportunity to begin their college course here.

It was to be expected that young men would throng the campus this year after the generous provision by the Government for their education and military training at once, but the influx of young women has been equally as pronounced and an addition is to be built to one of the girls' dormitories to accommodate others who are to enter. The material is on the grounds, most of it, for construction of this annex and just as soon as labor can be provided the work of erection will begin.

W. A. HARPER, *President.*

September 21, 1918.

———:o:———

"A voice raised for God and for the right is always a beautiful voice, no matter what its language. When truth and love and courage speak, the world stops to listen."

SHE GAVE HER OWN MONEY

—o—

"I do not want you to think that my husband paid this money for me because he sends his check for convenience to me. It is my chicken money as I promised. This is the first time I have ever experienced the real joy of giving my own money, and you have no idea how much pleasure it gives me to contribute this." So writes a good young wife who made a $25.00 pledge to our mission cause, as she sent in her first $5.00. Two other good women, a mother and daughter, undertook to make and pay their $5.00 each in the month of April, which they did, and they said: "This was about the quickest and easiest money we ever made, as the hens seemed to lay better that month than we had ever known them." When we undertake a task for the King it somehow gets done with joy and satisfaction. Getting one to have the faith to try is the most difficult task usually. It is indeed royal service to work for the King.

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OBEYING ORDERS

—o—

The writer, as Field Secretary for Missions in the Southern Christian Convention, has just one desire, one consuming ambition. And that is that the peoples of the Churches in which he is working shall obey the command of our Lord, "Go ye into all the world, and preach the gospel to every creature." The Field Secretary believes with all his mind, and feels with all his heart, that the reason why our dear Church grows no faster and is no greater force and factor in the world than it is today is because it has not obeyed this our Savior's parting and most emphatic command, "Go." He said *go*, and we have not gone as is our duty and our obligation. We are obliged to obey that command before we shall have the power that He wants us to have, and enjoy the benefits that He wants us to enjoy. Oh! if this dear Church of ours with its heavenly name, its glorious principles, its holy creed (the Bible) would through and through decide to obey our Savior's command, "Go", there is simply no telling what growth would attend it and what blessings and power would come to us. Christ's presence is not with us today as it should be because He promised His presence on a condition that we have not met.

Now, brethren and sisters and beloved, it is not too late to meet those conditions and so share the joy of that glorious presence. In the crisis of the Battle of the Marne General Foch sent these words to General Joffre who was then in command, "My right wing has been driven back; my left has been turned; my center has been smashed. I have ordered an advance in all directions." There is faith for you—and the determination that turned the tide of the battle, and possibly saved the day in this greatest of all wars. I some times feel that our whole battle line has been battered and turned and smashed—and often almost defeated; because we would not obey the command of our Lord whose voice cries out to us ever, "Go forward and lo! I am with you." If we do not go forward He has not promised to be with us.

* * * * * * * *

But at last we seem to be going forward. Our people are willing and anxious to do something for missions. I was at a country church last Sunday and preached twice on missions and our duty and responsibility. Then on Monday and Tuesday till noon I went in and out among the members. I never begged any one. I tried to show the need and the responsibility. The two days' work increased my subscription list $2,700.00. Of this amount $340.00 was handed me in cash, though I was not soliciting cash. This runs the pledges, to be paid off in five years, to $92,000.00. And not half of the Churches in our Convention have been visited in these twelve months of missionary endeavor. Surely our people want to do their duty in this, as in all things. But as a layman said the other day, "We have not been told, and we have not heretofore had the chance. When we preach missions and teach missions and learn of the needs of missions as we should then will our people do their duty—and the power will come. May God help us to become a missionary people. "Advance in all directions" This should be our slogan—even though our numbers are few and our ranks are depleted.

* * * * * * * *

Shall we not go on over the top for the Master in this our greatest missionary undertaking? Because we nearly have the $100,000.00 subscribed we should take courage and preach and teach missions till ours is indeed a missionary church.

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MISSION STUDY BOOKS

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Our Publishing Agent, C. B. Riddle, Burlington, N. C., can furnish the following mission study books at prices indicated:

Home Missions

"The Gospel for the Working World;" "The Path of Labor;" "Men and Things." Paper, 40 cents; cloth, 60 cents.

Foreign Missions

"Ancient Peoples At New Tasks;" "Working Women of the Orient." Paper, 40 cents; cloth, 60 cents.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR SEPTEMBER 25, 1918

—o—

Amount brought forward		$7,042.06
Sunday School Monthly Offerings.		
(Eastern Virginia Conference)		
Holy Neck	$ 5.00	
Dendron	2.86	
Ivor	7.00	
Portsmouth	3.00	
Suffolk	25.00	
(Eastern North Carolina Conference)		
Auburn	3.00	
Damascus	2.85	
New Elam	4.43	
(Western North Carolina Conference)		
Sanford	4.06	
(North Carolina and Virginia Conference)		
Union	1.00	
Long's Chapel (overlooked)	1.00	
Lebanon	1.00	
(Virginia Valley Conference)		
Mayland	4.83	
Timber Ridge	3.00	
(Alabama Conference)		
Bethany	4.50	
First Christian S. S., Swansea, Mass.	5.25	77.78
Special Pledges, Salem Chapel Church		
W. M. Strader	4.00	
H. L. Strader	4.00	
Miss Selma Marshall	5.00	13.00
Special Offerings		
Mrs. A. B. Lawrence, Takoma Park, Washington, D. C.	10.00	
Lois C. Lawrence, Takoma Park, Washington, D. C.	10.00	
M. L. Boswell, High Point, N. C.	1.00	
Mr. D. J. Ellis, Merry Oaks, N. C.	1.00	
L. I. Fields, on support of children	20.00	
Young People's Miss. Society, Graham, N. C.	1.40	43.40
Rosemont—South Norfolk, First Church		25.42

L. A. Wiggs, 35c; A Friend, 25c; Mrs. Jno. R. Brown, 50c; J. M. Boodshon, 50c; Lucile White, 25c; Mrs. B. F. Morgan, 50c; E. L. Jones and wife, 50c; Richard Nuford, 25c; W. H. Jones, $1.25; S. W. Pierce, $5.00; W. T. Tarkington, $1.00; J. M. Jones, $5.00; Mrs. Lewis Owens, 25c; R. H. Hinsay, 50c; J. A. Hollaman, $1.00; T. E. Grant, $1.00; T. D. Ehmane, $5.00; A. L. Hosieh, $1.00; J. L. Mercer, $5.00; Richard Mercer, $1.00; T. W. Knight, $1.00; J. O. Wiggs, $10.00; A. R. Truitt, $1.00; L. Holloman and Wife, $5.00; Virginia Graves, $1.00; Mrs. E. T. Jones, $1.00; L. C. Jones, $1.00; J. W. Mercer, $5.00; George H. Fry, $2.00; Edna Pierce, $1.00; Luna M. Ives, $1.00; Maggie Bailey, $1.00; Fannie May Pierce, $1.00; W. L. Everton, $1.00; Rev. J. F. Morgan, $5.00; Mrs. Littem, 50c; A. V. Allen, $1.00; General Collection, $5.30. 73.90

Total for the week.....$233.50

Grand total $7,275.56

THE SUPERINTENDENT MAKES A TRIP

I had a very busy day Sunday, September 15. I left home on Saturday morning for Norfolk and reached there about eight o'clock Saturday evening. I spent the night in the pleasant home of Mr. and Mrs. J. W. Mercer, with my former pastor, Rev. J. F. Morgan. On Sunday morning I visited South Norfolk church at ten o'clock and made a short talk in behalf of the Orphanage work. Brother Poythress, the pastor, gave me a very hearty welcome and I had the pleasure of meeting a number of the members of his church. An offering will be taken for the Orphanage on Sunday September 30. I caught the car and hurried back to the First Christian church, Berkley, Va., for the eleven o'clock service and was greeted by the pastor, Rev. J. F. Morgan, with his usual pleasant smile and he very graciously turned the service over to me to tell his people something about the Christian Orphanage. After I had talked briefly about the work an offering was taken which amounted to about $110.00 in cash and subscriptions; $73.90 being in cash. His people gave me a very hearty welcome and showed me every courtesy possible. Brother Morgan has a splendid people to serve and they have one of our best pastors. I look forward to this being one of our largest and most progressive churches in the near future.

I took dinner with Mr. and Mrs. Pierce and had the pleasure of being in a family of seven sisters. I enjoyed meeting this pleasant family very much and only regretted that my visit had to be so short.

I visited Rosemont Christian church Sunday night and was met at the car by Brother Lankford and very cordially received. He carried me into his study and entertained me till the hour for service, and then gave me an opportunity to tell his people about what we are doing at the Orphanage. After I had made my talk a special offering was taken which amounted to about $30.00 in cash and subscriptions; $25.42 being in cash.

I came back to Berkley and spent Sunday night with Brother Morgan at the home of Mr. and Mrs. J. W. Mercer so I could get off on the early train Monday morning. I enjoyed my stay with Mr. and Mrs. Mercer very much and hope to have the opportunity of being in their pleasant home again.

I had a splendid trip and enjoyed every minute and hope to have the opportunity of visiting other churches in Norfolk soon.

C. D. J.

OFF FOR SCHOOL

—o—

Now, dollies, I'll have to leave you;
I am six years old, you see
If I don't learn to read and spell,
You'll be ashamed of me.
I know the lessons will be long and hard,
But I shall always try.
Do you s'pose if the birdies didn't
They'd ever learn to fly?

Your sewing for winter is nearly done,
The doll house as clean as can be.
Don't worry and fret after me while I'm gone;
I'll be home every day at three.
Though I know you'll be lonely and miss me,
my dears,
You'll be paid for it all. You just wait
And see how happy and proud you'll be
The night I graduate.

—*Alice Leymann, in Boys and Girls.*

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TAKE CARE OF YOUR TEETH

—o—

Out of 330,179 school children examined in the city of New York in 1914, 194,207, or 58.8 per cent, suffered from defective teeth. This exceeded the sum total of all the other defects noted by nearly eighty thousand. Defective teeth impair general health and impede school progress. Disorders of the digestive tract, tuberculosis, and various other diseases frequently are preceded by diseased conditions in the mouth. There is a direct relationship between dental development and mental development, and it is absolutely essential to good work in schools that children's teeth be maintained in a healthy condition. The Public Health Service recommends that a good toothbrush be included in the list of Christmas presents for every American child and that its use be made a part of the daily training. If this recommendation is carried out the United States will have more healthy children this year than last, and their chances of growing up into useful, healthy men and women will be increased.—*Echange.*

———: o :———

EVERY BOY SHOULD LEARN—

—o—

To reverence womanhood.

To be true to his word and work.

To face all difficulties with courage and cheerfulness.

To form no friendship that can bring him into degrading associations.

To respect other people's convictions.

To live a clean life in thought and word, as well as in deed.

That the best things in life are not those that can be bought with money.

That to command, he must first learn to obey.

That there can be no compromise between honesty and dishonesty.

That the virtues of punctuality and politeness are excellent things to cultivate.

That a gentleman is just what the word implies— a man who is gentle in his dealings with opinions, feelings, and weaknesses of other people.—*Mother Magazine.*

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NOTES AND PERSONALS

If it is a Teacher-Training book that you want, write THE CHRISTIAN SUN office. Price 40, 50 and 60 cents.

o——o

Mr. W. J. Lee, Bennett Creek, Va., one of THE SUN'S loyal friends, was a caller at THE SUN office last week.

o——o

Send your soldier friend a nice Testament. THE SUN office can supply you. Send 60 cents in stamps and we will send you something that will please you.

o——o

Rev. H. Jennings Fleming has returned from the Southern Conferences where he has this summer been engaged in revival work. He goes back to Vanderbilt University in a few days.

o——o

We failed to state a few weeks ago that Rev. R. P. Crumpler changes his address from Holly Springs to Varina, N. C. We understand that he is to give all his time to preaching this year. He has been teaching in connection with his ministerial labors.

o——o

We note that Brother T. E. White has been "suited." Things like that will *suit* most of us. THE SUN'S Editor has not been "suited," but many friends have "beaned," "potatoed" and "watermeloned" him this summer. Mrs. J. Walter Johnston, R. F. D., Burlington, was the last good friend to send a nice melon to THE SUN office.

o——o

THE WAR SITUATION

The outlook of the war is very hopeful. The Allies are still gaining ground, capturing German soldiers and making splendid progress in every way. There is no reason to be other than optimistic over the future. *Win we are.* Let every effort be uniform to that end.

MERRILL'S MARRIAGE CEREMONY

"Merrill's Holy Ordinance of Marriage" is a beautiful souvenir marriage ceremony containing 46 pages and bound in attractive flexible cover. This ceremony contains a Protestant marriage ceremony together with suitable scripture placed for the name of the bride, the name of the groom, the minister's certificate and witnesses of the occasion. It is something that will be appreciated by the bride and groom and kept as a memento of their wedding day. The price is only 70 cents, postpaid.

C. B. RIDDLE,
Publishing Agent.

Burlington, N. C.

SUNDAY SCHOOL LESSON—OCTOBER 6

By G. O. Lankford

—o—

Abraham Leaving Home. Gen. 12:1-9

Golden Text: "Be thou a blessing." Gen. 12:2.

Abram, or Abraham, is one of the most picturesque characters of the Old Testament. It has been said of him that he was "strong in will to strive, to seek, to find, and not to yield." Some men are known by their failures, but Abraham was known and is known by his faith and fortitude. He is remembered because he failed not when God put him to the test. He was tried and came forth as gold. God foresaw the possibilities of his life and called him into service. Men of rugged faith and unswerving purpose are needed in every age and in every place to carry forward the work of the Kingdom.

1. **God's Call to Abraham.** This call was one of sacrifice and service. Abraham was called to serve, but before the service he was to understand the sacrifice he must make. He was not called, but called "**out.**" God demanded that he surrender "country," "kindred" and "father's house." This was not a little thing to do; rather it was a tremendous thing to do. The giving up of one's country, the breaking away from the ties that bind, is not easy, yet God wants those who would serve Him to empty themselves that He may fill them. It takes a big man to give up a big thing, and Abraham was that sort of man. It is by giving up that we grow, for the reason that sacrifice makes room in the life for God. Our Heavenly Father wants us to give up much that He may in return give us Himself. In the call of God to man that is a part of the offered contract. When the human self goes out the divine Self comes in. The call is **away from,** but it is also **unto**"—"unto a land that I will shew thee." From the land of Ur to the land of Canaan was a long way, but this distance does not begin to approach that that stands between the self-way and the God-way, which latter way Abraham chose to follow.

2. **God's Blessing Upon Abraham.** "I will bless thee." Words from the heart of God to the heart of man. This is only one of God's I-wills. Sometimes men promise "I will," but practice "I will not." It is not so at any time with God. When He says "I will," His words mean exactly that which is spoken. Abraham was promised a blessing and the blessing came. God did not forget—He never does. So Abraham prospered in material things and grew stronger in character, and richer in the joys of life. Goodness and mercy followed him all the days of his life. "Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things." Gen. 24:1.

3. **God's Blessing Through Abraham.** The blessing Abraham received was not hoarded, but instead it was perpetuated, it was handed down to succeeding generations. The Lord said, "Thou shalt be a blessing." He was. The influence of his life was felt in his own family and throughout the land of Canaan. It was also promised: "In thee shall all the families of the earth be blessed." Thus we can see that God desired and purposed that this patriarch of old should be related in service to all the world. The same is true of every citizen of our Father's Kingdom. Because God was his guide, Abraham's life has been projected into the present. He was called and obeyed. Because he obyed he was blessed. Through the blessing he received, he became a blessing to the "families of the earth." Blessings are given that they may be given out to others.

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"The speed of a train is dependent upon the steam in the boiler. Fire in the heart of a Christian man makes his steps swift to go in the ways of the Lord. Some poor saints have not enough fire in their hearts to get up steam."

CHRISTIAN ENDEAVOR TOPIC—OCTOBER 6

By H. S. Hardcastle

—o—

All For Christ. IV. Our Money. I Timothy 6:6-10, 17-19. Consecration Meeting.

This is a money age. There never was a time in the history of the world when money was so plentiful. True indeed money does not have the purchasing power that it did ten years ago—a dollar now is worth but about 45 cents according to its real purchasing power—but the fact remains that money is in circulation as never before. We speak of millionaires where we used to speak of men who counted their fortunes in the thousands, and even the day laborer receives wages that would arouse the envy of men of wealth of other days, and if the war continues there is no means of telling just where the thing will end.

Now it is legitimate to earn and save money. The millionaire who, by honest methods amasses a vast fortune, is entitled to his money. The laborer who, by the sweat of his brow earns his daily wage is not to be condemned for seeing to it that that wage is as large as he can earn, provided he earns it by doing legitimate work in an honest manner. But in all this money getting and money saving there is a subtible danger, **for money, like knowledge, is power.** There are numerous instances on record of men and women, who instead of getting money, allowed their money to get them. They had set their heart on acquiring a fortune, and so zealous were they in acquiring this fortune that they lost the sense of the real values of life. Like the rich man, they laid up treasures on earth, but were not rich toward God. As Jesus says, "A man's life consisteth not in the abundance of things which he possesseth."

Money power, like any other power, is dangerous, unless it is restrained, guided, and utilized in the proper manner. When we remember that elections are often won by the illegal use of money; that men will corner necessary food supplies in order to "make" money; even though the poor may be in want; that even in the stress of war times men will blindly turn traitors to their country and become war-time profiteers, when we remember these things we see to some extent the possibilities of money.

How then shall we make money safe? What will change this lifeless metal, so fraught with possibilities for evil, into a living force, a power for rigteousness. There is but one answer: **Consecration to Jesus Christ.** Like men, money must be born again if it is to fulfill its divine mission, for be it remembered that money has a vital part to play in the extension of Christ's Kingdom. He "needs" money in His world-wide plan of redemption.

We hear much about the tithe these days, and many men and women are becoming converts to the principle of tithing. Tithing is all right, and we rob God unless we pay the tithe. But let not any man think that he can pay the tithe and then do as he pleases with the nine-tenths. In fact he has not given until after he has paid the tithe. It is only as we recognize God's sovereignty over all that we have that we are "going the second mile." David Livingstone said, "I will place no estimation on anything I own except as it is related to the extension of Christ's Kingdom."

The writer was impressed by a placard which he saw at a Laymen's Missionary meeting, and it seems to him that it states the principle which every Christian should follow in money matters. "Not how much of my money shall I give to God, but how much of God's money shall I keep for myself." After all it is not the amount which God recognizes. The spirit giveth life, and the Lord loveth a cheerful giver. Some worthy objects for giving are missions, the Red Cross, the Y. M. C. A., the K. of C., the Salvation Army and all other war activity funds, relief funds, educational endowments, and a host of other things too numerous to mention.

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"When one is alone, he should be on the lookout for Satan's temptations. It is good for us to remember at all times that God is with us."

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

McPHERSON-FOSTER

At the residence of Mr. and Mrs. John R. Foster, Burlington, N. C., Mr. Marvin W. McPherson and Miss Beulah F. Foster were married, September 12, 1918. The writer officiated, using the beautiful souvenir ceremony. A large company of relatives and friends witnessed the rite. The home was beautifully decorated. Miss Hennie Malone presided at the piano and Miss Linda Barnes of Greensboro, N. C., sang, "All Joy be Thine."

The happy couple left immediately after the ceremony for Atlantic City and other Northern points. May the blessings of God rest upon their wedded pathway.

P. H. FLEMING.

A NATION'S STRENGTH IS IN ITS FOOD SUPPLY

Eat Less — Waste nothing
Create a Reserve

AMERICA MUST FEED 120,000,000 ALLIES

OBITUARIES

McDUFFIE

James McDuffie was born March 2, 1862, and died Sept. 16, 1918, in his 55th year. He married Lydda Oldham June 6, 1892. They had six children, all of whom are living except one boy, dying in childhood. Those living are Daniel, who is in service in France, Mrs. Mary Gaster, Artisha, Marshall and Nora. These with two brothers survive him. His wife died September 2, 1907.

Brother McDuffie was called to pass through a long and trying sickness. During his sickness he yielded himself to God and was resigned to His will. He was received into the church while on his sick bed, and his pastor and many of his friends will never forget the services held in his home. His brethren of Grace's Chapel and friends rendered every possible assistance during his long illness. He was buried at Grace's Chapel and the sons and daughters continue to have the sympathy of the community.

T. E. WHITE.

—:o:—

RUNN

On September 1, 1918, after having suffered about four week with typhoid fever, Reggie Runn departed this life at the age of 29 years, 2 months and 15 days. He leaves to mourn their loss, a devoted wife, Mrs. Pearle Runn, a daughter of Mr. and Mrs. C. D. Horton, two small children, James and Blanche; father and mother, Mr. and Mrs. J. F. Runn; a number of relatives, and friends by all who knew him. For several years he was a devoted and loyal member of Henderson Christian church. He served efficiently as secretary of the Sunday school and as treasurer of the church for a number of years.

Brother Runn was one of the officials of the S. A. L. Railroad, being Assistant General Auditor for the Company. It is said had he lived that some day he would have been one of the big railroad men of the country.

He was true to his church, to his business, to his home, to all men and to God. Surely a good man has gone.

May the richest of God's grace comfort and sustain the bereaved ones until they shall meet him beyond the river.

A. T. BANKS.

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Shuptrine Company, Savannah, Ga.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.
80c and $1.50 Bottles at all druggists or direct, postpaid, from
ECKMAN LABORATORY, Philadelphia

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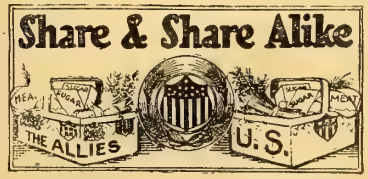

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Shuptrine Company, Savannah, Ga.

1918 SEPTEMBER 1918						
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

A LITTLE LAUGHTER

—o—

Tit For Tat

A newly-commissioned ensign ordered a jackie to salute him fifty times because he had neglected to salute in passing. While the performance was in progress an old navy officer noticed it and inquired the meaning. The ensign explained.

"Just one minute, lad," the old navy officer said when the jackie had completed the task, "the ensign is going to return the salutes now."—*Everybody's Magazine.*

—o—

A Better Witness

A driver who had been brought before the court charged with cruelty to animals admitted that he had driven a galled mule, but demanded acquittal on the testimony of a veterinarian, who declared that the sore on the mule's back did not pain the animal in the least.

The judge listened to the long technical opinion, says *Case and Comment,* and then asked where the mule was. When he heard that it was harnessed to a wagon that stood in front of the court house, he adjourned the court for five minutes.

He took his cane and proceeded to the street, went up to the mule, and with the end of his cane gently touched the sore spot on the animal's back. The mule promptly tried to kick the dashboard off the wagon. Once again the judge touched the sore spot with his cane and the mule responded as before.

The judge returned to the bench and ordered the prisoner to appear before him.

"With all due respect to the expert testimony you have introduced in your behalf to show that the mule's back does not pain him, I will fine you $50," announced the judge. "I asked the mule if the sore hurt him, and he said it did."

—o—

Speaking of Spinach

The first Tommy was ruddy of countenance, with a huge beard of the hue politely known as auburn.

The second was smooth-shaven. "I useter have a beard like that till I saw meself in the glass. Then I cut it off."

But the bearded man was not dismayed.

"Much better 'ave left it on, mate," he returned gently. "I useter have a face like yours till I saw it in the glass. Then I growed this beard."—*Everybody's Magazine.*

—o—

Rheims

Henry Jones, who saves his dimes,
Always calls that city Rheims;
Sally Jones, who's fond of dreams,
Says he ought to call it Rheims;
But Willie Smith, who's been in France,
Says the poilus call it Rheims.

—*Knickerbocker Press.*

—o—

His Specialty

Housewife—Is your husband much of a provider, Malindy?

Malindy—He jes' ain' nothin' else, ma'am. He gwine to git some new furniture providin' he gits de money; he gwine to git the money providin' he go to work; he go to work providin' de job suits him. I never seen such a providin' man in all mah days.—*Pittsburgh Chronicle-Telegraph.*

—o—

Closing The Transaction

A Paris shopkeeper wrote to one of his customers as follows:

"I am able to offer you cloth like the inclosed sample at nine francs the meter. In case I do not hear from you I shall conclude that you wish to pay only eight francs. In order to lose no time, I accept the last-mentioned price."—*Pittsburgh Chronicle-Telegraph.*

——:o:——

Dodging The Issue

Mrs. Overwate had a deadly gleam in her eyes as she entered her butcher's and said in a withering voice:

"Mr. Aichboan, how do you account for the fact that there was a piece of rubber tire in the sausage I bought here yesterday?"

"Ah, my dear madam," responded the butcher, rising to the occasion, "that just serves as an illustration of how the motor car is replacing the horse everywhere nowadays."—*Pittsburgh Chronicle-Telegraph.*

THE CHRISTIAN

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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HELPING ONE ANOTHER

Help us to help each other, Lord,
  Each other's cross to bear;
Let each his friendly aid afford,
  And feel his brother's care.

Touched by the loadstone of Thy love,
  Let all our hearts agree;
And ever toward each other move,
  And ever move toward Thee.

To Thee inseparably joined,
  Let all our spirits cleave;
O may we all the loving mind
  That was in Thee receive.

This is the bond of perfectness,
  Thy spotless charity;
O let us, still we pray, possess
  That mind that was in Thee!

—*C. Wesley, in The Fellowship Hymn Book.*

Volume LXX **WEDNESDAY, OCTOBER 2, 1918** **Number 40**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE LOCALIZED SUNDAY SCHOOL

We note that there are many Sunday schools that are purely local in their nature. The Sunday school ought to be local because its first interest is a religious training for the community, but at the same time there is no reason why any Sunday school could not be more than local. What we mean by a local Sunday school is that Sunday school that does something only for the community in which it is located. Some Sunday schools support a missionary or a native worker in a foreign field; some contribute to the financial interests of the church and do various other things that tie the interest of the members of the school to the denomination at large.

There are Sunday schools in our own Southern Christian Convention that never contribute to our Orphanage at Elon College. These schools do not know the joy and the pleasure and the profit of helping the helpless and lending a hand to the unfortunate.

Superintendent Johnston is soon to put on his drive for the Thanksgiving offering. He is sending out letters to pastors, Sunday school superintendents and those interested in the work. His appeals are just and sympathetic and the whole Church should heed, and will heed. Let those of us who are interested in the work of our Orphanage see that every Sunday school in the Southern Christian Convention lines up to some active effort to swell the Thanksgiving offering for our Orphanage. Let our Sunday schools break the bonds of localism and reach anyhow as far the Christian Orphanage. Let no Sunday school be a slacker in the cause.

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A LIBERAL REQUEST

The Government is asking that the people let their automobiles remain in the garage on Sunday and thus conserve gasoline. That is a very liberal request—a request that every patriotic citizen will gladly and willingly heed. Of course certain conditions and occasions make it necessary to use the automobile on the Sabbath, at least when viewed from a standpoint of duty and service. But this is not what Uncle Sam is asking to be eleminated. Pleasure riding, unnecessary travel, and a general consumption of gasoline when it is not necessary is what we are asked to avoid. This is a war measure when viewed from a standpoint of material economy, but we should not only do these things in times of war, but in times of peace. We are taught in the Word not to waste anything. It could be said of the American people that they have wasted enough to win the war.

Regardless of what we have or what we have not done, let us comply with the request of our Government and use not the gasoline on the Sabbath day unless it be to save a life or to administer in His name.

A LETTER—AN APPEAL

On the missionary page this week will be found a letter from the Field Secretary to the pastors and church secretaries of the Southern Christian Convention. This letter is not personal to them, but to all of us who support these pastors and who are members of their several churches. We reprint the Secretary's letter that all of us may know what pastors and officials are called upon to do and to present. We better know and understand our pastors' requests when we know what they are trying to do. Let all of us see that every church in the Southern Christian Convention goes "over the top" this fall. If our boys are going "over the top" at the front with a titanic struggle we ought to do our best at home. And we will, all of us.

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MEETINGS OF THE CONFERENCES

Alabama Christian Conference

Meets at New Hope Christian church, Tuesday after the second Sunday in October at 10:00 A. M. J. D. Dollar, President, Roanoke, Alabama; E. M. Carter, Secretary, Wadley, Alabama.

Georgia and Alabama Christian Conference

Meets with the church at Lanett, Alabama, Tuesday after the third Sunday in October. Rev. H. W. Elder, President, Richland, Georgia; Edwin E. Hill, Secretary, Phoenix, Alabama.

Eastern Virginia Christian Conference

Meets with Eure's Christian church, Gates county, North Carolina, Tuesday before the first Sunday in November at 11 A. M. Rev. C. H. Rowland, D. D., President, Franklin, Virginia; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Virginia.

Eastern North Carolina Conference

Meets with Chapel Hill Christian church, Wednesday after the first Sunday in November at 10 A. M. Rev. G. J. Green, President, Franklinton, North Carolina; Rev. W. C. Wicker, Secretary, Elon College, North Carolina.

Western North Carolina Conference

Meets at Shiloh Christian church, Randolph county, North Carolina, Tuesday, November 12, 1918 at 10 A. M. Rev. T. E. White, President, Sanford, N. C.; R. C. Boyd, Secretary, High Point, N. C.

North Carolina and Virginia Conference

Meets with the Reidsville Christian church at 9:30 A. M., Tuesday after the third Sunday in November, 1918. Rev. P. H. Fleming, President, Burlington, North Carolina; W. A. Harper, LL. D., Secretary, Elon College, North Carolina.

EDITORIAL NOTES

P. P. stands for pastorate plan as well as postpaid—write it.

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There are a great many things now happening that are not germane to Germany.

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When the "boys" get back they will be larger in purpose, greater in soul and keener in vision.

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NOTES AND PERSONALS

Rev. J. W. Holt will have one or more Sundays for the coming Conference year on which he will not be engaged. Churches needing a pastor write Brother Holt. His address is Burlington, N. C.

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Dr. J. O. Atkinson was at Shallow Well and Sanford churches last Sunday in interest of our special mission campaign.

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We have received an announcement of a new book by President W. A. Harper. The title is "The New Minister for the New Time." We shall look forward to its appearance.

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Dr. Rowland, of the Franklin, Virginia church, is this week at Sanford assisting Rev. T. E. White in a meeting.

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NEWS FROM THE FRONT

News from the front is of interest to all of us, and we are glad to report that the news now is most encouraging. For eight weeks the Allied armies have gained over the enemy. As we go to press the news is received that the French and Americans are rapidly advancing. Troops from the States of New York, Tennessee and North Carolina are hammering away on the Hindenburg line.

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A CORRECTION

In last week's SUN an obituary was printed concerning Brother Reggie Renn of the Henderson church. We mistook Brother Banks' writing and got the name Reggie Runn. We gladly make the correction and regret the error.

o——o

THE SPANISH INFLUENZA EPIDEMIC

There is sweeping over the country a great epidemic —Spanish Influenza by name. In the camps and cantonments there are hundreds of cases. Also in the various colleges over the State there are many students suffering with it. Everything possible is being done to stop its ravages and will no doubt be checked at an early date.

o——o

STEVENSON'S KINDNESS

Robert Louis Stevenson detested cruelty, and many pretty instances are related of his thoughtfulness and kindness of heart. Once, at Pitlochry, the great writer interfered to stop the ill treatment of a dog.

"What business is it of yours?" the man retorted roughly. "He ain't your dog."

"No, but he's God's dog," Stevenson declared stoutly, "and I'm here to protect him."—*Our Dumb Animals.*

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WHAT INSURES SUCCESS?

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What the outcome of a thing will be, depends very much upon the spirit with which you undertake it. A purpose to success almost invariably insures success. "I can't" never tries, and therefore does not know whether he can succeed or not. "I'll try, but I don't think I can," is not a great deal better off, because he does not really expect to succeed. But here is what insures success—"I can and I will." This is the kind of spirit with which to attack any job.—*Selected.*

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THIRTEEN CASES OF TYPHOID IN ONE FAMILY

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Thirteen cases of typhoid fever in one family, which numbered twenty-one persons, has been reported to the State Board of Health by Dr. A. C. Everett, of Rockingham. When the first case occured the other members of the family were urged to take the anti-typhoid treatment, but obstinately refused until the thirteenth case had developed, and only then would the remaining eight members of the family who were still unaffected consent to be rendered immune.

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PUBLIC HEALTH SERVICE MUST CARE FOR LEPER

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Dr. W. S. Rankin, Secretary of the North Carolina State Board of Health, has officially requested the Surgeon General of the United States Public Health Service to send to North Carolina for John Early, a leper, and convey him to a place of detention for care and treatment. The request of the State health authorities is made in accordance with an Act of Congress adopted February 3, 1917 which provides for the construction of a national leprosarium for the care of lepers, and placing such affected persons in charge of the Public Health Service.

John Early, native of this State, contracted leprosy while serving as a soldier in the Philippine Islands. He was placed in quarantine because of the disease in Washington City in 1908 and has been detained there until a few days ago when he broke his quarantine and escaped. He came to North Carolina, going to the home of his parents in Tryon, Polk county. The health officer of that town at once placed him in quarantine and wired to the State Board of Health for instructions. He has been advised to hold Early in quarantine pending action by the Public Health Service.

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"My son, an angel came into your life when you first became conscious of the love of a mother. And the angel will go out of your life, if you break that mother's heart. Weeping on her grave will not make up for the love and tenderness you owe her now."

The Church In Action

MOUNT HERMON

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On September 15, 1918 at 11:00 a. m., the revival services began at Mt. Hermon Christian church. The pastor did the preaching until Tuesday when Rev. F. C. Lester came to help.

Brother Lester is a fine and promising young man. He was energetic in the delivery of his message. His messages showed his patriotism to our beloved country as well as religious effort and motive. He assisted last year in the revival meeting. His meeting with this good people renewed many acquaintances, formed new ones and endeared himself greatly to this people.

As a result of the meeting five professed faith in Christ, one addition to the church and the church membership much revived and encouraged. All for which we are very grateful to God.

L. L. Wyrick.

Elon College, N. C.

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ROSEMONT-BEREA, VA.

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The work at Rosemont has held up well during the summer. The attendance at preaching services has been normal and a deep interest in the gospel has been in evidence all the while. Just now the attendance at all services seems to be on the increase and the interest manifested is encouraging. At this church early in the summer was held a two weeks' revival. Dr. C. H. Rowland, Franklin, Va., did the preaching. His earnest, soul-searching messages were heard with interest and delight. Many were strengthened and uplifted. Several children and one man, who is about seventy years old, professed faith in Christ, but no members were received into the church. Another series of evangelistic services will be held here, beginning on the second Sunday in October. The pastor will do the preaching.

At Berea, on Sunday, August 4, began a series of union revival services, Bethesda M. E. church, South, co-operating with the Christian church. The Methodist pastor, Rev. Mr. Ogden, is a most earnest worker, and his people and ours labored together during the meeting in the spirit of Christian brotherhood. There was not a jar throughout the eleven days the meeting was in progress. The two congregations seemed as one. Evangelist George D. Eastes did the preaching and Mrs. Eastes presided at the piano. Brother Eastes preaches the gospel in an uncompromising way, and Mrs. Eastes is just as efficient at the piano as he is in the pulpit. A good work was done. Although seriously handicapped by the hottest weather experienced here for perhaps more than a quarter of a century, congregations were good. The Lord blessed His people. Nineteen confessed Christ and sixteen gave their names for membership in the two churches.

G. O. Lankford.

Berkley, Va.

NEW YORK LETTER

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Dear Mr. Editor:—Please permit me through your excellent paper to express my appreciation and thanks to my many friends in the South for their unbounded hospitality to my family during our recent visit to Virginia, North Carolina, and South Carolina. I am under obligation to every one who contributed to our pleasure. We had everything that any one should have in war times; and I think a little more, but I must not complain of a good time. I want my friends to know something of our grateful feeling since we came home, and of the high esteem we have for our relatives and friends in the South. It was a very great pleasure to me to meet with many of our dear Elon friends among them Rev. Thomas Edison White, Sanford, N. C.; Rev. R. P. Crumpler, Varina, N. C.; and Rev. J. Lee Johnson, Holly Springs, N. C. It was my pleasure to visit some of the churches of the above named friends, and to assist a little in their great work. I saw signs of progress everywhere I went, which speaks well for the men in charge of the churches. The Lord is blessing the work in every section I visited. I am thankful for the good men the Lord has called into the ministry from my old home section. May God bless them all.

I found plenty of work waiting for me on my return home. Two of our Brooklyn churches have been in the hands of the decorators during vacation season; the work of decorating is nearly completed now. Our churches look 100 per cent better. We expect a great church season among our churches in greater New York this fall and winter. The outlook for the Christians in New York has never been better than at the present time. We have five ministers on the field and we hope to have others soon. It is a great privilege to labor in a city like this where the opportunity for service never ends day nor night; where millions of people live; where thousands are sin-sick, homesick, and tired; where hundreds and thousands are unattached to the churches and are blind spiritually; where sinners abound in untold thousands, and where it seems that not many of the so-called saints seem to care about their souls; where the streets are full of little children and thousands of them not having spiritual teachers. It is the joy of my life that God is helping me to lead a few souls to the place of safety where they can find rest to their souls to Him who will in no wise cast them out. To Jesus, the best Friend. We hope to tell our friends more of the work here a little later in the season when we get all our work organized for fall and winter. It is enough now that I should say that God is blessing us and that we are expecting great things.

Lindsay Franklin Johnson.

Brooklyn, N. Y., 3207 Clarendon.

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5-1-8 on your label means that your subscription expired May 1, 1918.

4-1-8 on your label means that your subscription expired April 1, 1918.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)

(Mr. Hermon Eldredge, Religious Education Sec.)

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The program committee of the Convention has not been unmindful of the importance of the Forward Movement for the next quadrennium and has given full recognition to it on the program and in a large measure has built the program around the points of the campaign. We have arranged for two speakers upon each of the great points of the Forward Movement campaign, aside from the introductory message by the Superintendent. Each theme will be treated by a layman and a minister so that we may have the view point of both laity and clergy. No doubt these messages from these chosen leaders and representative workers will be of intense interest. The speakers will be as follows:

Devotion—Rev. John MacCalman, D. D., Lakemont, N. Y., and President W. A. Harper, LL. D., Elon College, N. C.

Evangelism—Hon. Orlando W. Whitelock, Huntington, Indiana, and Rev. Alva Martin Kerr, Pleasant Hill, Ohio.

Religious Education—President A. G. Caris, LL. D., Defiance, Ohio, and Mr. Hermon Eldredge, Erie, Pa.

Missions—Mrs. M. T. Morrill, Dayton, Ohio, and Rev. Leon Edgar Smith, Huntington, Indiana.

Benevolence—Mr. J. O. Winters, Greenville, Ohio, and Rev. J. O. Atkinson, D. D., Elon College, N. C.

Christian Leadership

One of our great needs as a church is Christian leadership. In conversation with one of our church officials the other day he said that among our first needs as a people is that of training for Christian leadership. The world conditions are multiplying the need for trained Christian leadership. John R. Mott, a man of very keen insight into spiritual needs of the nations said recently, "I would rather live in the next ten years than in any time I have ever read of." The time is here for laying great emphasis on training for the days just ahead of us. There has never been such an obligation upon the Christian Church to propagate the Christian faith for it is the very bulwark of our Christian civilization. We must find men and train them for places of need and power and service. What care we must have in the selection and training of the men who are to have the guiding hand in Christian affairs in the days just ahead of us! Who is sufficient for these things? Not the half-trained nor the half-hearted. Not the pious soul who has merely the beginnings of Christian experience with neither Christian schooling nor Christian culture. No! No! Men of as much courage as those that lead bayonet charges beneath the very guns of the enemy; men as ready to die for a great principle as those boys of ours who have made the world wonder at their fearlessness in the face of death; men as ready to give their all in the service of God's world as any of those who are fighting to make the world safe. The courage of the soldier, the wisdom of the sage, the vision of the prophet, the gentleness of the saint—in a word, the likeness of their Master—these are the only men who can measure up to the needs of the times. How true these last words taken from the Centenary Bulletin. A survey of our field has revealed that we need an average of at least fifty trained workers for each year to be added to our forces in the fields. We must have them. They must be educated and trained. We must have that number every year. We need that number to come out of our schools and institutions of training. That is not the number that should enter, for all who enter do not continue to the end with thorough preparation but that many should come forth each year from our places of preparation. We need that number of pastors, home missionaries, foreign missionaries, field secretaries, pastor's assistants, Sunday school and social service workers, etc. Who of our fine young people will answer the call to fit themselves for Christian leadership and service?

WARREN H. DENISON, *Supt.*

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THE SUNDAY SCHOOL SLACKER—A LITTLE SERMON

(By P. T. Hines)

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The world struggle for the supremacy of righteousness, in which we are now engaged, has awakened in us, as citizens, a new sense of duty. A few months ago, we accepted the blessings of peace as a matter of course; today, we know that such peace and freedom is a priceless heritage which was bought by the blood of our forefathers—just as we now know that the future freedom and peace of the world is being bought by blood on the battlefields of France.

In giving their lives for the infant democracy then called the United States, our forefathers had a supreme confidence in the ability of the men back home, and their posterity, to carry the young nation to a glorious future. So have our "boys" "over there" a like confidence in the friends "back home." So had Christ confidence in his followers as shown by His saying to Peter, "upon this rock I will build my church; and the gates of hell shall not prevail against it."

In every great movement for good the shedding of blood has been only the beginning. If the end of the Revolutionary War had marked the close of the struggle for an ideal democracy, we should never have had our glorious nation. The Civil War made possible a "new birth of freedom" but the war itself was not that birth of freedom. The death of Christ made possible the salvation of the world, but the work of redemption was not complete when the last drop of His precious blood had been spilled. In every case, some task was left for the living.

This brings us, as individuals, face to face with our duty. Christ died to make Sunday schools possible; men and women and boys and girls before us have worked to start our own particular Sunday school; and it remains for us to carry on that work with every ounce of our ability.

Now if you are a Christian, as you profess to be, you are working to make the world fit for the coming of Christ. You can't take the whole world as your field of work, so you can serve only in your immediate vicinity and try to make it worthy of Him, depending on Christians in other sections to do the same in their neighborhoods. Will Christians work and service fall down in your church because of you? Are you a help or stumbling block?

Now then, if you have anything against your Sunday school or the way it is being run it does not relieve you of your responsibility—rather it makes your duty more imperative. If the school is not being run to the glory of God, then it is your duty to see that its methods are changed. If the officers and teachers are not what they should be, it is your duty to see that better ones are provided. If you fail in this, you, and not some neighbor, will be held responsible before the judgment bar of God.

And if you are just a plain Sunday school slacker, a person who is always too busy in accumulating wealth and power to do the work of God, read Christ's Sermon on the Mount and heed His words, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

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SUNDAY SCHOOL INSTITUTE TO BE HELD IN BURLINGTON

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The Board of Religious Education of the Alamance County Sunday School Association met in Burlington last Sunday and elected Rev. J. E. Pritchard director of the board and launched a plan for an institute for Sunday school workers to be held in Burlington sometime toward the last of October. The date and the details will be announced later. However, the plan is for the institute to begin with a lecture on Sunday school work on Sunday evening, then for each evening in the week there will be a lecture at the beginning of the evening session and at the close of the lecture the meeting will break up into five different sections, go to class rooms and there under a competent teacher each section will study a book on some phase of the Sunday school work. Each person can take the course which most appeals to them at the beginning. In the one week the book will be completed and certificates will be awarded.

Rev. J. E. Pritchard, the director, is hard at work on the plan getting his lecturers and faculty and will have some important announcements to make a little later. While the institute will be held in Burlington it is hoped that the people from different sections of the county will attend.

The Board of Religious Education of the county is as follows: R. F. Williams, Burlington, chairman; W. E. Sharpe, Burlington; Rev. C. B. Riddle, Burlington; Dr. W. C. Wicker, Elon College; H. W. Scott, Graham; G. Sam White, Mebane; and Ed Mann, Saxapahaw. The aim of the Board is to make the Sunday schools of the county more efficient.—*Burlington News.*

NOTICE

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Eastern Virginia Woman's Missionary Conference meets with the Society of the Portsmouth Christian church on Thursday, October 24, 1918. Societies will please elect delegates and elect officers for the ensuing year that their names may be reported. Let us labor together that this may be our greatest Conference.

MRS. C. H. ROWLAND,
Franklin, Va. *President.*

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NOTES FROM BROTHER EDWARDS

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My meetings are all over. The meeting at Needham's Grove resulted in eight professions. I was assisted here by Rev. T. J. Green who did splendid preaching.

Brother R. O. Smith assisted me in a meeting at Patterson's Grove where there were sixteen professions and four additions to the church and others to join later. This is a live church. May God bless them.

W. J. EDWARDS.

Coles Store, N. C.

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SUFFOLK LETTER

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Petty strifes and tribal wars characterized the early stages of human society, but modern times have allied great nations until the present war involves almost the whole world. The process of division and hostility has outgrown national jealousies and ambitions until it has developed a world spirit under two heads; the one seeks world dominion for one nation, the other seeks world liberty for all nations. The fight is on between these two opposing ideas and the result will enslave mankind or set the nations at liberty. It is reasonable to believe that the Allies will win and that little nations will have the same chance and the same proctection as large nations. That is what national democracy offers to individuals, and it is what world democracy will offer to nations.

It is true that the most helpless are entitled to and receive the best care and protection, where justice is administered, as seen in the care of babies in the best homes and the best governments. It is even true among savages and animals. Helplessness is nature's strongest appeal to protection. This should be true of nations. The weakest nations deserve the protection of the strongest nations. When that spirit rules in the great nations, small nations will be free to develop their material and human resources according to their own mind and their own conditions. This nation has proclaimed a civil gospel that must some day convert the world to democracy. It is really and truly the spiritual gospel of Jesus applied to civil states. It is doctrine of individual rights and individual responsibility. Force never produced character either in single souls or single nations. Force has often prevented the development of character. Force has made machines, forged steel rails, constructed roadway and buildings, and compelled men to serve. Force is a great agent

when directed by intelligent and sympathetic men, but it crushes when wielded by ambitious men.

Beyond this world effort at human freedom for civil governments there is a larger freedom offered by the gospel. "If the Son therefore shall make you free, ye shall be free indeed." Civil freedom simply confers the rights of freemen; gospel freedom is inward and personal. There are slaves in free states; slaves to appetites, to passions, to ambitions; but in the Kingdom of God the soul is free, the conscience is free, the heart is at liberty. It is, therefore, incumbent upon the Church to make Foreign Missions the main goal of her efforts. For this she must plan. For this she must pray. For this she must give. For this she must sacrifice. Her liability must be the liability of citizens to obey the Master's call "to *go* and *teach*." Nothing short of *all* nations touches the obligation of the people of God. It was not even a command to the *Church;* it was "go *ye*," a personal command with no age limitations. When will the Church "arise and shine, her right having come and the glory of the Lord having risen upon her?"

W. W. STALEY.

———:o:———

A CALL TO DENOMINATION-WIDE PRAYER

(By Rev. Frank G. Coffin, President of American Christian Convention).

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We are favored as a people to hold a Conference of fellowship and deliberation in this time so full of responsibility and opportunity. It is doubtful if our history records a quadrennial gathering fronting such stupendous world possibilities, such uncertainties as to future procedure and such a fusion of religious forces as the present. "New occasions teach new duties, time makes ancient good uncouth. They must upward still and onward who would keep abreast of truth." The opportunity is incomparable for either a monumental success or a stupendous failure. There are conditions to be met both without and within our Church which in very desperation at their magnitude, but in joyous faith at their possibilities, should drive us to God in complete self-abandonment. Who senses the times cries out in his own soul, "Who is equal unto these things." The future will chronicle the failure of the Church unless we throw ourselves back upon God to motive and equip us for these times. Our coming Convention is crisal. To attempt it without much prayer would be near-sacrilege.

Shall we not make Sunday, October 13, a day of public prayer in all services for the Conneaut Convention, and every private prayer period preceeding and during its sessions an appeal for the blessings of God upon its deliberations? Only a few out of our great Church will assist the Convention by their presence, but the fervent prayers of the entire brotherhood will guarantee its splendid issue. Let us join in a universal convenant of prayer that—

Our beloved Church may be saved from denominational bigotry and arrogance and be able to discover the place which the Lord's will has for her a co-operating force with all other religious bodies in the divine program of the Kingdom.

That devotion, unity and heroic effort may be the indices of her efforts within. That she may have the spirit of daring for God in her new spirital adventure of the Forward Movement.

That the Holy Spirit may blend into a co-operating whole all of the agencies of the Church of whatever kind and location.

That in the coming Convention all may so lose themselves in the will of God that each for himself shall be able to detect and expel any unworthy motive or personal ambition, "That in all things He might have the pre-eminence."

That Divine Wisdom may guide in all plans adopted and leaders selected. That there be no seeking of places or evasion of responsibilities. That there be but one plan for which all are seeking—the plan of God for His people.

That a blessing may be carried to every home in Conneaut by the coming of the Convention and that the whole future of the church may be made glorious by its deliberations.

That the Great Leader may lead all human leaders of the Convention and its allied organizations.

That the Lord will bless the petitioner with a sense of personal responsibility to the full extent of his or her powers to make effective all plans inaugurated by the Convention.

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VOLUNTEERS WANTED TO FIGHT INFLUENZA

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The United States Public Health Service wants twenty North Carolina physicians to volunteer for special duty in connection with the efforts being made to control the epidemic of influenza that is now sweeping over the country. Starting a little over one week ago the epidemic has spread until nearly every section of the country is now affected, a large number of deaths having occurred. The Public Health Service and Red Cross are combining in the efforts to control the epidemic, and for this service there is need for a large number of physicians.

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It would be better that our flag should not float at all than not in honor.—*Governor McCall, of Massachusetts.*

———:o:———

"Repentance toward God is a good cure for sleepless eyes."

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1-1-8 on your label means that your subscription expired January 1, 1918.

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HAVE YOU SEEN IT?

Have you seen the "Pastor's Ideal Funeral Book" by Arthur H. DeLong? Something convenient, handy and well prepared. The price is only $1.25. Morocco binding, gilt edges. Send for a copy and if it does not please you, return it and get your money back.

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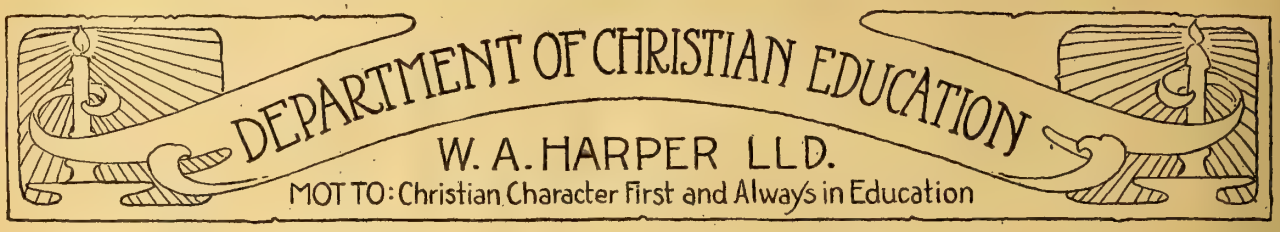

THE COLLEGE SOLDIER

Rom. 12-1 "Present your bodies a living sacrifice,..... your reasonable (spiritual) service."

—o—

Sixty-eight thousand College men went to the Colors last year. This year four hundred Colleges, most of them Christian institutions, have become armed camps. From these S. A. T. C. Colleges there must come sixty-thousand second lieutenants by April 1, 1919, to say nothing of officers of higher and lower rank. The College man has become the College soldier. What kind of soldier is he?

There is no mistaking the fact that College men were being rated low by many leaders in our national life, before the awful war came to us. The College was being challenged for its life. Men were seriously questioning its right to be. The impression was abroad that it produced annually a crop of some fifty thousand high-brows, versed in literature and lore, but disqualified to grapple with the practical issues of the modern world. The war has vindicated the Colleges and offered them a new avenue of service. They have largely entered the open door and efficintly discharged every obligation. Men who were busy with Greek and Latin roots have made the American over-seas forces the proverb of military efficiency the world around, and delicate College girls have surprised mankind by the magnitude of their sacrifices as well as the excellency of their service in the cause of bleeding freedom.

Speaking of College men in the service Secretary Daniels says: "College men were among the first to respond and their training demonstrated its worth in the readiness with which they mastered strategy and tactics. Equally quick were they to learn the intricacies of the machine gun and the science of navigation. But they commanded the respect of their fellows and of the world not only because they learned rapidly, but also because they were as ready to march, dig trenches, hurl grenades, man big guns, serve on destroyers and submarines as to study text-books. And they won the love of their comrades and shipmates because they did not regard knowledge of Latin as entitling them to anything their skill and valor did not win for them. Indeed, their fellows soon found that knowledge made college youths humble when they found how little they knew of the art of war, and how eagerly they sought instruction from experienced soldiers and sailors, who, though often knowing nothing of equations and Greek roots, were able to teach college graduates how to shoot, how to swim, how to march, and how to use the instruments of warfare. In many a camp and on many a ship, college graduates have looked with admiration upon the skill of experienced soldiers and sailors as they trained their guns upon enemies. If any of them, before this war began, thought college education gave the right to leadership, they soon learned that in war nothing entitles one to direct others except mastery of the strategy and weapons of war. If before this war, youth, denied the advantages of college education, sneered at the high-brows, the diligence and zeal of the collegians has changed all that, and trained men in arms have conceived a new respect for culture spelt with a "C."

College men and women have seen in the war the opportunity of a large life-investment, and in the readinss with which thy have stood the acid test they have won the admiration of the world. Our government, we say, is lavish in its generosity to S. A. T. C. men. The valor and efficiency of college men in the service has suggested, has rendered imperative the government's policy. We have no time to be generous in an hour when freedom is in the crucible. Everything we do must have its justification in the grim determination to win this war, and in the light of that necessity the S. A. T. C. stands gloriously enthroned as the source from which the leaders of our National Army are to be drawn. It is a great day for Elon that she is found worthy in this crisal time to serve the nation and her own sons. Elon men and women for all time to come will look back with grateful pride to her patriotic service in the effort of the world to free itself from the incubus of the mail fist of imperial autocracy.

The colleges are willing, anxious to do their supreme best in this hour of world travail. Their all is at humanity's disposal. Everything is consecrated without reservation on freedom's altar. They ask nothing but the chance to prove their disinterested devotion to the cause of Christian righteousness. To them this war is a Christian war. It is a fight to give the principles of Jesus a chance to rule men's hearts and be regnant in the social institutions and governments of the earth. The colleges have not lost their splendid idealism of the days of peace. They love peace. They are for peace at any price—even the price of war. They have not forgotten their Bible teaching. They know that they who take the sword shall perish by the sword. To their mind this assures us victory in this struggle. Our enemies took the sword, and they shall perish by the sword, even our own sword consecrated to the cause of humanity. When it became clear that the war was not a matter of European politics, but the deliberate attempt of the Central Powers to enslave the race, then we had but one choice—to enter in. We could have remained out, but at the price of our National soul. We should have lost not only the respect of our fellows, but what is more, our own self-respect. We should have lost the right to sit in the council-chamber of nations and been deservedly stigmatized as pirates on mankind. The college men were eager for the war. Their splendidly trained minds early revealed to them the vital issues involved. They saw the idealism of the situation, the Christian stewardship of America in this awful hour and from the very first no college has done other than give the nation one hundred percent of loyalty, because the unselfish purpose of America in entering the war commended itself to that noble spirit of unselfish service which the colleges have made central in all their teaching.

But when this is said the colleges do not hesitate to declare that the soldier's trade is not a proper life-purpose, and when the war is won, these seminaries of leadership for the nation will resume their blessed work of making men and women as in the happy days before the shadow of Prussianism eclipsed the ideals of men in the blackness of its diabolical aims. We now lay our bodies on the altar of the war's needs as living sacrifices. We gladly do it. But we do it that peace may again smile on the race, and that the work of human progress may again be resumed in a world cursed by no nation that shall be able to menace that progress. We are in this war now not because we love the soldier's profession, but that we may render the soldier's profession forever unnecessary in the earth. Our campus is become a camp, and our students wear the khaki that camps may cease to burden the taxpayers of the earth and khaki to represent the uniform of any nation's soldiers. We are fighting for those that shall come after us, that peace may gladden their days as God's sunshine the flowers and fields and be as natural to them. Jesus came not to kill, but that men might have life,

even a more abundant life. So have the college men taken the sword, that the life of men may be more abundant, just as the vegetables flourish most when the weeds that crowd their growth have been carefully pruned away, and besides we are fighting for certain principles which we esteem of greater worth than life, without which we would not care to live. It is the high perogative of college men and women to interpret to the great mass of our people the spiritual issues of the war. What are those issues for whose safety in the world we so willingly in this hour offer ourselves on our country's altar?

We are fighting for international good faith. We scorn the man who does not keep his promise. We are fighting to place the nation that breaks faith in the same situation. The very moment a nation says a solemn treaty is a mere scrap of paper, it is time for a scrap. We can not subscribe to the Prussian doctrine that a nation may absolve itself from its treaty obligations wherever its interest makes it seem preferable. International law must be respected, must be obeyed, for unless it is there is nothing safe in the earth and the world will not be fit to live in. Out of this war will come, let us hope, a League to Enforce Peace and that shall end militarism with all its grinding of the face of the poor and its terroism for the rich. We are fighting that it may be so, and that international law and peace treaties may have the concerted sanction of all the nations of men, sanctions so strong and powerful that no nation would ever desire to disregard them. International good faith—that is fundamental in the agony of the war's aims today and we must never cease to fight till it is achieved and amply safe-guarded for all time to come.

We are fighting also to give the weak a chance. We are sworn enemies of the Darwinian idea of the survival of the fittest as it is commonly interpreted. We believe in the survival of the fittest, but not necessarily the strongest. The weak have value, even a finer value. Might is not right, and Germany shall not make it so. Belgium is a small nation, but it shall survive. Children are weaker than adults, women than men, but they are the flower of our garden of life. We know the spiritual unction of weakness. Out of such weakness God perfects strength. In ministry to the weak, we not only conserve the weak, but we bring into our own lives a saving grace that sanctifies our strength and brings us closer to God. How hallowed is the service we render the sick and afflicted! How poor life would be if all were self-sufficient! Our nation gave freedom to Cuba, without money and without price, and how we grew in the affection of mankind! We handed back to China the indemnity which the world said was ours, and how China loves our nation! Our generous act won her to the standard of democracy. We are spending our treasure, our enegry, our life-blood now that nations unable because of the threat of Germany's war-machine to secure safety for their life may enjoy the full freedom purchased for us by our forefathers. In those words dear to every Carolinian, we are fighting that the weak may grow strong and the strong great. What nobler spur to noble endeavor could the consecrated manhood of American colleges desire!

We are fighting, too, for the Kingdom of God. We are engaged in a crusade for Christ. We essay to make Him and His principles of life regnant in men's hearts and in the institutions that minister to their varied life-interests. Let us never forget that Christian love must be central in such a warfare as we wage. Christian love is no flabby, sissy efferesence of emotion or sentiment. It is a strong, virile principle. It chastises that it may purify. It employes the surgeon's knife that the patient's life may be lengthened. It has no fear for itself. It is the essence of courage. It prefers the gentle means of perpetuating itself, but when violence would terminate its beneficent work, it accepts the challenge and does the violence-user to death. Yet it loves the man whom it kills. Daniel A. Poling tells a splendid story of the Flanders front, making plain this very principle. Two American soldiers were bearing a wounded German to the rear. The German guns opened violently upon them. They left the wounded man and hastened to cover. The major sent them back for them, saying "He's a Hun, but we are Americans," and the brave men risked their lives again to minister to their enemy. Such is the spirit in which we fight, an unconquerable spirit of genuine love, a spirit that cannot be defeated while God is God. We love the Germans, though we do them to death. One day our love will with win their hearts, and then a new page will be written in Christian fellowship and a new day radiant with hope for men dawn upon the earth.

But love is not all of the Kingdom of God. Jesus not only loved, He served and sacrificed. He served whenever there was need and He did not need to be summoned often. Wherever our fellow-man any where lacks a good we have, we are under obligation to share with him. The race is a Brotherhood. We cannot expect to keep the good we have to ourselves. We must share it with France and England, with Italy and Russia, with China and Japan, with Germany and Austria and Turkey. Such a spirit of service founded on Brotherhood will make the world not only safe for Democracy, but democracy safe for the world. Such a spirit will mean the Kingdom of God come among men. God help us college men and women in this hour of pain and anguish and suffering to sense our duty to serve our brother-man, as the legitimate expression of our Christian love for them!

And certainly me must sacrifice. Our Master gave Himself. We are in the war not for what we can get, but for what we can give. Our giving will mean suffering, sacrifice, death, even as His meant to Him, but we shall be glorified in the process just as He was. God has called us to this time. It is great to minister in a large place. The Christian man is immortal in the line of God's appointing, and though the Heavens fall, we will not falter nor faint. Sacrifice? Yes, we must sacrifice. Our hearts shall bleed, as we keep our faces steadfast toward Berlin. Our men over there are not thinking of safety for themselves. They are thinking of safety and victory for their cause. When they go over the top to almost certain death, it is not with the bowed head of the hot-house saint praying for personal safety in the maze of destruction out there. That would be selfish, and no soldier in this Christian war can be selfish. They do not bow their heads in the moment of impending death in petition for themselves. They grit their teeth and gladly die that freedom may bless the earth which they hallow with their sacred blood. No word of complaint comes from these heroic, sacrificing men. They endure mud, trench vermine, every hardship of the trench war-fare, with never a word of regret. They are sacrificing all, and in their surpreme sacrifice they are exemplifying our Master's spirit. We too must have our Gethsamane, and our Judgment Hall. We must take up our cross and painfully wend our way to our Calvary. We must descend with Him into the Tomb, but when we have, glorious thought! We shall arise in His likeness into a larger and fuller life. It is not sufficient now to talk of sacrifice in money or in words. It is life-sacrifice that the hour demands and that the future will dignify and enshrine in the grateful memory of a redeemed humanity. Our bodies as living sacrifices, our spiritual service—they will speedily bring to the torn and anguished relations of the warring nations and suffering men the healing balm of the Kingdom of God realized in supreme satisfaction.

One other word and we are done. We cannot hope to say all the things we would like nor describe all the ideals that nerve our men to their tremendous task. But there is one final word that must be said, and it is vital to the coming of the Kingdom in whose behalf primarily we spend ourselves in this hour. We fight for the oneness of Christ's followers. It was a great day for America when General Pershing placed the lives of more than a million American men at the supreme disposal of General Foch. It was a deliberate surrender of nationalism in the cause of internationalism, and it prophesied a more speedy victory for the Allies. Nationalism enveloped the earth in the deluge of this war. Internationalism shall rescue it from the doom that threatens and be its sure protection in the coming days. The men who have seen the nations limit their sovereign rights in the face of grave danger

will not tolerate the petty and priggish division of God's followers when they return. The Church must unite. She must answer her Lord's prayer for His followers, that they may all be one. An experienced correspondent and devout Christian layman, W. T. Ellis, who has been almost constantly with the men over there, writes of the soldier's view of denominationalism in these challenging words:

> "Emancipated to a new largeness of view, and to a new sense of relative and vital values by the war, the soldiers have been quick to overstep and ignore denominational lines. Their Christianity has come to mean more to them than ever, but denominationalism has shriveled up. There is an almost incredible submergence of all sectarian distinctions. Protestant soldiers grow enthusiastic over their Roman Catholic chaplains, and Catholics praise their Protestant padres. These men have discovered something bigger than any church. They find themselves comrades and soldiers, with one God, one Savior, one heaven."

The hour of Christian union has struck. The man who deliberately and wilfully opposes the consummation of that glad hour when the Master's prayer shall be fully answered in the union of His people is a traitor to the cause of Jesus. Scorn him. The man who ignorantly finds himself unable to support the measures designed to effect it, is blind. Open his eyes that he may see the wondrous blessing that awaits the fruiting of a united Christendom regnant in the earth. The men and women who gladly espouse the cause, who willingly sink their differences in the effort to render the strength of the Christian forces a solid phalanx of unbroken and unbreakable strength destined to take the world for our Christ, —they are the salt of the earth, they are the light of the world. May God multiply their kind and may He gloriously give us college men and women a place in the number of their increasing cohorts, even as He has one of outstanding leadership among the armed forces of this world tragedy!

(Opening address of President W. A. Harper at Elon College, September 22, 1918.)

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OUR PRIVILEGE

It is your privilege, as children of God, to be satisfied with no help but the help of the highest. When we are content to seek strength or comfort or truth or salvation from any hand short of God's we are disowning our childhood and dishonoring our Father.—*Phillips Brooks.*

TO PASTORS AND CHURCH SECRETARIES

My dear Brethren:—

This letter, though printed, is directly, intensely personal. I am only having it printed to save expense, but rest assured that every line of it is for you.

I know that you realize with me that our Church must become a missionary Church if it is ever to be a factor and a power worth while in saving this world for Christ. And you know further, I am sure, that other Churches are redoubling their efforts in behalf of missions at home and abroad, some of them having adopted the most elaborate and far-reaching programs ever undertaken in the history of Christianity.

I am sure you realize with me also that the Campaign to raise $100,000.00 for missions has met with sufficient results to prove to us beyond question that our people are not any poorer or any stingier than other people. Given the opportunity and shown the need, they are as ready to respond and as able as the people of other Churches. I feel that this Campaign, in which a small fraction of our people have already subscribed about $95,000.00 to be paid within a period of five years, should serve only as a beginning and encourage one and all of us to undertake greater things through missions for the Kingdom. *Missions is the first and the chief obligation of the Church and no Church has the right to exist unless it is missionary.* Ours should today be one of the most powerful and influential of the denominations, and the only reason why it is not is because as all of us now know, *we have not been aggressively missionary.*

I recite to you the above rather trite truths that I may bring to your immediate attention two very important facts which should claim our consideration now. First, the annual Conferences are almost upon us. Unless your Church has done so, will you not use your best influence to see to it that all our Churches this time go up to Conference with all apportionments paid in full and, when and where practical and possible, go on "over the top?" In other lines of benevolent enterprises it is the habit now to go "over the top." Why shouldn't the Church do so? Let's pull together and see if our Conference Treasurers' reports this year shall not show even more than the apportionment table. It takes more money now to do the same amount of work than it did a year ago, and if we only have the same amount of money, we cannot hope to have as much work done for the Master's Kingdom.

The second important fact to which every one of us should give earnest and prayerful attention, is found in three resolutions which were adopted at the last session of the Southern Christian Convention at Franklin, Virginia, in May. They read as follows:

"1. That we set as our goal and great objective for which to labor and pray for the next five years, the raising of $125,000.00, one-half for Home, one-half for Foreign Missions, and one hundred new recruits giving all their time and strength to Christian service as ministers, missionaries, for the home and foreign work, and servants in the various departments of Christian activity.

2. That the budget system of finance be heartily recommended to the various Conferences for all local Churches and that the Every Member Canvass with the envelope system be adopted as the best method for financing the budget of the Church.

3. That tithing is the scriptural method of securing funds for the Kingdom's work, and when the law of the tithe is adopted, and put into execution by Church members, the financial problem of the Church will be solved, and the Lord's treasury will have abundance with which to do the Lord's work."

Our Convention having spoken as a body and with its wisdom in this manner, may we not make an earnest endeavor to live up to these resolutions, and to achieve the great things therein held out to us?

The government is calling for man-power and money; the Church *must* likewise depend on man-power and money; and unless the Church mobilizes its strength and activity for spiritual development, the government will certainly fall short in its civil and political endeavor.

I am therefore hoping and praying that we shall have the best financial showing at the Conferences, soon to convene, that we have ever had. If I may be of help in any way, command me and at all times believe me to be,

Most cordially and fraternally yours in the service of our dear Church,

J. O. ATKINSON,
Field Secretary of Missions, S. C. C.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

I notice for the past several weeks we have had no letters from our little cousins. Our corner has been vacant longer than it has for a long time. What has become of all our little cousins? Have they all given us the cold shoulder, forgotten all about the corner and how bright and cheerful the little letters make it, or have they all started to school and are working so hard that they have no time to write a letter? Now is the time we want everybody to give us a helping hand. This is when a little push will get us a little nearer the goal. We want the little cousins with their little letters of encouragement; we want the older ones with an encouraging word to their friends in behalf of our Orphanage work, to keep the interest in their churches and Sunday schools in behalf of the Christian Orphanage at its best.

We have two objectives in view for the rest of the year.

First—To raise enough money to pay the balance on our indebtedness by the first of the year.

Second—To to raise the largest Thanksgiving offering our Church has ever raised. Our Church ought to raise at least $5,000.00 for this offering this year. While that seems large to many, still it only means $2,500 two years ago. Just think it costs us twice as much to live now as it did then. Some things we have to buy cost us just five times as much now as then. Practically everything is 100 per cent higher. Our churches and Sunday schools, it seems, have not yet realized this, as they, or most of them, send in the same amount monthly as they did five years ago.

The only way I have been able to meet the proposition is to get more interested in the work and more on the roll of givers. How about giving the value of one day's wage for the Thanksgiving offering this year? Think about it. Pray over it. Make up your mind to do it. Then let us have the largest offering yet.

Our friends still remember us and the following contributions have been made since our last report which are very gratefully received:

Mrs. William Douglas, 12 quart cans fruit.
Dr. J. O. Atkinson, 3 bushels rye.
Rev. .C M. Carter, 32½ yards towling goods.

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REPORT FOR OCTOBER 2, 1918

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Amount brought forward		$7,275.50

Sunday School Monthly Offerings

(Eastern North Carolina Conference)

O'Kelley's Chapel	$ 1.00	
Amelia	4.91	
Liberty	2.90	
Morrisville, N. C.	2.00	
Six Forks	2.11	
Chapel Hill, N. C.	3.27	

(North Carolina and Virginia Conference)

Virgilina, Va.	2.00	
Howard's Chapel	1.00	
Long's Chapel	1.00	
Haw River	2.00	

(Eastern Virginia Conference)

Burton's Grove	4.00	
Oakland	3.75	
Antioch	2.00	
First Church, Norfolk, Va.	8.22	

(Valley Virginia Conference)

New Hope	1.00	

(Alabama Conference)

Wadley	1.00	40.16

(Special Offerings First Christian Church, Norfolk, Va.)

Mr. J. S. Kagey	5.00	
Mrs. L. F. Gore	1.00	
Mrs. L. H. Holloman	.50	
Mr. L. H. Holloman	1.00	
Mr. R. L. Haywood	.50	
Mrs. Matthews	.25	8.25

Special Offerings

Chapel Hill amount pledged at S. S. Con.	5.48	
Mrs. A. Bresecker, Maddisonville, Penn.	2.00	
A. P. Thompson, on support of children	17.00	
Mrs. Sue Brooks Siler	1.00	25.48

Total for the week	$73.89
Grand total	$7,349.45

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A LETTER

—o—

The Young People's Missionary Society of the Graham Christian church has chosen the Orphanage as home work. We have been organized but a short while and cannot give so much but we are glad to do what we can. Please find enclosed $1.40 for the Orphanage. —*Margaret Harden, President, Graham, N. C.*

We are glad that you have decided to lend us a helping hand. We give you a cordial welcome.—*C. D. J.*

———:o:———

9-1-8 on your label means that your subscription expired September 1, 1918.

2-1-8 on your label means that your subscription expired February 1, 1918.

A CAT OF THE TRENCHES

—o—

Here is an anecdote I heard while listening some time ago to stories from the front told by an Englishman to my brother. I asked permission to tell it just as the Englishman's brother wrote it from Belgium.

Imagine an English encampment of soldiers somewhere in Belgium—in front artillery look-outs, behind them infantry trenches, in the background artillery officers' dugouts.

The look-out men saw a cat come from the German trenches in front of them, make her way calmly to their trenches, pass through and proceed to the rear, where she carefully inspected the officer's billets. Then she retraced her steps to the German lines and the Englishmen supposed that they had seen the last of her. To their amazement she reappeared with a kitten in her mouth, passed by them to the zone of comparative safety in the rear, dropped her kitten in a dugout, went back to the German trenches and got pussy number two.

Finally she had three kittens safe in the English lines, and speculation as to her reason for the removal of the kittens was in vain. She never told why she deserted the Germans.

The English officers amused by her trust in them, wrote the story home, and a mother sent red ribbons for the pussies. Her son, in writing, said that they had named the three kittens Snipe the Bomb-thrower, Wheezer, and Ginger, and that they looked very fetching as they sat beside him as he wrote his letter, decorated as they were with their red neck ribbons.—*Marshall Saunders, in Our Dumb Animals.*

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THE POWER OF A ROOT

—o—

We all know how the roots of plants find their way deep down into the soil and spread in all directions. It is, of course, necessary that the root should thus get grip of the soil, partly in order that the plant may be firmly held and partly to draw nourishment from as large an area as possible. We see the many threads and fibers of a root, but we little realize the full extent of these, even in the most ordinary and familiar plants. Botanists have spent a great deal of care in measuring the lengths of roots—the total lengths if all the fibers were spread out in one straight line—and have obtained extraordinary results. The total length of the roots of one blade of corn was 1,800 feet, or about a third of a mile. But even such a figure seems small compared with the roots of a large cucumber plant, which grew to be over fourteen miles.

The depths to which the roots of even small plants penetrate is also astonishing. Clover roots go down as far as nine feet, and coltsfoot has been found penetrating to a depth of about twenty feet. Roots, in fact, seem so persistent and powerful that nothing can resist them. They have been known to overturn a six-foot wall, and the root of a larch tree moved a stone weighing nearly a tone and a half.—*Exchange.*

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A CALL TO THE COLORS

—o—

To the School Teachers of the United States:

You are hereby called to the colors of the American republic. The teaching force of the United States is summoned to serve anew in the great world crisis that is at hand. The war for human freedom cannot be won unless the army of soldiers of the common good—the public school army—gives the fullest measure of sacrifice and service. Still more important, a new and fairer civilization will not take the place of the one that has broken down under the stress of conflict unless the molders of the soul-stuff of the world—teachers—dedicate themselves afresh to the mighty task of rebuilding the national institutions as an expression of the highest ideal of humanity.

The schools are the laboratory of good citizenship. The children are little citizens and must be guided in such present experiences as will make certain their future dedication to the welfare of the republic. The junior membership of the Red Cross, through the school auxiliary, offers an unsurpassable medium through which the patriotic activities of the children can make themselves felt. Beginning with Lincoln's birthday and lasting until Washington's birthday a nation-wide effort is to be made in behalf of increasing the junior membership. This call to the colors is for your service in this campaign.

You are hereby called to the colors by all the great ideals through which today is acting on tomorrow to the end that tomorrow may see the sunrise of a world life dedicated to straight thinking, hard work, mighty loving.

You are called to the colors by the Spirit of America, by the needs of childhood, by the Soul of Civilization. Yours is the privilege of sacrificing, serving, and loving.

I salute you upon your great opportunity. I thank you for the way in which you are certain to rise to its farthest heights.

Soldiers of the Common Good! Re-builders of Civilization! Molders of the Destiny of the World! Your great task is ready. Assume it.—*Dr. Mary C. C. Bradford, President National Educational Association.*

———:o:———

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SUNDAY SCHOOL LESSON—OCTOBER 13

(By G. O. Lankford)

—o—

Abraham Helping Lot. Gen. 13:5-11; 14:14-16.

Golden Text: "A friend loveth at all times; and a brother is born for adversity." Prov. 17:17.

Friendship is not shown in words, but in deeds. Love is not measured by its sayings, but by its sacrifices. Abraham did not declare his friendship, his love, for Lot; he proved it by what he did rather than by what he said. A stream of words is sometimes shallow, while the current of deeds is always deep. Our deeds declare the degree of our devotion to duty.

1. Abraham a Peace-Maker. Abraham and Lot, his nephew, had been successful in business; abundant prosperity had come to them as the fruit of their diligent labor. Their increase in flocks, and herds, and tents had reached such proportions that the "land was not able to bear them." Separation was necessary; it was inevitable. "There was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle." Abraham saw not only the strife that had arisen, but the remedy for it. So he suggested a separation. Instead of adding to the strife that had begun, he took from it. "Let there be no strife," said Abraham. He was too good a man to tolerate any strife at all. **"No strife"** was the only thing that would satisfy him, for he was wise enough to see that a little fire could easily be fanned into a most ravaging conflagration. Any amount of strife is a dangerous thing, and Abraham knew it. Hear him say to Lot: "We be brethren." They were brethren "in kinship, in love, in interests, and especially in religion." As such they must live like brothers —a lesson many in the church and Sunday school have not yet learned. Abraham restored peace. "Blessed are the peace-makers, for they shall be called the children of God."

2. Abraham a Man of the Second Place. In order to have peace, in order to do the right, Abraham was willing to accept the second place. If he had been a smaller man in character, he would have contended for first place, for first choice as to grazing lands for his flocks. But he saw "the whole land" was before them and said to Lot, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." "Lot chose him all the plain of Jordan," a land that "was well watered everywhere," and as to fertility, was as the "garden of the Lord." Lot's choice of the fertile, well-watered plains fixed Abraham's abode in the less fertile hill country to the west. Yet no murmur escaped the lips of this man of God. He was big enough to take second place and therewith to be contented. Because Abraham was big in his place, the Lord gave him a big place, (Gen. 13:14-18). Those who would become great, let them be servants.

3. Abraham a Man of War. After the separation of Lot and Abraham, Lot prospered in the plains and Abraham among the hills. Lot moved in time to the city of Sodom. This city was attacked from the north by four kings and their armies which plundered the city and carried away vast stores and many prisoners of war, Lot being among the number. Abraham, on hearing of the fate of Lot and his family, armed his servants, and pursued the invaders to Dan. Also "he divided himself against them, he and his servants, by night, and smote them" until they fled. Lot and his goods and his people were recovered. Abraham was not only a great peace-maker, but a mighty man in war when it became necessary for him to fight. He stood for peace, but not peace at the sacrifice of principle. The most terrible man in war is the man of peace, the man who fights only for a righteous cause. Such a man was Abraham, and God was on his side for he was on God's side.

———:o:———

10-1-8 on your label means that your subscription will be out October 1, 1918.

CHRISTIAN ENDEAVOR TOPIC—OCTOBER 13

(By H. S. Hardcastle)

—o—

Weak Points in Our Society to be Strengthened. 1 Chronicles 28:1-10

"A chain is only as strong as its weakest link" is an aphorism that contains more truth than fiction. Moreover the principle involved in this statement is universal in its application. An army, be it so well trained and officered, will not be efficient if its commissionary department does not supply an abundance of well-prepared nourishing food. A bridge may be constructed according to scientific principles and yet one weak girder will cause the whole structure to plunge into the river beneath. Even in the moral and religious sphere the principle holds true, for many men and women, gifted in many ways have been doomed to failure because there were weak places in their character— vulnerable points where the enemy attacked them.

If we apply this principle to the organization of religious bodies, we can say that an organization is strong and efficient only as every unit in the organization is brought to a high standard of efficiency. Every member of the organ must function for the general well-being of the organism.

Now in a Christian Endeavor Society, as in everything else there are two fundamental rules for action in strengthening any weak point. Locate the weak place, and then take definite steps to strengthen that weak place. We must, as Paul says, "examine ourselves" to see wherein we are weak. We must locate the difficulty. But it is not enough to locate the weak place. We must bolster it up. We must "strengthen the things that remain" to use the words of the inspired writer.

There are of course many independent features in every Society that are local and individual in their application. At the same time there are several universal features about every Society that determine the strngth or weakness of the Society. Hence the writer will content himself with suggestions, leaving the working out of problem to the individual Societies.

In the first place no society can be said to attain to a high standard of efficiency unless **every member of the society has been assigned some work to do, and does it.** Every member at work is the slogan of Christian Endeavor. Obviously then the weak point in nearly every society is the failure of the members to work.

Specifically speaking, however, there are other phases of Christian Endeavor which might become weak, any phase of which would weaken the general efficiency of the ociety.

1. The prayer meeting. Is it a vital factor in the life of the young people? Is it spiritual in its tone? Is it the place where the members receive inspiration for larger service?

2. Social service work. Is the society "going about doing good"? Is it reaching the "shut-ins" and the inhabitants of tenements? Is it interpreting to the world religion in terms of practical service to man?

3. The social work. Is the society making the social meeting helpful? Is it an occasion of joy? Does it provide a better way for amusement and pleasures? Is it a means to an end, or has the Christian Endeavor Society become a Social Society.

These are the major phases of society work, but there are a number of committees which have charge of important work as for instance the Missionary Committee, the Publicity, Flower, Lookout, Information, Good Literature, Citizenship, and Finance Committees. These are important committees. Are they strong points in your society? Or are they the "weak link" that makes your society non-progressive?

———:o:———

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

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WAR MAKES NORWAY FEEL THE HIGH COST OF LIVING

The Norwegian Storting or Parliament has recently been considering the question laid before it by the Royal Department of Provisions, of granting the sum of $2,448,900,000, to be included in the budget for the fiscal year of 1918-19, which shall be used for giving relief to poor people suffering because of the high cost of living in Norway.

The money is to be used for the following purposes: Appropriation for war-time flour, herring, and fish, including fish mixed with the bread and margarine; the installation of drying plants for potatoes, etc.; appropriations for public kitchens; and a sum to be placed at the disposal of the Provisions Department for emergency purposes.

—:o:—

FRENCH SUGAR STOCKS LOWEST IN HISTORY

Stocks of sugar in Paris on May 31, 1918, were about half what they were on the same date in 1917. The total amount of sugar in France is lower than ever before, even in war times. This condition, reported by the United States Food Administration, emphasizes the imperative need for sugar conservation in this country, in order that the present French ration of 1½ pounds of sugar per person per month may be maintained.

—:o:—

HOW GERMANY UTILIZED ENGLAND'S TIN-PLATE SCRAP

The extent to which Germany absorbed old tin cans and tin plate from England before the war and some of the processes by which the tin is removable from such material is doubly interesting at present, when we are urged to employ every means possible to save by-products and scrap of all kinds, and when tin itself has reached the highest price in its history.

Before the war a German firm established in several parts of Great Britain large works for cleaning tin cans, recovering the tin and solder, and pressing the clean steel into bales. In this way they shipped a large quantity of good steel to Germany. Ultimately they stopped retinning in England and merely desoldered the scrap and shipped it baled to Germany. Detinning by the chlorine process was cheaper on the Continent, yielding, in addition to the sheet, tin tetrachloride, a valuable product of silk manufacture. Tinned steel plate to the amount of some 150,000 tons, some of which is believed to have been detinned, was exported from England for many years before the war, and thus Germany obtained at small cost a large tonnage of steel and other metals that could have been worked up into marketable products.—*Scientific American.*

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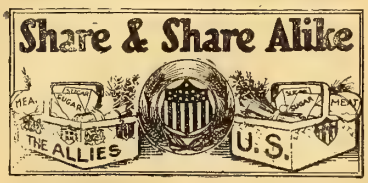

TO MAKE YOU SMILE

"I heard Billy had a bad smash-up when he took his fiance out in his automobile for a joy ride."

"Yes; even the engagement was broken."

—o—

The Boston Transcript gives the following, but it could never have happened in Boston: "Would you mind changing this book for me? It's the second edition and I haven't read the first."

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"Why do you have an apple as your trademark?" asked a client of the tailor.

"Well," replied the tailor, "if it hadn't been for an apple where would the clothing business be today?"

—o—

"So your boy has joined the Home Guards?"

"Yes; I've just been down to see them drill."

"Could you tell your boy from the rest?"

"Sure! He was the only one in the ranks keeping step!"

—o—

The mistress of the house was obdurate.

"No," she said firmly, "I don't want no buttons nor no laces."

Putting his foot in the fast-closing door, the tramp held up his hand.

"Here you are, madam," said he. "Grammar for Beginners," only sixpence."—*London Fun.*

—o—

Of the family of Peter Piper—a trying but still rather entertaining breed—is the young woman whose adventures are recorded in the Sheffield Weekly Telegraph:

Betty Botter bought some butter.
"But," she said, "this butter's bitter;
If I put it in my batter,
It will make my batter bitter;
But a bit of better butter
Will but make my batter better."
So she bought a bit o' butter
Better than the bitter butter,
And made her bitter batter better.
So 'twas better Betty Botter
Bought a bit of better butter.

—o—

A man was walking along the street and he saw a house on fire. He rushed across the way and rang the bell. After some time a lady, who proved to be slightly deaf appeared at the door.

"Madam, your house is on fire."

"What did you say?"

The man began dancing up and down. He pointed above. "I said your house is afire! Flames bursting out! No time to lose!"

"What did you say?"

"House afire! Quick!"

The lady smiled. "Is that all?" she said sweetly.

"Well," replied the man hopelessly, "that's all I can think of just now."

OHIO PACKING COMPANY CONTRIBUTES TO RED CROSS

A large Ohio concern was recently summoned by the Food Administration for violating the food regulations concerning sugar.

The Columbus Packing Co. distributed among its officers and employees for their personal use 500 pounds of sugar secured on certificates for use in curing meats.

All of this sugar issued to officers and employees for personal use and still in their possession is to be returned at once to the place of business of the company and will be distributed to consumers on canning certificates issued by the Franklin County Food Administration Committee at cost price. In addition to ordering the return of the suger, the Food Administration suggested that as a further penalty it could suspend the license of this company for a certain period of time. In lieu of that penalty, however, the company agreed to donate $500 to the Columbus Chapter of the American Red Cross.

U. S. Food Administration.

'Sides savin' fats en wheat, we got ter save sugar. De bes' way ter save sugar is ter use syrups en honey.

A nice li'l pitcher full er 'lasses convoyed by a fleet er buckwheat cakes is one er de bes' ways to "get crost" wid de sugar projick,—en it saves wheat flour too.

COAL CONSUMERS MUST BUY WINTER SUPPLY NOW
Consumers must buy their Winter supply of Coal during the Spring and Summer for storage if Production is to be maintained at a maximum and the country enabled to avoid a serious Coal shortage this Winter
1918
MAY-JUNE
JULY-AUG
H. A. Garfield
U. S. FUEL ADMINISTRATION

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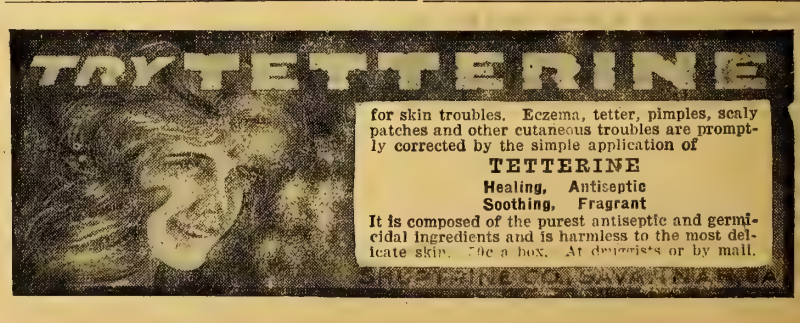
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The Blue Pencil

THE War Industries Board has requested that THE CHRISTIAN SUN go on a cash-in-advance basis November 1. We cannot bring this thing to pass without the help of all whose subscriptions have expired. We have verified each name on our subscription list by the subscription cards in the office and your label is correct. A blue mark on this notice means that your subscription has expired, and the figures on your label indicate when it expired. There are 650 on the list who are in arrears. Please favor us with your renewal before November 1.

Volume LXX WEDNESDAY, OCTOBER 9, 1918 Number 41

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

SOBER THINKING

This is a time when the thoughts of men go unguarded and their actions unbridled. The minds of men are not normal in times of excitement and great harm is often done in the moments when enthusiasm takes the place of reason. There is such a thing as mob psychology. An *idea* gets exaggerated and it is thrown out of the *ideal*. It is the unchecked waters that turn fields into deserts, destroy life and ruin property. It is a gathering of wind from many directions that makes the tornado and the cyclone. It is the wrong in a community gone mad that makes enemies of neighbors. *Right* is always present to correct error, but if *error* goes wild it overcomes right, because right cannot be expanded, neither can it be made less; it never has precedence over wrong except on a fair basis.

The world today is excited. We are prone to forget and to forgive in the mad rush for peace as well as prosperity. The new-made history today absorbs our minds and we forget the happenings of yesterday. The possibilities of the morrow make us lose sight of the duties of today. But when the storm has been calmed, when the thunder of guns has ceased and men turn to peaceful pursuits; when chaos is turned into pathways where humanity can travel undisturbed, and the dove of peace spreads her wings to cover all nations, it will be the sober thinking people who have made it so. And that is why we are going to win this war, and that soon, because our leaders are thinking soberly; because our boys have gone and are going into service with a steady nerve and hopeful hearts. They have gone backed by prayers and fortified with Bibles and surrounded by religious influences.

It is the sober and serious thinking men and women who move men and money; rule households and empires, bring order out of excitement and carry forward the program of Jesus preparatory to His coming.

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DR. JOHN R. MOTT AND THE BAPTIST BRETHREN

Two weeks ago we stated that our Baptist brethren were somewhat disturbed over the Camp Pastor Order eliminating from the camps the regular camp pastor. Several leaders in the Baptist Church placed the blame of the Order upon Dr. John R. Mott. Last week Dr. Mott sent the following telegram to several leading Baptist papers one of which was our contemporary, the *Biblical Recorder*, Raleigh, N. C. Here is Dr. Mott's telegram:

"Editor of Biblical Recorder,
"Raleigh, N. C.

"In reply to public statements that I am responsible for the recent order of the War Department concerning camp pastors I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department. I wish also to state unqualifiedly that the National War Work Council of the Y. M. C. A. has had nothing whatever to do with this matter. On the contrary, investigation will prove that the Association Secretaries have, as a rule, done all in their power to help camp pastors in their work. I have also asked whether the Committee of Six which has done all it could to secure governmental action increasing the number of regular army and navy chaplains, and to furnish plans to help them, is not responsible for the camp pastor order, and wish to state that such is not the case.

"I have also been charged with responsibility for the merger of all organizations engaged in war work in one financial drive. I opposed this merger with all power at my command until the President decided it should be made, then I accepted loyally his decision and am throwing myself heart and soul into the campaign essential to the welfare of our boys. I kindly request that you will print this statement in your first issue in justice to me and especially that the great cause I represent may not suffer through misapprehension.

John R. Mott."

Commenting on the telegram Editor Johnson of the *Recorder* says: "This statement of Dr. Mott will be accepted by all who know him.

"It may be that Dr. Mott and the other members of the committee, saw that Dr. Keppel thought it wise to issue the order and while they, (the committee) were opposed to it, they compromised on the modified order, However, that may be, Dr. Mott's statement will be accepted as absolving him from responsibility for the order.

"We desire to say here, that we do not doubt that Dr. Keppel thought it necessary to issue this order, else he would not have done it; but we believe he will see that some plan will be worked up whereby all objections can be removed, and that he will adopt such plan, and allow the camp pastors to remain. But as we said last week, whatever may be the result as to this order, we must carry on this war until the victory is gained. Our supreme task now is to whip the Germans, and nothing must interefere with that."

o——o

"WE TAKE COURAGE"

This is a statement made by our good friend and brother, Rev. H. M. Blair, Editor of the *North Carolina Christian Advocate*. Brother Blair takes courages because he finds fruit where he has sown seed. Our good brother editor says:

"With a minister who has been drafted for the task of preaching through the printed page it is peculiarly

trying. It is so difficult for him to know whether his message is even read, or, if read, whether it sticks or is dissipated and lost. He must, as it were, shoot at the whole covey, and the stricken bird may not even fall in sight. At the best, the life of the religious editor is more or less dreary and without inspiring incident. The reader can well appreciate the glad surprise as well as the profound sense of responsibility which came to the heart of this editor a short while ago when the following letter came into his hand in a morning mail:

"Chicago, Ill., Sunday, Aug. 25, 1918.

"Mr. Hugh M. Blair:

"Dear Sir: I have been sitting here as the sunshine streams through the window from the jail yard through the iron bars of my death cell reading your Advocate, a copy of which I never before have seen like in the way of a Christian publication; the writings are so sensible and I enjoyed it very much, and I thought I would write you a letter, as I am an Episcopalian myself and the son of a veteran of the civil war. A story, date of June 27, written by Russel H. Conwell, attracted my attention, and I can assure you that God does bless and protect the interests of those who will come to the foot of the cross, be it in the thick of the fight on a battlefield or in an iron room as I am, facing the gallows, sentenced to be hanged. I have been told twice the day I was to die, and still God has preserved me with all the opposition and the falsehoods which I have had to contend with, and all through prayer. I am within twenty feet of the scaffold here and have talked and walked with three different men who are now gone to meet their God, hanged, and I have sat here and listened to them. Truly the way of the transgressor is hard, and the only way is to come to Christ, and the Psalm 91 clearly shows what the outcome is to those who will believe and have faith. I am in the same position as the Savior was, who was taken out and murdered, and the same sorrow is in my dear mother's heart, and my dear old dad, who was a prisoner in Salisbury prison during the civil war. Now an aged man, has to see his boy in this position and look to God, as I do, for help and strength, and I trust and pray that God will answer prayer. I was to be hanged June 14, reprieved to August 16, now reprieved until December. My God bless your paper, and I am sure that your paper does benefit many, and I assure you I am one who, if I never see another copy besides this one, that such publications are an uplift to humanity. God bless you.

"Yours in Christ, in the shadow of death,

"ALBERT JOHNSON,

"Cell 404, County Jail, Chicago, Ill.

"We have no way of knowing how it came that a copy of the *North Carolina Christian Advocate* fell into the hands of this poor man in his jail cell. Perhaps some good woman who tries to scatter a little sunshine about such places found it among the religious exchanges at the office of the Northwestern Christian Advocate, where a copy of our paper goes each week. It is our custom at this office each week to turn over the exchanges to some worker of the Salvation Army or other religious organization to be given to the prisoners in jail or camp. So very likely through a similar agency this copy found its way into the Chicago jail, with a message suited to the needs of this poor man.

"It has been our pleasure to write a cheerful message to this man and urge him to accept in the fullest sense the salvation which is offered so freely in Jesus, who is able to save unto the uttermost.

"There are a few things which have been much more definitely settled in the heart of this editor by this incident. Here are some of them:

"1. There is no wasted effort on the part of those who sincerely trust God and go forward in the faithful discharge of duty. No such person can really labor in vain.

"2. We are not to gauge the effectiveness of our labors by what we commonly call visible results. It is the lot of so many people, after all, to labor where there is really nothing visible but the seeming drudgery of the daily task.

"3. We should keep on scattering the seed—sowing beside all waters. We cannot tell which shall thrive. God gives the increase. Let the good women who gather up the old papers and carry them to the jail take courage. It is no mean service they are rendering. See how God in such an unexpected way and in such an unexpected place gave the message of comfort to this poor culprit. If you have to choose between giving a pink tea in the name of religious service and going to the jail with some good literature, do not hesitate. God blesses the humble service.

"4. There will be many glad surprises in the day when He comes to make up His jewels. This man wrote his message out of the prison cell. There are others who will tell us about it for the first time on the other side. Many a humble, obscure worker will find in the company of the redeemed and sanctified those who for the first time will tell them how that through their influence and help they found their way into the kingdom here and into glory over there.

"5. There is now new meaning in the text, Gal 6:9, 'Let us not be weary in well doing, for in due seasn we shall reap if we faint not.'"

We print the above in full because it teaches a great lesson and because to THE SUN's editor it is source of great consolation. How often do we wonder as we work day in and day out, endeavoring to make the best possible paper, if what we are doing is really bearing fruit and bringing happiness to those who read THE SUN. And of late, when the call of a world-war has made inroads upon our mechanical force, throwing larger responsibilities on the editor's shoulders, causing him to bend over every form of THE CHRISTIAN SUN, sharing equally with others in the mechanical work, often leaving the body tired with no further remuneration, greatly do we wonder if our labors be in vain. There is a song and a joy in the work we do, a

delight and a gladness in our endeavors and our highest hope is that THE SUN may so shine from week to week as to give radiance to some face, consolation to some heart and sunshine to some household.

o——o

A PEACE PROPOSAL

Again the Kaiser has decided to offer peace terms to the United States and all nations allied with her for mankind's freedom. Sunday's paper carried only an announcement of the Kaiser's decision. The paper this morning (Monday) gives more fully the text of the Kaiser's statement. The Kaiser issues a proclamation to the German army and acknowledges that the German front is crumbling and that once more he is willing to consider peace. Germany's new Chancellor, Prince Maximilian, has outlined his peace policy to the German Reichstag.

At this time developments are not full enough for us to make a complete comment. However, here is our personal view of the matter: Nobody can trust Germany. She has committed every act conceivable to an evil mind and heart. Her peace note is nothing more than a sword wrapped in paper. Germany wants peace based on the old order of indemnities and boundries. We are not fighting for a strip of land or a stretch of sea; we went into this war to place a safety around mankind and we cannot afford to compromise with less. The Allied nations cannot afford to let things be patched up to break out again in a few years. The world cannot afford to go through another struggle like this. Our advice is to consider no peace talk from Germany now. Time alone can tell whether we have spoken too soon and too freely. We trust that we have the wrong view of the matter.

o——o

THE EPIDEMIC OF GRIPPE

Official Statement by The State Board of Health

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The State of North Carolina is in the grip of an epidemic of grippe. The disease is invading the State from many quarters, as it prevails throughout the United States, but the principal lines of invasion seem to be from the seaports of Wilmington and Norfolk. Already the disease has appeared over the entire State, being very prevalent in the East and having established itself in a number of centers in the West.

The disease started in Spain in May, this year, involving 30 per cent of the population of that country within a short time. Already the disease has invaded and practically passed through Europe. The rapidity with which it travels and the large per cent of the population involved indicate (1) the exceptionally contagious nature of the disease, and (2) that with it public health measures have little influence.

The disease is due to spit swapping. Spit is swapped or exchanged in the following ways: (a) By coughing or sneezing into the air instead of a handkerchief. In open coughing or sneezing, an infectious and invisible spray is thrown several yards into the air and floats for thirty to sixty minutes. The greater the spraying, as in the psychic waves of coughing that pass through assemblagies, moving picture shows, churches, and other gatherings, the denser and more potent the infectious atmosphere; (b) by soiling the hands with spit (very small, invisible amounts) and transferring the spit to the hands of another person in handclasps, or by handling something, as a door knob or some article from which a second person gets the minutest amount of spit; (c) by using the common roller towel contaminating and being contaminated; (d) by using common drinking dippers, common drinking cups, and common spit-infected water from a common bucket; (e) by using anything *other than* paper cups, ice cream saucers, and spoons disinfected in *visibly* boiling water at soda fountains.

Don'ts

1. Don't associate with the impolite and careless, who spray your air with their spit.
2. Don't go to unnecessary public gatherings while the epidemic is on. Put your moving picture show money in Thrift Stamps.
3. Don't drink from common dippers and drinking cups.
4. Don't use a roller towel.
5. Don't patronize a soda fountain that does not use paper cups.

If you get the grippe: Go to bed and stay there until you are well, until your temperature has been normal for at least two days. If you are past fifty, or if you are not strong, stay in bed four days after normal temperature. Remember, the danger of grippe is pneumonia. Pneumonia is the penalty for disrespect to the grippe that gets out of bed too soon.

In conclusion, public officials can do little to protect you. You can do a great deal to protect yourself.

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NOTES AND PERSONALS

Rev. H. S. Smith is now in France. He is a regular Army Chaplain.

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Dr. E. E. Randolph changes his address from Elon College, N. C., to Bryan, Texas.

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Rev. P. T. Klapp has resigned all his work, so we are informed.

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Miss Pattie Haizlip, a member of Salem Chapel church, goes for an extended visit to Pryor, Oklahoma.

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Rev. R. L. Williamson has accepted a call to the Henderson church and will enter upon his new field of work in November.

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Rev. R. F. Brown, pastor of the Durham church, informs us that he and his family are now occupying the new parsonage.

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From the front continue to come the good news that the Allied forces are making splendid advances. This (Monday) morning as we close our forms the papers look most favorable and great victories are reported.

Railroad time pieces are to be turned back one hour at 2 A. M. Sunday, October 27, when the period of daylight saving ends.

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Seventy-one thousand Turks have been taken prisoner by General Allenby's forces since the British began operations in Palestine.

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We announce the marriage of Miss Rillie Stephenson to Mr. Fred M. Dunaphant, and Miss Mary West to Mr. H. E. Jorgenson. These friends are well known to many SUN readers. Long life and much happiess be to these young people.

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Rev. L. I. Cox has been called to New Lebanon and Apple's Chapel churches for another year. He has served New Lebanon church for twenty-three years and Apple's Chapel twelve years. New Lebanon adds $50.00 to the pastor's salary and Apple's Chapel $25.

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Miss Alice True, Amesbury, Mass., one of our missionaries who is in this country on a furlough, writes: "The epidemic of Spanish Influenza has gained such headway in Lynn, Mass., that one out of every ten persons is said to be sick. In Amesbury most of the churches were closed for last Sunday and probably will be closed for some time. Our Y. M. C. A. has been made an emergency hospital. One of our church members is there nursing. I have not known such a serious epidemic in New England. Those of our Church who are sick are not dangerously ill, so far as I know."

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Miss Essie Strange, Paces, Virginia, writes: "I am deeply interested in the Chaplain's equipment as stated in THE SUN a few weeks ago. Could you advise some plan through THE SUN by which the Church at large might meet this need? This could possibly be done through the pastors. I think some one was named some time ago, but if it could be so that each Church could send in one body it might arouse more interest in all."

Dr. J. F. Burnett, Dayton, Ohio, has this matter in charge and shall be glad to receive contributions from any one for the purpose of supplying equipment for our Chaplains.

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The epidemic of Spanish Influenza has held the country in a titanic grip for the last two weeks. In all the colleges throughout the State many students have been sick and several have died. Elon, like the other institutions, has suffered. Two deaths have occurred there. Miss Annie Floyd, Abanda, Ala., and Mr. Clarence E. Sechriest, Thomasville, N. C., were the victims. Miss Floyd's body was carried to her native state and home church last week, accompanied by Dr. N. G. Newman, College pastor, and others. We knew Miss Floyd personally and can speak of her devoted life and sincerity of purpose. She was a woman of excellent disposition and a true and loyal member of our Church. Mr. Sechriest was a Christian young man with a bright future and his going is a great loss to the College and to the State. We are informed that the situation at Elon is well under way and there is no indication for alarm. The need of the students who have been sick has come first. They have had the best medical attention and personal nursing of the students and faculty. President Harper has been caring for those seriously sick in his home and that means that they have had the attention and care of a real home.

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We are glad to announce that Miss Bessie I. Holt, a member of the Burlington Christian church, is to go to the Alabama, and Georgia and Alabama Conferences this fall to represent THE CHRISTIAN SUN. The Alabama Conference meets October 15 and the Georgia and Alabama Conferences October 22. Miss Holt is known throughout the Church for the splendid work that she has done. She is devoted to and deeply interested in all the activities of her local church and well posted as to the activities of the Church at large. Her presence at the Conferences in the far South will not only be exceedingly helpful to the cause of THE CHRISTIAN SUN but to the other phases of the Conference, and especially to the missionary enterprises as carried on by the Woman's Board. We count ourselves fortunate in securing her services and know that friends in the cotton belt (and the cane section) will give her a most cordial welcome and make her visit both pleasant and profitable. Owing to the labor conditions THE SUN'S Editor has found it impossible to go these Conferences this fall as he had much hoped. He will attend the Eastern Virginia, Eastern North Carolina, Western North Carolina, and North Carolina and Virginia Conferences.

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LIBERTY BONDS—BUY THEM

In a recent trench raid in Flanders, a platoon of our boys—up in the front line for the first time—were ordered to cross No Man's Land. Guns and ammunition were massed behind the lines. Four hours our boys poured a deluge of shells on the enemy. It wiped out his barbed wire; it smashed his trenches; it crumbled his machine guns, and made it impossible for reinforcements to reach his front lines. At five o'clock in the morning, when most of us are asleep, our boys went over the top behind the barrage; they entered the Hun's trenches, bombed his dugouts, took eighty prisoners and returned in thirty-five minutes. Our losses were five wounded and none killed.

Why was this success? Because we had the guns and the men to smother the Hun and render him harmless. If we had enough guns and ammunition to smother him from Switzerland to the sea, think how many lives that we could save. It may be that your boy or your neighbor's boy will owe his life to the efficiency of our artillery. It takes an enormous amount of money to make guns and ship them to France. It takes a tremendous amount to supply these guns with ammunition. If you want your boy protected, lend the money to provide big guns and plenty of ammunition. Buy Liberty Bonds. Buy to your utmost.

The Church In Action

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Mebane, N. C.

The protracted meeting at Mebane, N. C., was conducted the week following the first Sunday in September. The results was seven conversions and the church revived. The preaching was done by Rev. J. F. Apple. The singing was led by J. H. Moring. Both were inspiring and done well.

O'Kelley's Chapel

The meeting at O'Kelley's Chapel commenced the third Sunday in September and resulted in four conversions. Preaching was splendid. It was done by Brother R. F. Brown of the Durham church. He is an excellent preacher.

Youngsville

Protracted meeting at Youngsville the week following the fourth Sunday in September. Preaching by G. J. Green. It was of a high order. There were one or two converts and the church much revived.

I had the misfortune to fall on the steps of the depot at Morrisville last Tuesday and fractured my hip so badly that the doctor has put me on my back for several weeks. Am sorry this will keep me from my next appointment.

W. G. Clements.

Pleasant Grove

We began our revival meetings here on the first Sunday in August. Rev. J. F. Morgan, pastor of the First Christian church, Berkley, Norfolk, Va., was with us after Sunday and did all the preaching. He was to have been with us on Sunday but was hindered by the death of his brother. The church was very much revived and many were converted, nine of whom joined the church.

Bennett

Here we held service only at night commencing on the first Sunday in August. Brother Morgan also did the preaching here, preaching at Pleasant Grove in the day and here at night. The people here, as well as at Pleasant Grove, were delighted to have Brother Morgan with them, and the congregations grew larger until Thursday night when we closed with three accessions to the church. All Christians were edified with the zeal and earnestness with which Brother Morgan delivered the messages. May the Lord send him this way again.

Big Oak

We began our meeting here on the third Sunday in August. Brother R. O. Smith was with us and did the preaching to great acceptance. Believers were edified, backsliders reclaimed, many were converted, and to the church eight were added. Brother Smith is now at Elon College. May the Lord bless him in his further preparation for the Gospel ministry in which he has so far already proved the earnestness of his purpose.

Seagrove

At this place Rev. L. I. Cox, of Elon College, came to us on Saturday before the second Sunday in September when we commenced our meeting here. Although the weather on the day of the beginning was very inclement, there were several present and the congregations kept increasing until the closing service on Thursday night. There were five conversions, only one up to this time has joined the church; perhaps there will be several others later.

New Center

Our meeting here embraced the fourth Sunday in September. Brother Cox again came to our relief on Monday and did the preaching in a very earnest and acceptable way until the close on Friday evening. A great meeting was the result with fourteen accessions to the church. The congregations here, as well as at Seagrove, continued to increase to the end.

Brother Cox was at his best and his faith and courage for the Master is an inspiration to all.

To God be all the praise for results.

T. J. Green.

Seagrove, N. C.

New Hope

The meeting began at New Hope Saturday before the fourth Sunday in September and continued until the fifth Sunday. A large number professed faith in Christ and several were reclaimed. Fourteen additions were made to the church. Brother J. E. Franks came to my assistance on Tuesday and did most of the preaching till the close. His sermons were enjoyed by all. He was untiring and full of zeal. To God be all the glory for this meeting. I have resigned as pastor of this charge.

P. T. Klapp.

Belew Creek

We began our revival services at Belew Creek the fourth Sunday in September and continued through the fifth Sunday. The meeting resulted into eleven additions to the church. Rev. Neal Rowland, of Texas, assisted. His preaching was powerful and wonderfully moved the people with his messages of power.

J. W. Holt.

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8-1-8 on your label means that your subscription expired August 1, 1918.

7-1-8 on your label means that your subscription expired July 1, 1918.

6-1-8 on your label means that your subscription expired June 1, 1918.

4-1-8 on your label means that your subscription expired April 1, 1918.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

(Rev. W. H. Denison, D. D., Superintendent)
(Mr. Hermon Eldredge, Religious Education Sec.)

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Forward Movement Conferences at the Quadrennial

The Superintendent desires to meet in conference with all the delegates and visitors who are in attendance at the session of the American Christian Convention at Conneaut. He wishes for a half-hour conference on the Forward Movement, and is arranging the following schedule for holding such conferences so that each delegate and visitor may know of the time of such conference for their section. They will begin on time, last just a half hour, and will be full of interest. Plan to be on time at the one to which you are entitled to attend. All delegates and visitors from the bounds of:

The New England Convention—1:15 o'clock, Wednesday.

The Western Convention—7:00 o'clock, Wednesday.

The Southern Convention—7:00 o'clock, Thursday.

New York, New Jersey and Canada—5:00 o'clock, Friday.

Indiana and Michigan—1:15 o'clock, Saturday.

Ohio, Kentucky, Pennsylvania, and Maryland—7:00 o'clock, Saturday.

Illinois and Wisconsin—1:15 o'clock, Monday.

The headquarters office of the Forward Movement will be in room 2 at the right of the speaker's platform where all may consult at any time with the officers of the Movement, secure literature, and find a hearty welcome.

At The Conferences

The Superintendent spoke five times on the Forward Movement work at the Illinois Central conference. Mr. M. S. Campbell is the Conference President and he is a splendid worker and has some splendid associates and workers within the bounds of the churches of the conference. Ex-Governor J. Frank Hanley was one of the speakers. He was reared within the bounds of this conference. His father and mother were members of the Christian Church and his brother is now a member. The Conference pledged hearty loyalty and co-operation to the Forward Movement and appointed a committee to work with the officers of the Movement.

Rev. M. T. Morrill, D. D., recently represented the Forward Movement at the Southern Indiana, Indiana Miami Reserve, and the Eastern Indiana conferences.

Rev. O. W. Powers, D. D., recently spoke on the Forward Movement at the Mount Vernon, Ohio, Conference.

Rev. E. K. McCord spoke on the Forward Movement at the New York Central and the Erie, Pa., Conferences. He will speak at several of the New England Conference also.

Rev. A. H. Morrill, D. D., will speak at the Merrimac, New Hampshire Conference.

Rev. O. S. Thomsa presented the work of the Movement at the Western Indiana, and the Southwestern Iowa Conferences.

The brotherhood seems to be in hearty sympathy with the Forward Movement and in nearly every Conference resolutions of endorsement and co-operation are passed and frequently committees are appointed to co-operate with the officers of the Movement in any way possible. Calls for the literature and for the Prayer Covenants are coming in all the time. Some of our leading pastors are already preaching or planning to preach a series of sermons on the five-points of the campaign. All pastors are asked to read again the items appearing under the Forward Movement department of the *Herald of Gospel Liberty* of September 5, and THE CHRISTIAN SUN of September 4 and give heed to the important requests there made.

Our Schools and Colleges

Our schools and colleges are opening this month and we hope there will be a very large enrollment in each of them. It is highly important that our own sons and daughters attend our own institutions of learning. They can do for them in some ways what no other schools can do. We hope that every effort will be made by all our schools to induce every student to keep the "Morning Watch." It is one of the best possible habits a young person can introduce into his life. A few minutes alone apart with the Word will be an invaluable help in study and in life. We ask each student to test its value. We hope that many who are now entering our schools will become life recruits for Christian service and will take that preparation that will fit them for the great call for Christian workers and Christian leadership. We just must have a church at least fifty workers, educated and trained, coming out of the top of our schools and other training schools each year for the work of our own Church. We need them badly and they need first class Christian training. What an opportunity our schools with their equipment and faculties have to help these young lives to a vision of service and to answer to the call for life recruits. God bless our schools, their presidents, the members of the faculties, their trustees, their splendid student bodies.

The Superintendent spoke on the Forward Movement at the Walnut Hills Christian church, Dayton, Ohio, September 15.

WARREN H. DENISON, *Supt.*

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SUFFOLK LETTER

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Repetition is the law of God and the law of life. The seasons and the tides repeat themselves and failure to repeat would ruin the world. Suns and stars repeat their circuits and failure would wreck the solar system. If I repeat myself in "Suffolk Letter," I may be excused.

Almost every form of life merges into the spirit of this war. It is the burden of the daily press. It is the theme of Congress. It is the care of the President. It whirs in factories; throbs in ships on the sea; blazes in blast-furnaces; sounds in the shipyards; clatters in the print-shops; works quietly where female fingers fill the shells of death; speaks and sings in public assembles;

thinks in the schools; and prays in the temples of worship. It is on everybody's lips and in everybody's heart. Perhaps it should be thus, as the destiny of the world seems to be in its awful grip.

The Fourth Liberty Loan is on and the new draft for men. *Money* and *men* must be furnished to win the war for the world. This is the first time in the history of war when civilized nations were fighting for the world. The Allies represent the most benevolent fighting army of all time. When the boys are offering their lives, the people at home must offer their money; and it is this matter of money to which attention is called. May I ask the readers of this Letter to consider a few things with reference to their money. This is the time of all times to do *two things. First to pay debts.* Debts contracted before this war can be paid at this time with cheap money. One day's labor will now pay a debt that cost three days' labor four years ago. It is the easiest time in the life of this generation to pay debts. This is true not only of individuals, but of churches. This is the opportunity for churches to rid themselves of debt. It is, also, the best time to make safe investment of money, and Government has made it possible for almost all the people to lay up something for a "rainy day." From War Savings Stamps to Fourth Liberty Bonds, children to millionaires can make Uncle Sam their debtor, and at the same time, help win the war; and to help to win this war is to help win the world for Christ, because human welfare is involved in the principles for which the Allies fight. Again, *cheap* money buys bonds that will be paid in *dear* money. A hundred dollars invested in Government Bonds *now* will have double that purchasing power when when they mature. There never was such a time to *pay debts* and to invest *small means.*

The gospel use of money is not all for self and family. They say the *tenth is the Lord's.* This is the time to increase your church subscription, to make a special subscription to missions through our faithful Field Secretary of Missions, Rev. Dr. J. O. Atkinson, and to increase your pastor's salary. The day of niggardliness, stinginess, withholding from God, of self-indulgence, and of frontseat donothings, has passed away. The slacker is the Tory of the Revolution. The deserter and the backslider belong together in human thought and estimation. While the men are going to the war, the homefolks should go to church. If the church is neglected, to win the war is to curse the race.

W. W. Staley.

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ELON COLLEGE S. A. T. C. MEN INDUCTED INTO MILITARY SERVICE

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Elon College, N. C., Oct. 4, 1918.

The induction of the S. A. T. C. men into the government service which was scheduled to take place here as everywhere else in the country on October 1, was delayed until today, because of the threatened epidemic of Spanish Influenza.

Lieutenant Robert I. Wilson, the commanding officer, and Dr. J. V. Dick, medical examiner, were persuaded that the situation was well enough in hand to permit the induction of the men today.

It was a beautiful impressing ceremony which made the Elon students into soldiers in the National Army here at noon today. Lieutenant John J. Harrington was Master of Ceremonies during the induction. After the playing of The Star-Spangled Banner and the hoisting of Old Glory, Lieutenant Harrington read the Oath of Allegiance, which was repeated by the men, and then introduced Dr. N. G. Newman who made the invocation.

Lieutenant Harrington then read the order of the day, following it with special messages from President Wilson, Acting Secretary of War Crowell, and Chief of Staff General March.

He then introduced President Harper of the college, who was to present the orator of the occasion the Hon. A. Waylan Cooke of Greensboro.

In presenting Mr. Cooke, President Harper said it was a glad day and a great one for Elon thus to have her young men become soldiers in training in the cause of freedom. He spoke of the Christian characteristics of the American people and found in those characteristics the real reason for our extrance into the war. He depricated the thought that the United States is now at war because of national sin. He likened America to the Man of Galilee, suffering servant of Jehovah, suffering and giving all now that the brotherhood of man might become a realized fact in the world and humanity be a unit in its feelings, sentiments, and aspirations.

Mr. A. Waylan Cooke who is Postmaster in the city of Greensboro and who is in great demand as a Liberty Loan speaker and for other patriotic occasions gave a stirring address to the soldier-students, thrilling them with his eloquence for forty-five minutes.

Mr. Cooke began by urging the young men to be good and to be good for something, not to be sponges but trustees of the manifold blessings of God, assets and not liabilities in their communities, giving and sacrificing and serving in supreme degree, which this hour of supreme testing for the nation and for the world demands.

Turning specifically to America and the war he spoke of the unrest that afflicted the earth in the old country because higher critics and infidels in Germany had forgotten the teachings of Jesus. He painted in lurid colors the German duplicity in Mexico, graphically describing the horrors and atrocities of submarine warefare.

He took a fling also at the critics of the government who thought we had gone in too late. Mr. Cooke was of the opinion that we went in at the very right moment, after we had opportunity to expose the infidelity and double dealing together with the malicious purposes of the Imperial German Government, and that an earlier entrance into the conflict would have weakened our own morale while strengthening the cause of our enemies.

He congratulated the young men who had just taken the Oath of Allegiance upon being members of the best and cleanest army in the world and urged them to put

forth every effort not only to maintain the splendid high record of our army now but if possible to add to its excellency, for the finest soldier he contended is the man whose heart is right and whose person is clean and pure.

In conclusion Mr. Cooke spoke his mind in regard to peace. "It will be a peace with victory," he said, "and not made in Germany." Mr. Cook spoke his mind against peace of the graveyard kind where only death and desolation stalk. He also declared he could not be party to peace among thieves where nothing is secure.

Mr. Cooke's oration made a most wholesome impression on the new made soldiers and stirred their patriotism to a white heat.

C. M. CANNON.

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MONEY, CURSE OF BLESSING?

(R. B. Eleazer, in Missionary Voice.)

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Money, of all material things, may be either the world's greatest curse or its greatest blessing. This is so for the reason that money is stored-up power that can be loosed in any direction its possessor chooses; able to accomplish anything, whether good or ill, within the range of possibility. It has power to feed men or to starve them, to shelter them or turn them outdoors, to liberate or enslave, to heal or destroy.

And just as money is either a curse or a blessing to the world, so too it is almost certain to be its possessor. It is the summation of all the world's allurement and the essence of every temptation, or the ally of every good thought and purpose. From him who possesses it in sufficient measure there is no indulgence that life withholds. It is the willing slave of selfishness, ready to run to the ends of the earth to gratify the slightest whim. When Jesus looked about for the "god of this world," which would forever be set over against the God of the universe, he mentioned not appetite, nor pleasure, nor selfishness, nor even Satan, but that which in concrete, convenient, and alluring form comprehends them all—money. "Ye cannot serve God and mammon." And the world bears witness to the truth of this classification in that it speaks habitually of only two things as "almighty"—"Almighty God" and the "almighty dollar."

Quite naturally, then, to him who looks upon money as a personal and selfish possession it becomes a deadly danger and its love a "root of all kinds of evil." To such a man it is the occasion of one or more of the sins "that drown men in destruction and perdition." Like the prodigal son, he wastes it in vicious living; like Dives, he expends it in selfish indulgence; or like the rich fool, he hoards it up. At very best he lets it come between him and his Lord and, like the rich young ruler, turns away sorrowful from the Christ whom he fain would follow. So deadly is this peril that the Bible is full of the most earnest warnings against it.

On the other hand, money may and should be one of the earth's greatest blessings, both to its possessor and to the world. It is no less powerful for good than for ill. It can be converted into a myriad forms of activity for the world's uplift. It can be sent to the ends of the earth on errands of mercy. It can be translated into the coinage of heaven by investment in human life and character—God's eternal values. Through its wonderful agency its possessor can enlarge to an unlimited degree his capacity for service and extend his field of activity to earth's remotest bounds. Thus he may have the unspeakable joy of co-partnership with God in the uplift of his fellowmen, and by an unselfish use of his possessions can transform them into eternal treasures that shall be his forevermore.

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MEETINGS OF THE CONFERENCES

Alabama Christian Conference

Meets at New Hope Christian church, Tuesday after the second Sunday in October at 10:00 A. M. J. D. Dollar, President, Roanoke, Alabama; E. M. Carter, Secretary, Wadley, Alabama.

Georgia and Alabama Christian Conference

Meets with the church at Lanett, Alabama, Tuesday after the third Sunday in October. Rev. H. W. Elder, President, Richland, Georgia; Edwin E. Hill, Secretary, Phoenix, Alabama.

Eastern Virginia Christian Conference

Meets with Eure's Christian church, Gates county, North Carolina, Tuesday before the first Sunday in November at 11 A. M. Rev. C. H. Rowland, D. D., President, Franklin, Virginia; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Virginia.

Eastern North Carolina Conference

Meets with Chapel Hill Christian church, Wednesday after the first Sunday in November at 10 A. M. Rev. G. J. Green, President, Franklinton, North Carolina; Rev. W. C. Wicker, Secretary, Elon College, North Carolina.

Western North Carolina Conference

Meets at Shiloh Christian church, Randolph county, North Carolina, Tuesday, November 12, 1918 at 10 A. M. Rev. T. E. White, President, Sanford, N. C.; R. C. Boyd, Secretary, High Point, N. C.

North Carolina and Virginia Conference

Meets with the Reidsville Christian church at 9:30 A. M., Tuesday after the third Sunday in November, 1918. Rev. P. H. Fleming, President, Burlington, North Carolina; W. A. Harper, LL. D., Secretary, Elon College, North Carolina.

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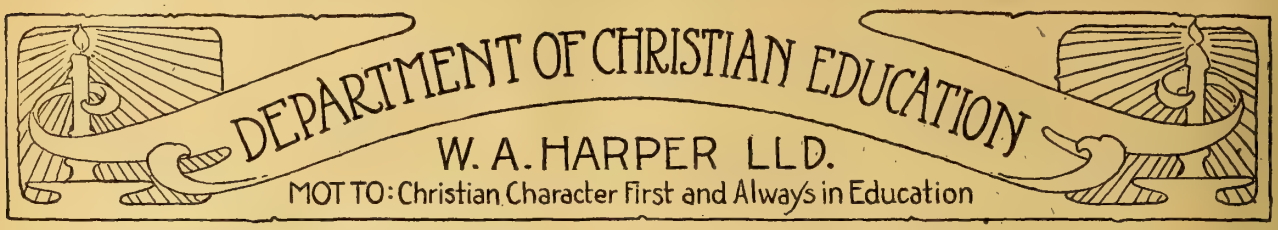
The Surgeon General of the United States Public Health Service has just issued a special bulletin dealing with Spanish Influenza which contains all known available information regarding this disease. Simple methods relative to its prevention, manner of spread, and care of patients, are also given. Copies of this bulletin will be furnished free of charge upon request by writing to the State Board of Health, Raleigh, North Carolina.



DR. SUMMERBELL AT ELON COLLEGE

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The annual visits of Dr. Martyn Summerbell to Elon College bring both joy and blessing. His genial personality and fine social qualities are a delight and inspiration while his public messages leave an impression that must abide. The Doctor was with us on the twenty-ninth inst., and occupied the College pulpit both morning and evening. In the morning he spoke from the words of the great commission, "Go ye into all the world and preach the gospel to every creature." Approaching his theme through the wealth of historical incidents that cluster about the Mount of Olivet he declared that for the stimulation of virtue and the compelling of social regeneration there was nothing comparable to the gospel of Christ. It was Christ who had penetrated the hopeless gloom and suffering of the ancient world, shown the power of love and given meaning to life. His gospel had permeated society solving both the problems it found and those created by its presence, and could meet the future exigencies of an ever developing society order. To the students in our colleges we must look for the execution of the social program of Jesus.

In the evening Dr. Summerbell spoke from I Cor. 10:31, "Whether therefore ye eat or drink, or what ever ye do, do all to the glory of God." He gave a graphic description of Corinth and its gilded vanities in which the Corinthians gloried, and emphasized Paul's contrasted offer of the glory of God and showed the whole life could be lived for the glory of God. In profession of faith, public worship, extension of the kingdom, business, and social life—in all things, ever holding God in view, we may glorify Him. This spirit transforms man in all relations and is prophetic of the coming Kingdom and Paradise of God.

We await with delightful anticipation Dr. Summerbell's return with his messages on the great world war.

N. G. NEWMAN.

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SURVEY OF NURSING RESOURCES BY THE AMERICAN RED CROSS

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To ascertain the nursing resources of the country, the American Red Cross, at the urgent request of Surgeon General Gorgas, U. S. A., endorsed by Secretary of War Baker, will undertake to make a nation-wide survey during the month of October. The Red Cross has requested the aid of the General War-Time Commission of the Churches in bringing this matter to the attention of the ministers and churches of the country.

This will be the most complete survey of nursing resources ever made. In order to carry out the work, the Bureau of Nursing Survey of the Red Cross has been instructed to set up the machinery for this undertaking. The importance of the work is indicated by the following statement from General Gorgas: "Because of the increased military programme, it is necessary that there should be immediately available definite information as to the number of graduate nurses available for military service; also supplementary nursing personnel, trained hospital attendants, and all others who are qualified to render aid under the direction of graduate nurses in the care of the civilian population."

It should be clearly understood that the survey is to include not merely registered trained nurses but all graduate nurses, pupil nurses, ungraduated, trained attendants, practical nurses, midwives and women who have taken Red Cross courses. It is the desire of the Surgeon General to have this information available, not only that it may be drawn upon for the needs of the Army but also that the civilian population may be protected. It is, in a word, to make possible the mobilization of all possible nursing forces in the country to meet present and future needs. It does not, of course, mean that all those who may be discovered will be called upon to offer their services at the present time.

Valuable aid can undoubtedly be given by the pastors and churches throughout the contry. In many cases pastors will know of members of their churches who have formerly been trained nurses. Through the women's societies of the churches it may often be possible to conduct inquiries among the members of the church and congregation to discover those who have had some nursing experience.

———:o:———

WORK

Work without God is labor lost!
Full soon you'll find it to your cost!
Little is much for God is in it;
Man's busiest day's not worth God's minute.
Much is little everywhere,
If God the labor do not share;
So work with Him, and nothing's lost.
Work on! Work on!
Who works with Him does most and best,
Work on! Work on!

—*Evangelical Messenger.*

———:o:———

We have spent over $120,000,000 just for staple supplies for our army, such as flour, bacon, rice, etc. Every subscriber to the Liberty Loan helps feed our soldiers.

ENCOURAGING RESULTS AT SANFORD

Miss Ruth Gunter writes that Sanford Missionary Society on August 18 gave its Rally Day program. Twenty-eight dollars was realized and designated for the work at Santa Isabel, where their pastor, Rev. T. E. White, was for several years missionary.

This is a liberal offering for Sanford, and is to be explained by the missionary zeal of the pastor who gave them the address describing his experiences in Porto Rico.

Liberty Society Progressing

Miss Elsie Bray writes of growth in membership and liberality in offerings for the cause of mission by the Woman's Society at Liberty, Nathalia, Va.

This society was organized in May and has the following officers: President, Mrs. B.E. Porcey; Secretary, Miss Belle Clark; Treasurer, Mrs. Billips Glass.

A New Organization at Christian Light

On the third Sunday in August it was my pleasure, assisted by Mrs. A. F. Smith, to organize the women of Christian Light church, Harnett county, into a Missionary Society.

While the membership is small the outlook is bright because the women asked to be organized into a Missionary Society and Christian Light, we hope, will shine bright for many a day.

The New Manual Ready

The new Missionary Manual, of forty pages, is ready for distribution. It gives full directions for all our work. Any one desiring a copy *free* can have it by applying to the undersigned.

MRS. W. A. HARPER.

———:o:———

DOES YOUR POCKET SING?

It is all very well to sing, My country, 'tis of thee, sweet land of liberty, of thee I sing; but have you backed your singing with dollars in Liberty Bonds and War Stamps, Red Cross and army Y. M. C. A. funds?

You fully intend to make contributions to the current expenses of the church with which you are connected, to the Red Cross or to other charitable organizations, or to missionary activities. Perhaps you are thinking that as you have been financially blessed during the year, and have accumulated some money, you should contemplate contributing some permanent endowment to religious or educational or philanthropic activities.

Your supreme opportunity is now here. Buy Liberty Bonds, and War Stamps for any or all of these purposes. Pay all your contributions to such organizations in government securities. They can use them without difficulty. In this way you will have helped the nation and civilization and at the same time you will not be lessening in any way your contributions to religious or philanthropic work.

Indeed the very thought of doing double duty may tempt you to do larger things and to contribute more than you otherwise would contribute in cash.

Act now, tomorrow may be too late.—*Manufacturers' Record.*

———:o:———

JAPAN

"Japanese leaders invite the full co-operation of missionaries from Great Britain and America in the moral and religious development of their own country. No obstacles are put in our way by the government. On the other hand there are many evidences of interest and appreciation." So remarks Dr. C. J. L. Bates, dean of the College of the Canadian Methodist Church in Kobe, Japan. He said in a recent interview:

"Japan is prepared industrially to take advantage of any opportunities that may arise. A few years ago she was believed to be on the verge of bankruptcy, but she has since become a creditor rather than a debtor nation. Japan is qualified by educational leadership. She is the only nation in Asia with a public school system which definitely plans to educate all the people. In one generation Japan has passed from illiteracy to literacy.

"But Japan recognizes that she is not equipped morally and religiously. One of the leading Japanese officials in Korea said to me, 'Korea stands in need of two kinds of salvation; one political and one religious. As far as the political is concerned, Japan will look after that; in so far as the religious life is concerned the only hope of Korea is in Christianity.' Other religions are dead and the only hope is in the teachings of Jesus Christ."

———:o:———

NOTICE

The Woman's Missionary Conference will meet with the Pleasant Grove, Virginia, Missionary Society on the second and third of November. We urge the attendance of representatives from every church in the North Carolina and Virginia Conference, also the pastors and any others who are interested in missions. We have a splendid program for the occasion which I am sure every one will enjoy as well as receive profitable help and encouragement along all lines of missionary work.

All societies please elect their delegates at once and notify Mrs. W. J. Pierce, News Ferry, Va., if you expect to attend.

MRS. M. F. COOK,
Pres. W. B. of N. C. & Va. Conference.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

NOTES ABOUT THE ORPHANAGE

—o—

The Christian Orphanage seemed to be a splendid mark for the Spanish Influenza. We have had as many as twenty-seven at one time confined to their rooms. It caught all our farm boys at one time and did not spare enough to feed or milk the cows. So it has been up to the Superintendent to feed the hogs and cows and do the milking and do many other little jobs. The matrons have been up against a hard proposition, too, as all the large girls were taken sick about the same time. I have gone through the mumps, measles and whooping cough, but I will just hand the cromo over to the Spanish Influenza. I have never seen anything in the way of disease that has so little regard to your convenience.

However we have had no serious cases and all the children are doing very well at this writing. I truly hope the storm will soon abate and they will all be out again.

This is our busy season on the farm and the loss of the boys means much to us as it is impossible to hire any extra help.

In regard to our Thanksgiving offering I want to say this: I want each pastor to see that his church makes the Thanksgiving offering this year. I shall keep a strict record of all the churches that make the offering and hope that of all our churches there will not be a single one that will not join in this offering.

Let us push this offering up to the $5,000.00 mark this year. Begin to talk it to your church people. Get them interested. Get them interested in the idea of the one day's wages. C. D. J.

———:o:———

REPORT FOR OCTOBER 9, 1918

—o—

Amount brought forward		$7,349.45

Sunday School Monthly Offerings

(Eastern North Carolina Conference)

Ebenezer	$ 3.00	
Wake Chapel	5.00	
Henderson	6.55	

(Western North Carolina Conference)

Zion	6.80	

(Eastern Virginia Conference)

Liberty Spring	8.00	
Centerville	1.00	
Mt. Carmel	3.00	
Mt. Carmel, Class No. 6	1.00	

(Virginia Valley Conference)

Antioch	2.00	
Antioch Busy Bee Class	1.56	

(Alabama Conference)

Lanett	14.00	
Macedonia	2.51	
Corinth	1.20	

(Georgia and Alabama Conference)

North Highlands	6.00	61.62

Special Offerings

Women's Board Home Missions, Dr. Omer S. Thomas, Treasurer	7.94	
Mrs. Minnie Andrews, Burlington, N. C.	5.00	
Friends in Richmond, Va.	5.00	
A Friend in Harrisonburg, Va.	10.00	
South Norfolk Sunday school	20.00	47.94

Miscellaneous

Cash item	14.00
Total for the week	$123.56
Grand total	$7,473.01

———:o:———

CRISPETTES

Not all who are born, but all who are *born again* are children of God.—*C. I. Scofield.*

The blessedness of life depends more upon its interests than its comforts.—*Macdonald.*

We are glad to take the task Providence places on our doorsteps this morning.—*Jenkin Lloyd Jones.*

To hold fast upon God with one hand and to open wide the other to your neighbor—that is religion.—*Macdonald.*

"Crooked is the heart above all things, and it is incurable—who doth know it?" Jer. 17:9 Dr. Young's literal translation.

"Righteousness is better than any reward it brings. Sin is worse than any punishment it entails. To be right and to do right is the end of life."

"Build it well whate'er you do,
Build it straight and strong and true;
Build clean and high and broad,
Build it for the eye of God."

———:o:———

"Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;
Only through Me shall Peace be surely founded;
Only through Me—then bid Me to your board."

———:o:———

5-1-8 on your label means that your subscription expired May 1, 1918.

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 50 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

"The Gospel for the Working World".....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents
"The Path of Labor".....Seven Authors
Price: paper, 40 cents; cloth, 60 cents
"Men and Things" .....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

"Ancient Peoples at New Tasks".....Willard Price
Price: paper, 40 cents; cloth, 60 cents
"Working Women of the Orient".....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

"Making Life Count".....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents
"Brother Van" .....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

"Stories of Brotherhood" .....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents
"Jack & Janet in the Philippines"..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
No. 73 French morocco, divinity circuit 5.25
No. 79 Persian morocco, divinity circuit, leather lined.. 6.50

Holman Bibles for Teachers

No. 4312 Egyptian morocco, divinity circuit, round cor...$2.85
No. 4412 Egyptian morocco, divinity circuit, red under gold edges 3.40

Holman Family Bibles

No. 823 P. R. L. Bound in American Morocco..... 6.50
No. 2014 French Morocco, large print..... 4.15

For The Pastors

"Pastor's Ideal Funeral Book"—DeLong.....$1.25
"Merrill's Holy Ordinance of Marriage"..... .70

Cradle Roll

"Complete Cradle Roll Outfit".....$1.25

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Write for prices and samples. State your needs and get estimates.

Miscellaneous Books

"The New Laymen for the New Time".....Harper
Price: 75 cents
"The New Church for the New Time".....Harper
Price: 75 cents
"Vital Truths for Hungry Hearts".....Wellons
Price: 50 cents
"The Minister" .....Staley
Price: 50 cents
"Trailing the Truth".....Riddle
Price: 50 cents
"Soul of the Soldier" .....Tiplady
Price: $1.25
"The Christ We Forget".....Wilson
Price: $1.50

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C. B. RIDDLE, Publishing Agent,
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———:o:———

SALEM CHAPEL AND LIBERTY

—o—

Our people were delighted to see and hear Dr. J. O. Atkinson at this place today. This is a country church with a small membership. When Superintendent Johnston, of our Orphanage, came the church gave over fifty dollars. When Dr. Atkinson came, the church gave over five hundred dollars. Out of abundance of caution, the Sunday school was closed for two weeks. At 2 P. M. on Saturday, before the first Sunday in November the last Quarterly Conference of the church will be held. Preaching on Sunday following.

There will be preaching at Liberty, N. C., the fourth Sunday in this month. Miss Etta Trogden, Secretary of the church at Liberty, has been confined to her bed for nearly three months.

D. A. Long.

Salem Chapel, N. C., Oct. 6, 1918.

———:o:———

The words nd alaws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—*Bishop Rhinelander.*

———:o:———

If the world is to be won for Jesus Christ there must be a united agreement and movement, and there is no opportunity for co-operation such as is afforded by the public gathering of God's people in His sanctuary at the hour of worship on Sunday.—*Ex.*

———:o:———

3-1-8 on your label means that your subscription expired March 1, 1918.

SUNDAY SCHOOL LESSON—OCTOBER 20

(By G. O. Lankford)

—o—

Abraham Giving Isaac to God. Gen. 22:1-14.

Golden Text: .''I will give him unto the Lord all the days of his life.'' 1 Sam. 1:11.

This is the third lesson in succession on Abraham. As we study him, his life grows upon us. In each lesson we see him giving up something. In the first lesson of the month he is seen surrendering country and loved ones; in the second, he yields to Lot the choice of lands so that there may be peace between them; in the present lesson is an account of the supreme sacrifice, the sacrifice of a son. In neither case is there the slightest evidence of any shrinking on the part of this man of God.

1. A Severe Text. ''God did tempt Abraham.'' The word ''tempt'' was used here means test or prove. This test was not of human origin, but divine. God conceived this test in His own heart and proposed it to Abraham. This experience through which the patriarch was called to pass was a test of his loyalty and love to Jehovah. It was a call for decision and action. Our loving Father knows that decision is necessary in the moulding of character. He wants decision in his children that He may develop them. God asks not for our least, but for our largest; not for our worst but for our best; not for that which is easy, but for that which is hard. He knew Abraham loved Isaac, and for this reason demanded him a sacrifice. To give a child is to get the parent; to win the object loved is to win the lover also. God severely tests His own that He may securely tie their affections to the interests of His Kingdom.

2. An Early Start. ''Abraham rose up early in the morning.'' God had spoken and he would not be slow in obeying. There is a wide difference in obedience and prompt obedience. A start and an early start may be a long way apart,—hours, days, weeks, months, and even years. Some begin early in life to do what God commands them, while others postpone and postpone and postpone. An early start is always best. It is never safe to take the last chance. The King's business requires haste. The work of the Lord should be first. ''Seek ye first the kingdom of God,'' said Jesus. Abraham was not only on ''good terms'' with God, but was on time with Him. If ever man had cause for delay in the execution of divine order, it seems that Abraham had when called upon to sacrifice his son, but he does not hesitate—he does not hold back on account of the pangs of his own heart. Let your service and your sacrifice take place early—early in life, early in the day, the week, the year.

3. A Devout Act. ''I and the lad will go yonder and worship.'' With Abraham the act of giving his son was an act of worship. With him giving was worship and not a ''burden''—all too frequently the giving of a few dollars or the doing of a little work for Christ is thought of and spoken of as being a burden instead of a blessing. More worship and less worry would change many of our supposed burdens into blessings, and the supposed burden-carrier would be gloriously transformed into a light-bearer to the world. To look upon your Christian duty from a worshipping heart will give you strength for the task, and glory instead of gloom will be upon your path.

Thoughts

1. Not the consumption by fire of a dead body, but the glowing service of a radiant life is the sacrifice that is well pleasing to God.
2. The manner in which we meet our tests determines in no small way the power of our testimonies.
3. An ''early'' start often fixes eternal destiny.

———:o:———

For artillery, automatic rifles, and small arms, and for for ammunition for them, we have spent over $3,700,000,000. Every Liberty Loan subscriber helps to arm our soldiers.

CHRISTIAN ENDEAVOR TOPIC—OCTOBER 20

(By H. S. Hardcastle)

—o—

What is Christian Citizenship. Isaiah 62:1-7.

There are two classes of citizens—native citizens, and naturalized citizens. To the former class belong all those persons who are born in a country, and who after due length of time automatically become citizens and voters unless they have become criminals or mentally unsound so that they cannot exercise the rights of franchise. These people are natural citizens.

There is also another class of citizens known as naturalized citizens. To this class belong those men who have emigrated from their native country, and who after remaining in another country for a certain length of time, and after meeting certain requirements, they receive naturalization papers. Many immigrants belong to this class.

Citizenship is not a birthright to be despised. It carries with it certain sacred privileges and rights such as a voice in elections, protection, etc., and it cannot be taken from him except for some offense against the liberties of the other citizens of the state of which he is a member.

Citizenship also carries with it certain obligations and responsibilities such as obedience to law, taxation, and subjection to military service, as well as devotion to any cause that will add legitimate prestige to the state.

In view of the fact that a state can be good, clean, intellectual and religious only as its citizens are good, clean, intellectual and religious, it is incumbent upon every state to give to every citizen the opportunity for self-development that will best fit him for the obligations of citizenship. Thus it is that we have fee schools, extension bureaus, farm demonstrators, health officers and many other organizations of like kind. Special emphasis is laid upon the training of the young for it will be they who mould the ideals and determine the policies of the state.

A man may, however, be a citizen in another sense. He may be a citizen of the Kingdom of God. In this sense he is a member of a spiritual state, and as in secular affairs citizenship in the Kingdom of Heaven implies privileges as well as obligations. Moreover in view of the fact that the interests of the Kingdom of God are eternal it is incumbent upon the citizens of this spiritual kingdom to fit themselves for its privileges as well as the discharge of its responsibilities. Christian Endeavor is especially well adapted for training young men and women for citizenship in this, the greatest state. In dealing with the young people it is shaping and moulding the ideals and policies of future generations.

It might be added that there is no fundamental difference between the two kinds of citizenship. Christian citizenship is the whole of which secular citizenship is the part; it is citizenship raised to the highest degree. Christian citizenship prepares for the eternal world, the spiritual world, but it also prepares for the temporal world; the two do not conflict. And a man is, in the truest sense only a good citizen, as he is a Christian citizen.

———:o:———

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards.*

We have spent over $500,000,000 to clothe our soldiers. Every subscriber to the Liberty Loan has had a part in this care of the Americans who are fighting in France.

If you are helping to make some home happier and better, you are making the nation as a whole, happier and better.

———:o:———

10-1-8 on your label means that your subscription will be out October 1, 1918.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

BOLAND-PETTIGREW

—o—

John P. Boland and Fannie E. Pettigrew were married at Graham, N. C., October 3, 1918. The writer officiated. Good wishes attend their wedded pathway.

P. H. FLEMING.

—:o:—

SMITH-FAUCETTE

—o—

Mr. Charles O. Smith, of McIver, N. C., and Miss Kathleen Faucette, of Altamahaw, N. C., were united in marriage at the home of the writer, September 25, 1918. They will reside near Altamahaw, N. C.

J. W. HOLT.

—:o:—

STOCKARD-LOVE

—o—

Mr. Charles A. Stockard and Miss Hattie May Love were united in marriage at the home of J. M. Gattis September 18, 1918, the writer officiating. Both persons are from Burlington, N. C.

J. W. HOLT.

OBITUARIES

WEBB

Virginia Ann Webb, widow of G. W. Webb, was buried at Long's Chapel, Alamance county, September 29, 1918. Two daughters, Annie and Rosa, survive her. She united with the Christian church at Union Ridge while in her teens. Burial services were conducted by the writer using as his text, John 14:1. Levi Burke was funeral director.

D. A. LONG.

—:o:—

HOLT

Joseph Caldwell Holt was born September 26, 1834 and died October 3, 1918, aged eighty-four years and seven days. His home was in Burlington, N. C. He was the son of Rev. John R. and Catherine Holt. One sister, Mrs. John Scott, Linville, Va., and one brother, James G. Holt of Burlington, survive him. He was united in marriage to Miss Margaret K. Whitesell on September 10, 1861. His wife died in 1913. Since the death of his wife his life, for the most part, has been a very lonely one. For more than four years he had been greatly afflicted and to him death came as a relief to all his sufferings. He was a member and deacon of New Providence Christian church and had been for a number of years. He loved his church, his friends and his neighbors. A good man has fallen asleep. Earth is richer for his having lived; but poorer because of his death.

The funeral services were conducted by the writer, Rev. Dr. Harrell taking part, at New Providence Christian church and his body laid to rest in the cemetery there. Sweet be thy sleep, dear brother, till we meet again.

P. H. FLEMING.

THE NO-TOBACCO JOURNAL

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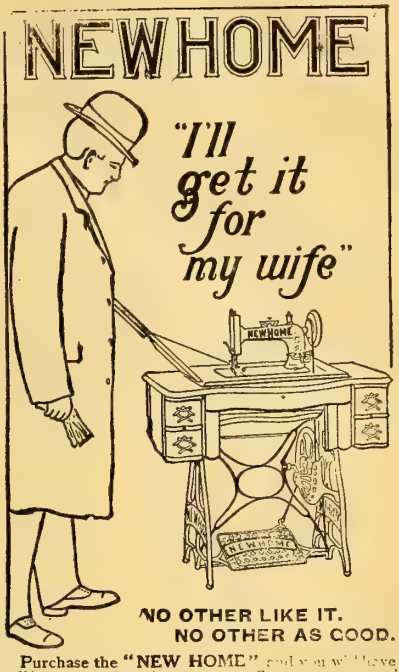

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THE CHURCH PAPER AND THE CHURCH PEOPLE

I cannot do without THE CHRISTIAN SUN. Long may it shine.—*Mrs. John Harrell, Sunbury, N. C.*

—o—

I would feel lost without THE SUN.—*M. L. Boswell, High Point, N. C.*

—o—

I have been taking THE SUN for a long time and don't feel that I could get along without it.—*Mrs. J. C. Goodwin, Dunn, N. C.*

—o—

I enjoy reading THE CHRISTIAN SUN and have read it so long that I cannot do without it.—*Mrs. Ruffin Holt, Bear Creek, N. C.*

—o—

I enjoy reading THE SUN so much that to miss one paper it is like missing a meal. I get hungry for it.—*Mrs. J. I. Joyner, Ettricks, Va.*

—:o:—

GRADING UNGRADABLE POTATOES

Farmers in New Jersey who grow the American Giant potato were relieved recently by the Food Administration of the necessity of grading this variety as No. 1 and No. 2, as great difficulty was anticipated because of the peculiar shape of this potato. They were permitted to mix the two grades and label them "U. S. Grades No. 1 and No. 2 Mixed." However, since the marketing of this variety has commenced the producers have found that it is practicable to separate the grades, and nearly all growers are now doing so.

Reports from a number of the principal potato sections in New Jersey show that practically all potatoes shipped have been graded separately as No. 1 and No. 2. The chief of the New Jersey Bureau of Markets in a letter to the Food Administration says that the Monmouth County Farmers' Exchange in shipping 25 cars or so a day has so far shipped nothing but U. S. Grade No. 1 and U. S. Grade No. 2 in separate cars.

This experience with the potato-grading rules is not surprising, however. The sudden demand for a new method of handling a commodity to take the place of a practice of long standing has often met with the statement that it can not be done. Since the war we have been driven to adopt many new things that looked impossible at first. Now one of our regular job is doing the impossible things such as grading ungradable potatoes.

—:o:—

MANITOBA BUTTER EXPORTS

Manitoba expects to export butter to the value of over $1,000,000 this year. When it is remembered that up to a very few years ago it was necessary for this Province to import butter for its home needs, the growth of the dairy industry there is remarkable. In 1916, 25 cars in the corresponding period of year the number was increased to 96 cars. Up to June 1 this year, with the grass season only well begun, 56 cars of butter had been sent out of the Province. This number compares with 25 cars in the corresponding period of last year. There is every indication that the present rate of export will be maintained, if not accelerated, during the year. All the exported butter from Manitoba is being sent to Montreal for shipment to Europe.

THE TONGUE

The boneless tongue, so small and weak,
"Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death;"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."
While Arab sages this impart,
"The tongue's great warehouse is the heart."
From Hebrew wit the maxim sprung,
"Though feet would slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—*Selected.*

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The record of the Kellam Hospital is without parallel in history, having restored, without the use of the knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancers which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.—KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

COAL CONSUMERS MUST BUY WINTER SUPPLY NOW
Consumers must buy their Winter supply of Coal during the Spring and Summer for storage if Production is to be maintained at a maximum and the country enabled to avoid a serious Coal shortage this Winter
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U.S. FUEL ADMINISTRATION

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1854

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

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Righteous Wrath

(By Henry Van Dyke)

There are many kinds of hate, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, selfish, low,
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart,
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword,
Against the enemies of Love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,
Give me a soul to see thee and follow in thy path!
Save me from selfish virtue, arm me for fearless fight,
And give me strength to carry on, a soldier of the Right!

Volume LXX WEDNESDAY, OCTOBER 16, 1918 Number 42

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

OUR VIEWS AND OTHERS

We have spoken very freely about war from time to time through the columns of THE SUN. We have felt, and do feel, that it was and is our duty to say what we have said. We have, to a degree, endeavored to make a study of the situation and feel duty bound as a spokesman for a people to speak in behalf of humanity.

Shortly after Mr. Wilson declared war we said in an editorial "that the hour is here and there is no other honorable course." Only one good Brother took offense. We expected nothing else. We have not changed our opinion about the matter and from that day till this we have been backed up by every editor in the country. We mean that our opinion has been backed by men who edit church papers. All of them have spoken freely and frankly to their people, and they continue to speak. We have not used, and shall not use, the language that many have used. Not language of the street or the gutter, but words that portrayed in vivid manner the hideous crimes of the German people. We consider that we have been mild and have given only bare facts and expressed opinions. The situation needs no coloring; the blood it is drawing will do that.

Here are some quotations that we picked up from other pens. Read them and see if we have not been calm enough on the subject:

"While there was the faintest scintilla of hope discernible on the far horizon the lover of peace refused to join the demand for war. He was ready to push conciliation to its extremist limits. He was anxious to exhaust every resource of argument, of diplomacy, of pleading, of prayer before we would submit the issue in dispute to the blood-red arbitrament of war. He tried—God knows how he tried!— to avoid war. Every effort failed. And the world went from bad to worse. The man who stood for peace was driven to war by the inexorable logic of facts."

* * *

"There is only one way out of the hideous mess into which the insanity of rulers has plunged the nations of the world. The way Out is the way Through! We cannot draw back; we could not if we would and we would not if we could. To the cause which we have embraced the United States has pledged the fortunes of its citizens, the lives of its young men, and the nation's sacred honor. Over the top—and beyond, is the shining path of peace."

* * *

"There are hurts which are beyond reach of medicine. Diseases desperate grown, by desperate appliances are relieved, or not at all. The surgeon comes—and his knife. He pierces, cuts, destroys, and we shudder at his work. Destroys? No; for he, too, is a repairer, the heroic healer; and his work is pure beneficence. The disease of the world was incurable by any drug in the pharmacopoeia of European statesmanship. It was time for the knife."

* * *

"Germany must be beaten in the interest of the German people. There is a Germany with which we are not at war. That Germany we fight because we cannot help it. And we fight not in anger but in sorrow, and with an awful pity at our hearts. We would save that Germany from injury—if we could. But we cannot. First we must save her from her loathsome masters. With the Germany of the mailed fist and shining armor, the Germany which is drunk with a horrible lust of power, the Germnny of the right divine of kings to govern wrong, we are at war, and shall be until we have tumbled its pretensions to dust."

* * *

"We war upon war in the interest of peace. This old earth of ours is drenched with blood and tears. Europe is crimson with battles and hollow with graves. The piled-up agony of nations affronts the eye of heaven. Fields that were waving with golden grain, cities that were at once the shrine of art and the homes of happy men, today beneath the summer skies are a human slaughterhouse. Civilization is eating her own children. Our worst imagination of hell pales before the frightful realities of Belgium and Serbia, Poland and Armenia, and the provinces of northern France. Seven millions of men have been slaughtered by machinery like pigs in Chicago, and twentyfive millions more have been lamed or maimed or blinded or injured in some way And the orgy of blood and lust goes on."

o——o

PRESIDENT WILSON'S REPLY

We went to press too early last week to give President Wilson's reply to Germany's peace proposal. We present it below. It needs no interpretation. It is clear, it is plain, and should not be misunderstood.

President's Reply to Germany

"Sir: I have the honor to acknowledge, on behalf of the President, your note of October 6, inclosing the communication from the German government to the President, and I am instructed by the President to request you to make the following communication to the imperial German chancellor:

" 'Before making reply to the request of the imperial German government, and in order that the reply shall be as candid and straightforward as the momentous interests involved require, the President of the United States deems it imperative to insure himself of the exact meaning of the note of the imperial chancellor. Does the imperial chancellor mean that the imperial Government accepts the terms laid down by the President in his address to the Congress of the United States on the 8th of January, last, and in subsequent addresses, and that its object in entering into discussions would only be to agree upon the practical details of their application.

" 'The President feels bound to say with regard to the suggestion of an armistice that he would not feel at liberty to propose a cessation of arms to the governments with which the government of the United States is associated against the central powers so long as the armies of those powers are upon their soil. The good faith of any discussion would manifestly depend upon the consent of the central powers immediately to withdraw their forces everywhere from invaded territory.

" 'The President also feels that he is justified to in asking whether the imperial chancellor is speaking merely for the constituted authorities of the empire who have so far conducted the war. He deems the answer to these questions vital from every point of view.'

"Accept sir, the renewed assurances of my high esteem.

"ROBERT LANSING."

Secretary of State.

A THINKING AND A WRITING AND A MUSING

It is Sunday morning and this scribe, THE SUN'S Editor, is at home, a place sacred to the heart of every true man. There are no church services in Burlington today. The Spanish Influenza epidemic has caused the city authorities to stop public gatherings. There are few automobiles spinning along the streets, because the Board of Aldermen has taken a hand in the conservation of gasoline. The weather is ideal. The autumn sun reminds us of a bosom friend. The yellowing of the leaves carries us back to boyhood days when gathering of nuts, wild grapes and chinquapins was a delight.

* * *

And so we are this morning a thinking and a writing and a musing. Seasons an occasions inspire the poets and choice of words and coupling of sounds come freely. The man who writes prose is not so fortunate; he has to think harder than the poet. The poet's words come by inspiration and the editor's words arrive via the perspiration line.

* * *

Burlington is a city of eight thousand inhabitants. We write these lines on our porch within two blocks of the heart of the city and not a man is to be seen on the streets. Te be sure there are some out, but few, very few. Some half dozen homes in our city are in mourning and others have patients seriously sick.

* * *

Not far from where we pen these lines the wheels of industry are turning. Why? Does the town laws not forbid the operation of manufacturing plants on Sunday? Sure, but the dead must be buried; coffins must be had, and so the Burlington Coffin Company is operating today in order to meet the demands upon it just now. Orders are being received by telegram and the demand cannot be met. Norfolk, Virginia, has a standing order for a stated number of coffins and caskets from Burlington each day.

* * *

Deaths are not all at the battle front. In fact war does not destroy as many people as disease. Thousands are dying daily whose deaths are never reported in the public press, and so after all it is the publicity that war gets that makes it seem like the death toll is the greatest.

* * *

"Peace declared," "Germany has surrendered," and other interesting head lines are on the morning's paper, but they cannot be verified now. Peace is no doubt nearby.

* * *

Scientists insist on reasoning things out and offer scientific explanations to all things. We wish that some of these fellows who are trying to reason God away and show that things are not carried on by a divine program would explain why it is our baby—a girl—only eleven months old, is holding and humming to a doll. A fine counterpart to an editor's sanctum!

* * *

The music from a graphophone floats in from across the street. It re-sounds the voices of great singers and we are permitted to hear the voices of those who cannot come in person. What a lesson about the printed page! You can hear through the printed page the voices of kings and emperors; and yet church people do not appreciate the Church paper.

* * *

Last night we were looking over an exchange printed in 1910 and took notice of a note about the parcel post—a plea for it. Only eight years ago, and we have had the parcel post so long that most of us have forgotten when it began. Just wait until the automobile, the submarine, and wireless telegraphy have been relegated to the junk heap by the coming of more modern things and how strange it will seem.

* * *

Did you ever hear of a railroad company owning a church? A rather strange thing, isn't it? Such is the case in our town. The Southern Railway owns a church—a building. It is a union church where most any denomination can hold services. Burlington was once the site of the Southern Railway repair shops before they removed to Spencer, N. C., and it is through property holdings that the company owns a church building.

* * *

And that reminds us. We have been asked why we sometimes write *church* with a capital letter and again with a small letter. We do it for distinction. When we write *church* meaning the denomination—the Christian Church—we write it with a capital C. When we write *church* meaning Burlington Christian church, for instance, we write it with a small c. Do you *see* the c *and* the C?

* * *

This is all. Just a few thoughts that came floating around about our chair on a sunny porch on a churchless Sunday morning.

o——o

THE DENOMINATIONAL PAPER AS AN EDUCATOR

Potent influence of the denominational paper as an educator and a builder of character is well stated in the following paragraph from an unidentified source:

"Next to the pulpit and the immediate instruction in the Church, the religious press is one of the most potent agencies for the religious education of the members of the Church and the formation of an all around, strong Christian character. It is by the distinctively Christian paper or magazine that the members of the Church are brought in touch with the whole world of Christian effort, and with the religious movements in every country. The denominational paper has a more definite and more important field. In addition to that which is common to the general religious press, it furnishes the reader information concerning all the work of the Church in which his religious life is being moulded and built up. It is a paper in which he has a personal interest, for it tells him the work and movement of his own Church. He forms acquaintance with its ministers, its synods and General Assembly, its missionary organizations and what they are doing; he reads reports

from all lands as related to his own; he becomes familiar with the discussions of denominational affairs and doctrines; in a word he is brought into connection with the whole life of the Church, his religious experience has the same association, and the unfolding of his character is uniform and in truest loyalty to the Church in whose fellowship his spiritual life is nourished. In the home where the denominational paper is taken the children grow up in the knowledge of the Church and in sympathy with it in all its institutions and work. Under such training they become qualified for the work of the Lord as they come to it."

o——o

DANGER OF TUBERCULOSIS FOLLOWING INFLUENZA

The epidemic of influenza now prevalent throughout North Carolina, and the country at large, is serious in its effects, but in itself influenza is not deadly. It is pneumonia and tuberculosis following an attack of influenza that becomes really dangerous to life.

Unless care be taken the present influenza epidemic may be expected to be followed by a greatly increased death rate from tuberculosis. Pointing out this danger Dr. L. B. McBrayer, chief of the Bureau of tuberculosis of the State Board of Health, makes the following statement:

"Any disease affecting the respiratory tract, such as Spanish influenza, has a tendency to 'light up' any tuberculous infection that might have been lying dormant. Any person who fails to recover promptly from an attack of Spanish Influenza should be very careful. If such person should find a little rise in temperature, 99 or above, in the afternoon, with a subnormal temperature, 98 or below, in the morning, such person should suspect tuberculosis, and should at once have a thorough examination of the lungs by the family physician, or a specialist."

o——o

MINISTERS IN THE "Y" WORK

As is generally understood, the men in the Army Y. M. C. A. service are from the Protestant Churches of the country. Take, for instance, the force of workers in the Southeastern Department, which includes the army camps in seven Southern States. In these camps are 919 Y. M. C. A. Secretaries, and of that number all except three are members of what are commonly called Evangelical Churches. Of these three, two are Physical Directors and one is a Business Secretary. Of the total number of workers 204 are ordained ministers; and they are from the following churches:

Methodist, 60; Presbyterian, 58; Baptist, 50; Christian, 20; Congregational, 14; Episcopal, 2. In the total number of Secretaries, preachers and laymen, 17 denominations are represented. Those having more than 5, with the number of each, are: Methodist, 322; Baptist, 222; Presbyterians, 206; Episcopal, 60; Christian, 46 Congressional, 34; Lutheran, 10; Moravian, 6. Of the 919 workers, the Methodist, Baptist and Presbyterian Churches furnish 750.

———:o:———

Spanish Inflenza made its first appearance in this country in the New England States.

EXTRACTS FROM THE DIARY OF A "Y" SECRETARY IN FRANCE

(Passed by the Censor)

This has been a day of encoragement. Two soldiers said that before the Y. M. C. A. came the town was a hell on earth. But now it's different—we have a place to go.

"I keep a pile of Testaments and religious literature on my desk where the men can get them. They do not last long. The men are eager for such literature."

"On Sunday afternoon a group of soldiers, including a medical officer, and the secretary had an informal talk in the "Y." Later we took a hike to get better acquainted. We talked on Mother, God, clean living, and other topics which keep a man big inside. During the following week three of those men told the secretary that they had decided to hit the straight line while in France."

"The other day a Sergeant came in and asked if I would visit a group of men camped in the woods and conduct religious worship. Am just back. Major sent his car for me. Found a group of eighty-three men, and the service held in a grove was very helpful. An orchestra had been improvised consisting of violin, flute and cornet. The men sang with vigor the dear old Church hymns. A prayer was offered, and I preached a Gospel sermon. The men listened eagerly. We closed with a hymn and benediction. It is difficult to put on paper the psychology of a religious service held in a French grove back of the lines where a great throng of trained humanity is hurling itself to the death. But one thing can be expressed in printer's ink, and that is this: The American soldiers in France *do* want the Gospel of Jesus Christ and they want it in man-sized doses."

o——o

MENTIONINGS

—o—

Change your watch October 27.

o——o

The sugar crop is 453,796 tons short, so the Government announces.

o——o

Canada has lost 115,806 men in the world war.

o——o

About a dozen students at the A. and E. College, Raleigh, N. C., have died from Spanish Influenza.

o——o

Nine hundred cases of Spanish Influenza are reported at Roxboro, N. C.

o——o

Many children at the Christian Orphanage, Elon College, N. C., are sick with Spanish Influenza.

o——o

Yale University is to have a woman in its Faculty—Miss Martha Jones, Nashville, Tenn., who is to be a chemist.

NOTES AND PERSONALS

Rev. B. F. Black has landed "over there," so we are informed by a card received from him last week.

o——o

Rev. C. E. Gerringer changes his address from Richland, Ga., to Jonesville, Va.

o——o

Chaplain H. E. Rountree, Portsmouth, N. H., writes that he and his family have the Spanish Influenza but none are seriously sick.

o——o

Dr. J. O. Atkinson is this week attending the Alabama Christian Conference in session at New Hope church near Abanda, Ala.

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On account of Spanish Influenza the American Christian Convention has been postponed to an indefinite date. We will give further information when it reaches us.

o——o

Brother D. A. Corneilson, Seagrove, N. C., writes us a letter of appreciation because his paper was continued after the time was out. Occasionally we get letters to the contrary, but such is an editor's life.

o——o

Brother M. T. Woodall in renewing his subscription to THE SUN says: "I may not be here to read THE SUN much longer, but I can leave it for my mother to read if I have to go into the service of my country."

o——o

Rev R. F. Brown, Mrs. Brown, and R. F. Jr., are spending some time with Mrs. Brown's parents in Seagrove, N. C. There are no church services being held in Durham, where Brother Brown is pastor, on account of the Spanish Influenza epidemic.

o——o

The 110th Anniversary Number of *The Herald of Gospel Liberty* is before us. It is a beauty, Dr. Barrett, and we congratulate you and those whose aided you in the work. The contents are splendid, the ideas of display and makeup are fine. The mechanical work cannot be excelled. Good editor! Splendid printers!

o——o

Mr. R. A. Truitt, brother to Revs. J. G. and H. E. Truitt, returned to Elon this year to complete his college course. Brother Truitt left Elon in his Junior year about three years ago, and has been engaged in teaching. He has decided to enter the ministry and will do so after his graduation next May.

o——o

We are glad to state that conditions at Elon College are decidedly better. Most of the students who have been sick are about well. One young man, a foreigner, a native of Spain, died there last Friday, and upon the advice of the Spanish Consul, was buried at Elon College Saturday afternoon.

o——o

Delegates and friends in the Southern Conferences will confer a favor upon us by seeing our representative, Miss Bessie Holt, and arranging about their subscription accounts. They will also be pleased with our exhibit of books, Bibles and Testaments in Miss Holt's care. We sent the finest line ever carried to the Conferences in the far South.

o——o

During the past few years the Publishing Agent has not carried a very large line of books, Bibles and church supplies to the various Conferences. We change our plans this year and will exhibit at all the Conferences a full line of the things handled. We will be able to supply you with most any kind of Bible, Testament or book needed. Look for our table at your Conference and examine what we have.

o——o

Miss Bessie Holt left Monday morning for the two extreme Southern Conferences in the interest of THE CHRISTIAN SUN and the Publishing Agent. We are confident that the people in Georgia and Alabama will be highly pleased with Miss Holt and will want to see her return to them again. We also speak for Miss Holt the assurance that she will be well cared for and entertained in a royal way.

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FIELD NOTES

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The Conference year will soon come to a close. We look back with both joy and regret. We have had some success but have come short of what we had hoped.

Through the assistance of Brothers B. J. Howard, P. T. Klapp, J. F. Morgan and C. H. Rowland in our revivals, forty members have been added to the churches of our charge. It was a considerable pleasure to have these brethren with us in our work. It is fortunate for the pastor of our group of churches that the above ministers have charges which will not give them up.

Several things have been given us this year. The largest gift was $65.00 in cash by the members and friends of Liberty church. The Franklinton members gave us a nice library lamp. Mrs. Jimmie Newman's Sunday school class of Liberty gave us a box containing some useful articles for the children. Other gifts have been made us. Some have been mentioned already through THE SUN. Others have not but they are too numerous to mention the gifts and the giver in each instance. We are very grateful for them all.

The Franklinton work lags. Nothing was done last winter because it was too cold and frosty. Since the weather opened up labor has been unobtainable because of the war. We have dug the foundation for our church and got together a good quantity of material but we have not yet begun the building. But we hope to make a start before Conference.

There has been much sickness and many deaths in our field this year and much additional sadness occasioned by the war.

G. J. GREEN.

Franklinton, N. C.

———:o:———

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

SUFFOLK LETTER

—o—

Church finance is a matter of system, and that system is plainly written in first Corinthians, sixteen, two: "Upon the *first* day of the week let every *one* of you lay by him in store, as God hath *prospered* him, that there be no gatherings when I come." This is plain and simple, ample and reasonable, and the application of the principle would solve all financial problems in any church. The *time* is named, *the first day of the week*; that is, our Sunday is the *time* to attend to this matter. The second specification is just as plain: let *every one*—not every family. It has been the case too long for the head of the house to pay all the bills and the church dues as well. It is the Pauline way for *every member* to take part in this part of the Lord's work. The *Every Member Canvass* grows out of this injunction of Scripture. A third rule is that the gift should be *as the Lord hath prospered you.* This is a most elastic rule and, if followed, would solve all the financial questions that vex the church. The *tithe* is set forth as a minimum standard for giving, and that rule, when applied, makes a full church treasury. In practice the tithe is not reported. Each member keeps his own account, tithes himself, puts his tithe in an envelope without name, and drops his offering into the plate or basket. In this way there are no comparisons made between gifts by different persons. The member who has a dollar puts in *ten cents;* the member with ten dollars puts in *one dollar;* the member with a hundred dollars puts in *ten dollars;* the member with a thousand dollars puts in a *hundred dollars;* the man with ten thousand dollars puts in a *thousand dollars.* It is easy to see that a small church working the tithe system would make a full treasury.

When a church rises above the Old Testament rule of tithing to the New Testament principle *"as the Lord hath prospered,"* the treasury swells until all financial demands are met and much remains for benevolences.

As a rule, ministers say too little about money. The great things of the Kingdom are worthy of man's best services, and money has its place and power in the Kingdom. Men and women are working among all people and in all ways at this very time, to raise money for the Government. The object is to reach the entire population. Already twenty million people own Liberty securities. Liberty Bonds and War Savings Stamps are put in denominations to reach all the people. That is the principle Paul lays down in this plan of raising money. Have a *fixed time, a fixed rule, a fixed number* —that is, *everyone.* Every member of the church—the least, the poorest, the largest, the richest—*all* is the only adjective that tells how many should give. In a large church it requires work to bring this home to the attention of *every one;* but it would pay to do it, and it should be done.

It may be written with indelible ink that non-paying members, as a rule, do not enjoy religion and are useless as workers in the church. Customers in a store who do not pay their bills cease to be good customers. Buyers are not necessarily good customers; payers are good customers. Do not regard those who say, "It is money, money, money; all the church wants is money." No, that is not all the church wants; it wants souls; but it cannot get *souls* without money, though it sometimes gets *money* without *souls.*

W. W. STALEY.

———: o :———

THE BEST MISSIONARY BOOK

There is one Book that has ever spoken in terms of the world. That Book is the Bible, and this fact alone constitutes it the best missionary Book ever written. No one can read the Bible closely and catch the scope of its meaning without becoming missionary.

The central *fact* of the Bible is missionary: "God so loved *the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). How any person with sane and open mind can read that verse and not catch the missionary idea is more than I can see.

Your non-missionary person limits the geography of Jesus,—while our Father made the geography of Jesus world-wide in scope.

The Bible is missionary in its saving scope: "We have seen and do testify that the Father sent the Son to be the Saviour of the *world.* (I John 4:14.)

In its original and divine plan the Bible is missionary: "In thy seed shall *all nations of the earth be blessed.* (Gen. 22:18).

The Bible is missionary in its prophecies: *The earth* shall be full of the knowledge of the Lord as the waters cover the sea. *All the ends of the earth* shall turn unto the Lord." (Isa. 11:9; Psalm 22:27).

It is also missionary in its *promises*: "Ask of me, and I shall give thee *the heathen* for thine inheritance, and the uttermot parts of the *earth* for thy possession." (Psalm 2:8).

It is missionary in its *prayers*: "Thy Kingdom come, thy will be done, *in earth* as it is in heaven." (Matt. 6:10.

Its first preachers were missionary: "We turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be light to the Gentiles, that thou shouldest be for salvation *unto the ends of the earth.*" (Acts 13:47).

It is missionary in its final judgment: "Before him shall be gathered *all nations.*" (Matt. 25:32).

And it is missionary in its blessed consumation. "The Kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." (Rev. 11:15).

It is missionary in its commands: "Go ye into *all the world,* and preach the Gospel to every creature." (Mark 16:15).

And those peoples, denominations, churches have been most blessed who have sought zealously and faithfully to obey these missionary commandments. A *giving* church is ever and always a *growing* church. Unless we *go* in obedience to Christ's commands we do not deserve to grow, and cannot grow.

J. O. ATKINSON.

Elon College, N. C.

A FINAL WORD

—o—

We offer his final word about the war and the much talked about peace before we close our forms: President Wilson has answered Germany's peace proposal and reminds the German Government that at the very time she proposed peace that her submarines were engaged in sinking passenger ships at sea, and even destroying the very boats that passengers and crews were trying to make their way to safety upon. The President's note further reminds Germany that her wanton destruction in cities and villages continue, as well as many other practices in direct violation of civilized warfare.

We believe that peace is not far off, but the notes recently received from Germany cannot be sincere. We said last week that Germany's peace note was a sword wrapped in paper. Indications bear out that statement.

The Allied armies are gaining ground every day and rapidly chasing the Germans back to Berlin. Something is soon to happen, but until something more favorable looms upon the horizon we cannot speak more optimistically than we do now.

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SOME PERSONAL CORRESPONDENCE

—o—

Raleigh, N. C., Oct. 6, 1918.

Rev. C. B. Riddle, *Editor,*
THE CHRISTIAN SUN,
Burlington, N. C.

Dear Sir:

I beg to submit the following question for your personal consideration, viz:

1. Is the German Kaiser a Lutheran?
2. If not, with what Church is he connected and what is his status with same?

Your answers to above questions will be sincerely appreciated. I beg to enclose stamped self-addressed envelope for reply.

Thanking you in advance for your anticipated kindness, I beg to remain

Very gratefully yours,

.....

Burlington, N. C., October 8, 1918.

....., Raleigh, N. C.

Dear Sir:

The German Kaiser is not a Lutheran. The Hoherzolleran House, of which the Kaiser is a direct descent, is Calvinist in faith. Prior to 1817 there were in Germany three separate religious bodies: Lutherans, Roman Catholics and Reformed. King Frederick William III took a lead in a union movement which resulted in the uniting of all these churches. The word "Protestant" was first applied to this Union Church but difficulties arose as to the use of this word and later the Union Church was called the Evangelical Church. The Kaiser is a member of this Church. This Church is known as the State Church of Prussia and the Kaiser is at the head of it.

As I have said you will see that this State Church of Prussia, or the Evangelical Church, is composed of Lutherans, Roman Catholics and Reformed, but this does not mean that the Kaiser is a Lutheran, because his ancestors were followers of the Calvinist faith, which resulted in that country, prior to the union, the German Reformed Church.

As in the making up of all unions, there are some who will not consent to follow. This was the case in forming the Evangelical or State Church of Prussia. Many of the Lutherans did not in conscience follow the State or Evangelical Church. Of course under the Prussian rule they had to conform to its doctrines in a ritualistic sense, but in 1841 the Lutherans who opposed the United Church were permitted to organize the Evangelical Lutheran Church.

You inquire as to the status of the Kaiser's Church. The State Church of Prussia is very closely allied with the State Government as you can easily see from the fact that the same man who is head of the State Government is head of the State Church. It is said that the Kaiser himself preaches occasionally.

Trusting that my information will be of service to you and with personal good wishes, I am

Yours very sincerely,

C. B. RIDDLE.

Note of Explanation: The above letters are printed for the information that they may reveal. The letter of inquiry came to me marked "personal," and the writer being unknown to me and not a subscriber to The Christian Sun, I have withheld the name. C. B. R.

———:o:———

Once go forth and live, and love, and move, and speak, act, and think, all for Jesus, and you need know no other thought or rule.—*Frederick William Faber.*

Unless we perform divine service with every willing act of our life, we never perform it at all.—*John Ruskin.*

Be but faithful, that is all;
Go right on, and close behind thee
There shall follow still and find thee
help, sure help.

—*Arthur Hugh Clough.*

———:o:———

THELMA FIELDS

Thelma Fields, the baby of the Orphanage family at Elon College, has just passed away. Spanish Influenza is the cause. Earth is poorer; heaven richer.

THE FORWARD MOVEMENT AT THE COMING CONVENTION AT CONNEAUT

—o—

Special Speakers

Rev. John MacCalman, D. D., Lakemont, N. Y,
Member of A. C. C. Board of Education.
President W. A. Harper, LL. D., Elon College, N. C.
Christian Endeavor Secretary, A. C. C.
Hon. O. W. Whitelock, Huntington, Indiana,
President Christian Publishing Association.
Rev. Alva M. Kerr, Pleasant Hill, Ohio,
Member Board of Trustees, C. P. A.
President A. G. Caris, LL. D. Defiance, Ohio,
President Defiance College.
Mr. Hermon Eldredge, Erie, Pa.,
Religious Education Secretary, A. C. C.
Rev. Leon E. Smith, Huntington, Indiana,
Secretary Evangelism, Eel River Conference.
Mrs. M. T. Morrill, Dayton, Ohio,
President Woman's Foreign Mission Board, A. C. C.
Mr. J. O. Winter, Greenville, Ohio,
Treasurer Forward Movement.
Rev. J. O. Atkinson, D. D., Elon College, N. C.,
Mission Field Secretary, Southern Christian Conv.
Warren H. Denison, Dayton, Ohio,
Superintendent Forward Movement.

Special Forward Movement Conferences at the Convention. On Time. Last Just 30 Minutes. Interesting. Important.

Wednesday, 1:15—New England Delegates and Visitors.
Wednesday, 7:00—Western Convention states.
Thursday, 7:00—Southern Convention states.
Friday, 5:00—New York, New Jersey, Canada.
Saturday, 1:15—Indiana and Michigan.
Saturday, 7:00—Ohio, Kentucky, Pennsylvania, Maryland.
Monday, 1:15—Illinois and Wisconsin.

Training Classes

The fall campaign is now on. Vacations are now over, all are back in the work of the church. There will be a shortage of men in many congregations for a goodly number have been called to the Colors. It will be very necessary for every member of the church still at home to do more than ordinary service in the churches, to be more than ordinarily faithful in the work, to take upon themselves double duty for deacons, superintendents, teachers, workers in every department have gone to defend our most sacred institutions. We must rally our forces, train Christian leadership, build the church life stronger and clearer than ever before. We must keep the home fires burning brighter than ever; we must make the church stronger than usual; it must be a place of training also for the youth who are going to have the largest opportunities young people have ever had in the days of reconstruction just ahead. No church can afford not to have some of the following training classes. You cannot have all of them at one time but the whole church year should see some of them all the time in your church. We are in new days, of training, days of large responsibility. Pastors and leaders should not neglect to have some of these classes regularly doing steady, solid work.

Teacher Training Classes. Where the present teachers are being especially trained, or a regular class in the school where prospective teachers for the days just before us are being trained. Start now with the special drive that the Sunday school forces of all denominations has on now to have a Teacher Training class in every school.

Home and Foreign Mission Study Classes. The missionary responsibilities now are enlarging with every hour, millions are calling not only to come over into Macedonia and help us but nations beyond Macedonia are calling with a language that cannot be written. The doors are wide open. The strategic opportunities must not be neglected. The church must enter in or she can never have the presence and power of God. We must know about these things, our young people are entitled to know the needs.

Christian Endeavor Expert Classes. The Christian Endeavor is the great training department of the church. Here our young folks are fitted for the larger work of the Church. Blessed be Dr. Clark for starting that great agency and thanks to the multiplied thousands who have carried it on through the years. Every church needs a Christian Endeavor Society and those that have societies need the *expert class.* It is worth your while, young people, and will be a great blessing to your church, brother pastor.

Personal Work Class. Thousands of our people would become soul-winners if they were taught in the methods of soul winning. They are willing to learn and our churches would become evangelistic and there would be larger ingatherings of souls into the Kingdom. We are not having classes enough where the members are taught how to win souls. They are willing to become personal workers if you will train them.

Pastor's Training Classes. Many new converts soon drift back into the old ways because they are not taught Christian activities. Each pastor should have a class in which the new Christian, the young Christians, may be taught in the things that make them strong in the work. They will meet and be taught to pray together when they will not do it in the public place at all at first. The new Christian, unless he learns to pray publicly the first thirty days after his conversion, is likely to be a tongue-tied Christian thereafter. They need to be taught about the giving and the method of your church in the support of the work. We take too much for granted from the new Christian. The new Christian, be he young or old in years, is but a babe in Christ and needs special care and private training, group training in a class by themselves.

You may not be able to have all these classes in your church at one time but you should work out a program that will cover all these training classes. Our young people, our new Christians, our church members have certain inalienable rights from you as a church and pastor, and among them is training, the fitting for larger service to your church and the Kingdom.

WARREN H. DENISON,
Superintendent.

TO THE CONFERENCES OF THE SOUTHERN CHRISTIAN CONVENTION

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At the last session of the Southern Christian Convention, held in Franklin, Virginia, the Conferences were asked to increase their annual contributions to the Convention *fifty per cent over* previous years. The Annual Conferences this fall will be expected to conform to this new apportionment for *Conventions Missions, Foreign Mission, Convention Fund,* and *Elon College Fund.* The following table shows just what the present apportionment by the Convention to the Conferences is:

	C. Miss.	F. Miss.	C. Fu.	El. C. Fu.	Total
E. V. C. ..	$1,500	$1,500	$750	$1,500	$ 5,250
N. C., Va. C.	900	900	300	900	3,000
E. N. C. C.	750	750	150	750	2,400
W. N. C. C.	750	600	75	600	2,025
V. V. C. C.	300	300	75	300	975
Ga., Ala. C.	300	150	75	225	750
Ala. Con.	150	150	75	225	600
Totals	$4,500	$4,500	$1,500	$4,500	$15,000

The above table gives the apportionment as made and adopted by the Convention, and *all of the Conferences* are requested to make their apportionments on the churches so as to meet this new call. The need is great, all things require at least *fifty per cent* increase and *the Kingdom* should not fall below the markets of material goods and the calls of the nation for war. Wages and prices make it as easy now to pay this increase as the previous demands were paid by the people. Pastors will find that the members of the church will respond to worthy calls for money, and they should not be timid in showing them their duty. Most people will do big things more willingly than they will small things. I hope that every Conference will pass favorably on this financial matter and that next year *all the Conferences will come up with all four of the calls paid in full.*

W. W. Staley,
President S. C. Convention.

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A PREACHER SUPPLIED

—o—

Dear Brother Riddle: After services at Pleasant Union Christian church last Saturday afternoon, (October 5), I went to Brother J. Ad. Johnson to spend the night. Soon after we had eaten supper, I noticed that all, except Brother Johnson and myself, disappeared rather mysteriously; but thought that Sister Johnson and the children and Sister Perry Raynor and her children, who also took supper with them, had gone to a near-by neighbor's to stay a while.

After Brother Johnson and I had talked for about an hour, however, Brothers Billy Green, Arch Long and G. T. Howington came over from the church and informed me that there was a "couple" out at the church who wanted to get married, and desired that I perform the ceremony. With a little reluctance, I accompanied the brethren back to the church—thinking of course, that I would find here two young people ready to be made "man and wife." To my great and glad surprise, however, I found the rostrum literally "loaded" with various things which the assembled congregation had brought to the church for their pastor and his wife.

After a speech of presentation by Rev. Mr. Forbes of Buie's Creek, I tried to give expression to my feeling of gratitude and appreciation for the many good and useful things given me by the esteemed members of my congregation, but I could not find language adequate with which to voice my feelings. The preachers and the brethren usually term such an affair as this was a "pounding" of the preacher; but I call this one "supplying" the preacher. I assure you that when I saw the number and variety of packages and noticed the size of many of them, I felt that we have enough groceries of all sorts to supply our needs for the remainder of the fall and during the entire winter.

Among the different things contributed were: Flour, sugar, meat, coffee, potatoes, oatmeal, hominy, grits, baking soda, soap, vinegar, condensed milk, starch, salad dressing, dried fruit, eggs, a nice chicken, cream of wheat, pan-cake flour, canned fruit, tooth-picks, scouring powder, etc. Of course, I am not telling "Boss Hoover" or "Friend Page" of the fact that these good people gave me a half barrel of flour and about thirty pounds of sugar. Certainly we have about five months' supply of sugar; and we shall refrain from purchasing any for several months. Among the packages given was a shoulder of meat. So you see those brethren have given their pastor "the cold shoulder;" but he was *mighty glad* to get it. It is needless for me to say that my dear wife and my two little boys join me in thanking again and again the good people of Pleasant Union for this abundant and practical evidence of their love and generosity.

As Pleasant Union is planning to join with four other churches of which Rev. J. Lee Johnson is the beloved pastor, in forming a pastorate, I shall not have the pleasure of serving this church another year.

I expect to serve Plymouth another year; and also expect to serve the good people of Antioch (Chatham) next year. I am now finishing up Brother Stevens' unexpired term there. My work with all three of these churches this year, as well as at Center Grove, has been very pleasant to me.

R. P. Crumpler.

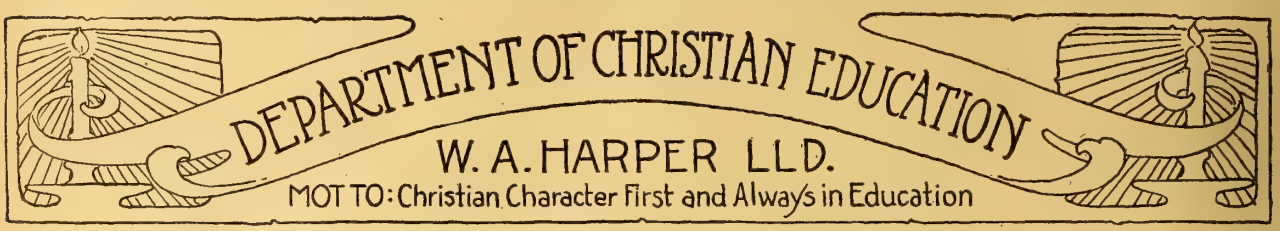
Varina, N. C.

(Brother Crumpler will please inform The Sun's Editor when it will be convenient for us to come and spend a week and help him feast).

———:o:———

If God is really preparing us all to become that which is the very highest and best thing possible, there ought neer to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—*William R. Huntington.*



A WORD TO ELON'S FRIENDS

—o—

The College never opened under finer auspices. Large numbers of students who came had to be returned to their homes. It was hard to say "No" to the young men, full of hope and courage, in an hour like this. More than a hundred who sought admission had to be refused, and we had our noble four hundred left.

Then the Spanish Influenza came. We have been a hospital since. Three young lives have gone out into the larger life here, and at least one of those who went home has died. Many who came and returned home because of the scare will not return. Still we have a fine attendance and bright prospects. The hand of affliction has been laid heavily upon us, but we have escaped with few fatalities, for which we should give thanks to God.

The situation had so far improved on October 9 that the following statement was issued to our patrons:

"The Government Inspector was here Saturday, the fifth, and assured us we were doing all possible for the Spanish Influenza. We have not had a new case for several days, and the doctor says we have the situation under control. Our recitation work is resuming its normal course.

"We are calling in all students to resume their work. Dr. Dick says there is no reason why all should not immediately return to their regular duties.

"We make it a point of honor to notify our patrons of any serious conditions. If you have not previously heard from me, it is because there was no need to alarm you. We have had nurses and medical help in plenty all the time.

"The fear of danger is now all past, so far as human eye can see, and so I send this general statement.

"The consideration, confidence, and patience of our patrons in the crisis just past are a heritage for all time to come. I am grateful to one and all."

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WHY THE WAR SHOULD BE STUDIED IN SCHOOLS

—o—

Many excellent reasons exist for asking teachers and pupils, heavily burdened though they are, to give some time each week to the formal study of the war. The best of these, perhaps, is that in some way it is sure to come in, and that the study of it should be organized in such a way as to make it educationally valuable.

Importance of the War

The war is the biggest and most important happening in history. It is the war of every boy and girl as well as of every adult in the United States, and its issues will affect the destinies even of the unborn. Scarcely a child can be found in the schools who does not have a number of his family or other relative bearing arms in the contest. In the food that we eat, the clothing we wear, the heating of our houses, the amusements we indulge in, and our traveling to and fro we feel its actual presence. The war is in the atmosphere which the child breathes, and it already plays a large part in his school life.

War Study Stimulates Patriotism

Just because of this fact, therefore, it is important that the war should receive systematic treatment in the schools. It is still desirable that we be able to give "a reason for the faith that is in us," and the child should have presented to him clearly but simply the causes and aims of the war. Such teaching will not merely stimulate the patriotism of the child and aid the various war services imposed upon the schools. It will react upon the homes, and powerfully promote a sound civilian morale. Our public schools are the most important agency we have in advancing the cause of democracy. They are also the institution in whose guidance our people instinctively have most implicit confidence.

Regular Studies Enriched

Through the interest aroused by the study of the war, many of the regular studies of the school course can be strengthened and enriched. In the case of history, civics, and geography this relationship is evident. The new duties the war imposes may be made to stimulate the teaching of language, arithmetic, domestic science, drawing, music, and practically every other subject of the school curriculum.—*National School Service.*

———: o :———

IT'S YOU

"If you want to work in the kind of a church
  Like the kind of a church you like,
You needn't slip your clothes in a grip
  And start on a long, long hike.

"You'll only find what you left behind,
  For there's nothing that's really new;
It's a knock at yourself when you knock your church;
  It isn't your church, it's *you.*

"Real churches aren't made by men afraid
  Lest somebody else goes ahead;
When every one works and nobody shirks,
  You can raise a church from the dead.

"And if while you make your personal stake,
  Your neighbor can make one, too,
Your church will be what you want to see—
  It isn't your church, it's *you.*"

AT SANFORD AND SHALLOW WELL

It was a joy to be with Pastor T. E. White at Shallow Well and Sanford churches Sunday, September 29. Brother White has been a missionary and knows what it means to be on the field, out on the firing line, and feel that the people at home *do not care*. He is trying to teach his people to care. Coming from Sanford I read this scripture and it had a new meaning to me: "Carest thou not that we perish?" Mark IV:38. These words of the disciples to the Master in the time of peril may well be taken as the cry of the forty million heathen who die every year in foreign lands. They are dying without Christ and without hope in heathen lands at the rate of one hundred thousand a day. Every tick of the watch sounds the deathknell of a heathen soul. With every breath we draw four souls pass away never having heard the name of Christ. "Carest *thou* not that *they* perish?"

Brother White says that out on the mission field with thousands going the way of sin and darkness, without hope and without Christ, *our people seem not to care*. Ah! me, here indeed is the tragedy of our denominational history. By all the promises of the Book, and the principles we have to build on—the Holy Bible—we should have been amongst the very strongest denominations in America. There is just one reason why we are not—and that reason is that we seem not to have cared *that they perish*—the millions out yonder who have not heard of our Christ.

Brother White's people are catching something of their beloved pastor's missionary spirit. *They are beginning to care.* The cash and subscriptions given by the few with whom I talked in the two congregations amounted to $1,500.00. If all could have been seen they would have readily given $2,000.00. My subscription list is now beyond $95,000.00. We are beginning to care for, "Where your treasure is, there will your heart be also."

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WOMAN'S MISSIONARY CONFERENCE, PLEASANT GROVE (VIRGINIA) CHURCH, NOVEMBER 2-3, 1918

Program

SATURDAY MORNING

10:00 A. M., Devotional services—Mrs. J. T. Whitworth.
Welcome on behalf of church—Rev. J. G. Truitt, Pastor
Welcome on behalf of Woman's Society—
Mrs. G. C. Talbot.
Welcome on behalf of Young People's Society—
Miss Esther Farmer.
Welcome on behalf of Willing Workers—
Miss Frances Bass.
Responses—Mrs. F. M. Clements, Misses Katie Strader and Emma Williamson Atkinson.
Enrollment of delegates. President's address. Music.
Address—Rev. R. F. Brown.
Appointment of committees.

SATURDAY AFTERNOON

Devotional services—Miss Elsie Bray.

BUSINESS SESSION—REPORT OF OFFICERS

Cradle Roll—Mrs. J. G. Anthony, Superintendent.
Young People—Mrs. R. J. Kernodle, Superintendent.
Literature—Mrs. J. H. Farmer, Superintendent.
Boys' Societies—Rev. H. S. Hardcastle, Superintendent.
Treasurer—Mrs. L. M. Clymer.
Paper—Mrs. N. G. Newman.
Reports of Committees.
Report from delegates in answer to roll call of societies—Music.
"The Society at Work"—Mrs. W. P. Lawrence.
Open discussion.
Address—"Organization of New Societies—
Rev. L. I. Cox.
Music.
"Our Rally Days"—Mrs. Chas. R. Clark.

SUNDAY MORNING

10:00 A. M.—Song service.
Devotional service—Mrs. J. W. Patton.
"The Light of the Candles"—
Pleasant Grove Young People and Willing Workers.
Address—Dr. J. O. Atkinson.
Program of Woman's Convention Board—
Mrs. W. A. Harper.
Concluding remarks—Rev. J. G. Truitt, Pastor.

We want to remind all societies to get a report of their work ready and send to Conference. Elect delegates from all societies—Woman's, Young People's and Willing Workers, and write to Mrs. W. J. Pierce, News Ferry, Va., so that each may have a home assigned and some one to meet them.

Pray that we may have a good and helpful session.

MRS. M. F. COOK, *President.*
Greensboro, N. C., 623 *Mendenhall St.*

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NOTICE

On account of the prevalence of Spanish Influenza and public meetings being debarred, the Woman's Missionary Conference, which was to have been held in Portsmouth October 24, has been indefinitely postponed. Due notice will be given as to the time of the meeting when conditions become more favorable.

MRS. C. H. ROWLAND, *President.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Sunday-school Workers:

You have been very good to us during the past year and we want to thank you very kindly indeed. you have helped us to make this the *best year yet,* so far, that the Orphanage has had.

We want to pay the balance on our indebtedness this year, and to do this we must raise $4,500 for our Thanksgiving offering. We want your school to take an active part in this undertaking and raise the largest offering that you have ever raised. Insist that each class makes a special effort to get every member to give something, and by that means all will get interested and rejoice when the task is finished.

Begin now to talk the offering. Get everybody interested. Get all to give as much as one day's wages. We raised the largest Thanksgiving offering last year that we have ever raised. Let us do even better this year. Lay your plans in plenty of time and then work your plan. I hope to hear good news from your church.

Yours in the work for the Master,
C. D. JOHNSTON, *Supt.*

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REPORT FOR OCTOBER 15, 1918

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Amount brought forward		$7,473.01
Children Offerings		
Oliver E. Young, Jr.,		.10
Sunday School Monthly Offerings		
(Eastern North Carolina Conference)		
Raleigh, N. C.		$ 4.00
Catawba Springs		7.59
Catawba Springs Baraca Class		1.14
Pleasant Union		5.30
(Western North Carolina Conference)		
Pleasant Ridge		2.20
Pleasant Hill		2.00
(Virginia Valley Conference)		
Dry Run		3.75
Linville		1.00
(Eastern Virginia Conference)		
Union (Southampton)		3.31
Wakefield		1.00
Miscellaneous		
First Christian Church, Huntington, Ind.	6.50	
Beulah Sunday school, Ala.	1.14	38.93
Special Offerings		
Star Class, Suffolk Christian church	3.00	
A. D. Gerringer	1.00	
Mrs. Sam Griffith, Reidsville, N. C.	1.00	5.00
Pledges made at the E. N. C. S. S. & C. E. Convention		
Rev. J. E. Franks	5.00	
Mrs. J. E. Franks	5.00	10.00
Pledges at the S. C. Con., Franklin, Va.		
Rev. C. B. Riddle, Burlington, N. C., balance in full		10.00
Mrs. W. C. Hook, pledge made at the Va. Val. Conf.		5.00
Total for the week		$69.03
Grand total		$7,542.04

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A LETTER

—o—

Dear Uncle Charlie: I am three months old today and quite old enough to join the band. I shall try to write every month like mother used to do when she was small. I sit on the porch at my grandfather's, Dr. J. U. Newman's, and watch the little orphans go by and I like it. Daddy is in France. Love and best wishes for all the Orphanage family.—*Oliver E. Young, Jr., Elon College, N. C.*

Glad indeed to welcome you as a member of our corner. Hope you will enjoy it. We trust your father will help give the Germans a good whipping and then return home safe to be with his darling little boy.—*"Uncle Charley."*

———:o:———

THE TWENTY-MINUTE-SERMON EPIDEMIS

(By Byron H. Staffer).

—o—

A bridegroom, with whitening hair and a whiskey-pickle breath, rushed into my Church parlor, saying, "You must make it short; we have to catch a boat;" An undertaker beamed on me as he took my hat and coat, whispering, "Would you kindly make the service as short as possible?" The veteran Y. M. C. A. secretary told ten thousand people at a Sunday afternoon Harry Lauder rally: "Mr. Stauffer will now lead us in a very brief prayer." The assertion was made that at a certain university where I was to preach they "won't stand for more than twenty minutes of sermon." The toastmaster at a lodge banquet asked me to say a dozen words of grace." The organist came into the vestry before the service to ask, "Did you notice that there are five stanzas to that second hymn this morning?" So the trouble is not with the sermon alone, but with all religious exercises. Hurry, hurry, you'll have to hurry, is the order of the day.

Yet, at a Harry Lauder concert, we sat through a preliminary programme of eighty minutes, heard Harry in songs and monologues for forty-five minutes, and then listened to his war talks for thirty-five minutes

more. And that toast-master failed to recollect that before that banquet the lodge had had three long hours of tedious ritual, and after the eats would have two hours of speeches more or less tedious, too.

I rather think that the malady, when properly diagnosed, will turn out to be pernicious spiritual anaemia. A man who has a religious experience will enjoy eighty minutes with God's people at a house of worship. He will also be altruistic enough to remember that all the worshippers may not be of his mental or spiritual calibre; and he will therefore sit patiently when the message is not quite suited to his own present need. "When morning gilds the skies" it will not be too long for him, even if the whole hymn is sung. Men of spiritual perception will know that the throne of grace cannot be rushed like a movie film.

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BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

"The Gospel for the Working World".....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents
"The Path of Labor".....Seven Authors
Price: paper, 40 cents; cloth, 60 cents
"Men and Things" .....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

"Ancient Peoples at New Tasks".....Willard Price
Price: paper, 40 cents; cloth, 60 cents
"Working Women of the Orient".....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

"Making Life Count".....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents
"Brother Van" .....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

"Stories of Brotherhood" .....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents
"Jack & Janet in the Philippines"..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
No. 73 French morocco, divinity circuit 5.25
No. 79 Persian morocco, divinity circuit, leather lined.. 6.50

Holman Bibles for Teachers

No. 4312 Egyptian morocco, divinity circuit, round cor..$2.85
No. 4412 Egyptian morocco, divinity circuit, red under gold edges 3.40

Holman Family Bibles

No. 823 P. R. L. Bound in American Morocco..... 6.50
No. 2014 French Morocco, large print..... 4.15

For The Pastors

"Pastor's Ideal Funeral Book"—DeLong.....$1.25
"Merrill's Holy Ordinance of Marriage"..... .70

WEYMOUTH'S TRANSLATION OF THE NEW TESTAMENT

(A Tetament in Modern Day Speech)

Cloth, $1.25; cloth, indexed, $1.75; cloth, India paper, $1.75; leather, $2.35; leather, indexed, $2.75; leather, India paper, $2.75; Persian Morocco, Divinity Circuit, $3.75; Turkey Morocco, $4.25. Pocket Edition (without notes: Cloth, $1.00; cloth, India paper, $1.25; leather, India paper, $1.85. State definitely style wanted.

Cradle Roll

"Complete Cradle Roll Outfit".....$1.25

Church Offering Envelopes

Write for prices and samples. State your needs and get estimates.

Miscellaneous Books

"The New Laymen for the New Time".....Harper
Price: 75 cents
"The New Church for the New Time".....Harper
Price: 75 cents
"Vital Truths for Hungry Hearts".....Wellons
Price: 50 cents
"The Minister" .....Staley
Price: 50 cents
"Trailing the Truth".....Riddle
Price: 50 cents
"Soul of the Soldier" .....Tiplady
Price: $1.25
"The Christ We Forget".....Wilson
Price: $1.50

The above is only a partial list of books and supplies handled by the Publishing Agent. Write us your needs. Buy from your own Church institution. Address:

C. B. RIDDLE, Publishing Agent,
Burlington, North Carolina.

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Trust in Christ brings us within the charmed circle of victory.—*Samuel Parkes Cadman.*

The more closely the tie is drawn between ourselves and our Master, the more, like Him, we shall be seen to go about doing good.—*Knox Little.*

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.—*Henry Drummond.*

SUNDAY SCHOOL LESSON—OCTOBER 27

(By G. O. Lankford)

—o—

Isaac and Rebekah. Gen. 24

Golden Text: Let not mercy and truth forsake thee: So shalt thou find favor and good understanding in the sight of God and man.'' Prov. 3:3, 4.

Our lesson contains a beautiful romance, but it is more than romantic; it is suggestive of certain truths that need to be studied in their relation to society at the present time. The lesson as a whole emphasizes the importance and the sacredness of marriage as a decisive factor in the making of character and in the moulding of life acceptable to God and favored by man. Isaac and Rebekah were joined together in holy wed-lock, and because their marriage was holy no divorce proceedings were found to be necessary at any time. Holy marriages mean happy homes.

1. **A Working Bride.** ''Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water.'' Rebekah was a working girl. Work was a part of her daily program. She was not ashamed to be known as a member of a family that believed in work. She came to the well with her pitcher on her shoulder and not wrapped in her apron. Although a stranger stood by the well this courageous young woman would not turn back. While not ashamed to be seen at work, she was also not afraid to do more than was required. Sent to draw water only for her own family, Rebekah drew for the stranger and for his camels also. She was a worker, and a willing worker. No wonder the Lord had a hand in selecting such a bride of Isaac. The women who work are the women who make good wives, build happy homes, and bless the world. Rebekah was beautiful, but she was not a human ''butterfly.'' Her beauty was the result of contact with birds and flowers, springs and running streams, open fields and sheltered glades. The songs of her soul responded to the songs of nature which were to her the voice of God. With her work was akin to worship. Because of what she was, and because of the work she performed, she was a woman worthy to be won.

2. **A Thinking Bridgeroom.** ''Isaac went out to meditate in the field at eventides.'' He was a young man who thought; he possessed depth of character; he did not depend upon his father's wealth and reputation to carry him through; he would be a man himself. Isaac realized the value of time, even the margin of time. Instead of tossing away the ''eventide'' with the giddy throng, he went out into the fields to meditate, to think, to plan, to pray. It is easier in these days for a young man to work his way than it is for him to weigh his work. Isaac must have been weighing himself that evening as he stood at the threshhold of his course in life—a very wise thing to do. At the end of the day the majority of young men in our line go out into the whirlpool of life for a swim rather than out into the fields of thought for meditation, or to the altar of prayer for owrship. With Isaac meditation preceded marriage, and prayer formed the foundation on which he builded his life. Go thou, young man, and do likewise.

3. **A Happy Union.** Happy marriages are not, as a rule, the happen so kind. Usually the ''jumped-up'' marriage means a ''jumped-up'' divorce suit with a wandering, dissatisfied, unhappy man at one end of the contract and a heart-broken woman at the other. The union of Isaac and Rebekah was a most blessed one because founded upon those things that insure domestic peace and happiness. The husband loved the wife and the wife reverenced the husband; they carried in their hearts the tonic of trouble and the care for care-love. All family problems may be solved at the altar where reverence abides and love presides.

———:o:———

If a man is unable to find his way to Jesus, he ought to be led. It is good work, this bringing the blind to Him who alone can give them sight.—*Henry Clay Trumbull.*

CHRISTIAN ENDEAVOR LESSON—OCTOBER 27

(By H. S. Hardcastle)

—o—

The Power of The Cross in Latin-America. Luke 15:1-10

The Latin-American countries offer a distinct challenge to the evangelical churches of the world. Indeed there is no other field in the world where the need is so urgent and imperative. In the more degraded nations heathenish practices and customs are approved that are revolting to civilized men and women. Supersitition, drunkenness, polygamy, polytheism, immorality of every kind, and barbarous practices, as well as the degradation of womanhood to the plane of slavery are some of the things that challenge to Christians of the other parts of the world to heed the Macedonian call of these benighted lands. Even in the more advanced nations Romanism imposes its autocratic power upon the natives who are kept in ignorance of the Bible and its great religious truths. Zealous care is taken lest the people should learn the truth, and colporteurs are mercilessly persecuted if they are detected in the act of distributing Christian literature.

But the picture is not all dark. The light of Him who came into the world as a light for all men is beginning to shine into the darkest parts of darkest Latin-America. The Cross of Jesus Christ has the same magnetic power here as elsewhere and these countries are slowly but surely being evangelized. I herewith quote a few illustrations from the Missionary Review of the World to show how the seed is falling on fertile ground and is springing up and bearing fruit.

Mr. J. T. Molloy, of Merida, Yucatan relates the following: ''In Campeche one man is the mainstay of the congregation. He makes his living at hard manual labor, but from all appearances he is always thinking of God and of Christian duty. The result is that he has the respect and confidence of all the people and can preach sermons in such a simple, and unaffected way that the people hear him gladly. He neither asks or receives pay, but performs the service from a joyful sense of duty and privilege.'''

Continuing he says: ''When I was in the island of Carmen a year ago, I received into the church a number of people, among them a tinner who had been a drunkard, and a young man who had been a lieutenant in the Carranza army. These two men have felt the call to speak for the Master, and it is nothing less than a spiritual miracle the way these men present the gospel truth. The tinner has a desire to dedicate his life to telling the ''Story of Salvation.'' Another effective preacher is a man in Progreso who makes charcoal. He knows his Bible and is able to apply scriptural truth from memory in a very extraordinary manner.

The following is another evidence of the entrance of the gospel into another place: ''One of the elders of the Presbyterian church in Meridan, Yucatan went during Holy Week to Sotuta to hold services with a small group of believers. The Romish Church has no priests in these outlying towns so the people asked this man, Perez, to talk to them in their church. They only knew him as a man who was talking of the death and burial of Christ and did not stop to think of his being one of the so-called 'Protestantes,' so they urged him to go into the church and speak. Fortunately the civil authorities knew of the invitation, so when the man was preaching and some found out he was a Protestant and wanted the town authority to take him out, the officer said, 'No, you asked him to talk, and he must be allowed to do so.' The result was that the man was allowed to preach the Gospel to more than 200 people, and in a Romish church.''

———:o:———

Victories that are easy are cheap. Those only are worth having that come after hard fighting.—*Beecher.*

He who is false to present duty breaks a thread in the loom, and he will find a flaw when he has long forgotten the cause.—*Anon.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

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MARRIAGES

McIVER-PERRY

On September 15, 1918, Mr. Homer McIver and Miss Minnie Perry were united in marriage at my home, 833 Burch Avenue, Durham, N. C. The marriage was a quiet affair, being witnessed by only a few friends and relatives. Mr. McIver is a young business man of the city and Mrs. McIver is the attractive daughter of deacon W. P. Perry of the Durham Christian church. Both of the contracting parties are also members of the Christian church here. The writer officiated. We wish for them a prosperous and happy life.

R. F. BROWN.

OBITUARIES

GRISSOM

Mrs. Ed Grissom passed from this life to the beyond August 12, 1918. The entire family was stricken shortly before the above date by typhoid fever. In her case it soon did its work and she was laid to rest in Liberty cemetery. She was a member of Bethel Baptist church. She left her husband and four children. September 6 her oldest son, Eddie, Jr., was laid to rest by the side of his mother—the final result of the same malady. The father and husband whose constitution has been broken and who is still in bed because of his sickness has our sympathy and our prayers.

G. J. GREEN.

October 8, 1918.

—:o:—

KERNODLE

In the early morning of September 4, 1918, the death angel visited the home of Mr. and Mrs. R. J. Kernodle, Watts street, and took from their midst their little son, Robert J. Jr. He was about twenty months old. His mission on earth was finished and God took him while in the sweet bud; but not too early to make heaven richer, fairer, and sweeter with his immortal bloom. God plucked this budding flower that He might transplant it in a crystal vase in a heavenly mansion.

The funeral was conducted by the writer from the home of the parents in the presence of a large and sympathizing crowd. The many beautiful flowers marked the high esteem in which the little son and his parents are held. The interment was made at Elon College.

May the Holy Spirit comfort the relatives whose hearts are broken with the consciousness of their grief and loss.

R. F. BROWN.

—:o:—

COMPTON

Mrs. Susan Compton died at the home of her daughter, Mrs. J. C. McAdams, Elon College, N. C., October 1, 1918. Deceased was born December 1, 1840, and was married to Thomas Oakley December 21, 1856. She lost her first husband in 1864 and was married to James Compton November 15, 1868. Three children were born to each union and all six, five girls and one boy, survive. Her second husband died August 5, 1878. The deceased was a consistant member of the Baptist church for thirty-nine years. No one who knew her doubted her piety, consecration and faithful to the Master whom she sought daily to serve. She had for some time made her home with her daughter, Mrs. McAdams, at Elon College and had made here many warm and devoted friends who mourn her going. The funeral was conducted from the McAdams home on the morning of October 2 by the writer. Children never had a more devoted, self-sacrificing mother and their hearts are grieved that they shall see mother's face no more till they meet her in that house not made with hands, and parting will be no more.

J. O. ATKINSON.

U. S. Food Administration.

Arter de wise ol' owl spit on de bait he say, sez ee—"I gwine ter sprize you all wid a mess er fishes 'cause you alls mus' save de meat en eat sumpin' else instid en jes git out dat ol' game bag en make it work, too," sez ee. Den he kotch a big fish and say, sez ee, "t-hoot—t-hoot—t-sub-sti-toot," sez ee. W'en he say dat he means dat when you alls make riz biscuits jes don't make 'em—use corn meal ter save wheat flour fer de sojers.

FUNNY-BONES

He (silly with the season): "Really, I'm so fond of strawberries that I'd like to be straw-buried."

She: "Well, I'd prefer to be ice-cremated."—*Boston Transcript.*

—o—

"What's the hardest thing about roller-skating when you're learnin'?" asked a hesitating young man of the instructor at the rink.

"The floor," answered the attendant.—*Brooklyn Eagle.*

—o—

"I presume you carry a memento of some kind in that locket you wear?"

"Yes, ma'am. It is a lock of my husband's hair."

"But your husband is still alive."

"Yes, but his hair is gone."—*New York Times.*

—o—

Two little girls were told by their teacher to design a specimen of millinery. When both drawings were finished, one child whispered to the other, "How do you spell 'millinery'?" "I ain't a-takin' no chances," came the whispered response. "I'm just a-goin' to put down 'h-a-t.'"

—o—

"O, stop whining. Is whining going to mend matters?"

"I suppose not."

"Then if not, whine not."—*Boston Transcript.*

—o—

Mike and Pat met one day on the street.

"O, Pat," says Mike, "I dreamed last night that that you died and went to the lower world."

"Well," says Pat, "it might have been worse."

"How's that?" exclaimed Mike in amazement.

"Well," returned Pat, "it might have been true."—*Circle.*

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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TRY TETTERINE

"I shot an arrow into the air;
It fell to the earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air;
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

—*Longfellow.*

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

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Official organ of *The No-Tobacco League of America,* recently organized for the exclusive purpose of fighting tobacco in all its forms, on both religious and scientific grounds. To be up with the times in moral reform you should have this Journal. 16 pages, full of up-to-date material, monthly, 25c per year. Sample free, if you mention this adv. Adress *The No-Tobacco Journal,* Butler Indiana.

1918 OCTOBER 1918						
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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

Conscience

(George Adam Smith)

Conscience is the one fact which amid the mystery and chaos of our inner life, is a fact which is a Voice. Our nature may be wrecked and dissipated, but conscience is always left; or in ignorance and gloom, but conscience is always audible; or with all the faculties strong and assertive, yet conscience is still unquestionably queen,—and conscience is a Voice. It is a still, small Voice, which is the surest thing in man and the noblest; which makes all the difference in his life; which lies at the back and beginning of all his character and conduct. And the most indispensable and the grandest service therefore which a man can do his fellow men is to get back to this Voice and make himself its mouthpiece and its prophet.

Volume LXX WEDNESDAY, OCTOBER 23, 1918 Number 43

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

FILLING OUT THE BLANKS

Reading church reports is a rather dull part of Conference to many who attend. However, each report read there are many who listen with attentive ears because it is the report of their church. They listen to see if the report meets the apportionments—and how pleasing it is to all if it does!

Let no church of any Conference fail to fill out *in full* all blanks on the report. It ought to be done for the Kingdom's good and for the good of those in whose care the report is entrusted.

Fill out the blanks and fill full, every item. All together in all the Conferences.

o——o

STEWARDSHIP AND THE NEW ORDER

There is coming a new order of things; such an order must necessarily come. False ideas are vanishing in the light of world principles. We are thinking in world terms. A map of the world can be seen without turning a leaf in the atlas or revolving the globe. The map of the world is painted on one canvas, and that canvas is not so large as it once was, either. The whole world is taking a look at this map and great sights are being beheld. We are learning new lessons; we are learning that our neighbor is not the man whose lot adjoins ours. And as we are getting new ideas about *neighborship* we are getting new ideas about *stewardship*. We are learning that our responsibility does not cease with our own home, but that our duty and responsibility extends to our neighbors—all mankind.

We have paid dear because of our neglect of our stewardship of money and of time, but we are going to be given another chance to make good in the new order of things. Modern inventions have placed the centers of worship together as one great community and none of us can render an excuse because we are not favorably blest. Tired mothers, feeble grandmothers, the crippled and disabled, can easily go up to the house of worship by the use of the automobile. Even the bed-ridden invalid can hear the gospel by the use of the telephone. These things are not entirely new, but they have not been appropriated and appreciated as they should have been. In the new order, the world order—the order in which all of us are brothers—these things should be and will be utilized as a mighty force for the bringing of the Kingdom into the hearts of men.

The idea of stewardship and tithing is fastening itself upon the minds and hearts of the people. Many are realizing the fact that it is God who giveth the harvest. Men everywhere are realizing as never before that the seasons are the Lord's, that the earth is His and the fulness thereof. We are learning that our period of life is only given to us for a season and like all stewards we shall be called upon to render an account of our stewardship.

The boys are going to come back to teach us new lessons. Lessons of unselfishness, devotion and duty and in these will be couched the principle of money, the principle that we must use our money as well as our brains to make the world a better place in which to live.

Happy is the man who consecrates at least one-tenth of his income to the Lord and the Lord's work. He shall be a central figure in the new benevolent order. Such a man is not living beyond his time; he is rather reaching back in the "old" time and bringing a God-given principle to his fellowman in the "new" time.

o——o

RANDOM PARAGRAPHS

An editor says "we" because he is speaking for those who own, control or govern his paper; because he is the spokesman for an organized group and not doing the work for himself alone. Contributors sometimes forget this and use "we" for "I" in their articles when their subject is personal and not the voice of a committee of one for the organization or Church which they represent.

* * *

And this is why an editor must always be a student of *present* conditions, for his writings are supposed to voice the sentiment of his people, or at least the majority of them. He soon finds out the standard views of the people whom he represents, but new problems and plans he does not always know.

* * *

This is not what "we" started out to say. Here it is: The man who is daily harnessed up to reading "copy," copying copy, correcting copy, reading proof, writing articles and editorials, worrying over paying bills for printing, reading and writing letters, handling money, (or the lack of it) and doing about one hundred other things each day that the average reader does not realize that he has to do, often has a desire to shake the whole thing off, cast aside the editorial "we" and write *just one* article and use "I."

* * *

This scribe—the writer of the pronoun "we" of THE CHRISTIAN SUN—may write occasional notes under the caption—"Random Paragraphs," and in so doing will step aside and act as a private and say "I" for "we." So "I" begin by casting aside "we."

* * *

When the war broke out I said that newspapers would have a hard time after the war trying to get some absorbing topic that would attract. I have chang-

ed my view about the matter. The reading habit will be formed by many thousand more persons and the public press will be in greater demand. When I speak to a man about taking THE SUN I usually ask him what papers he takes. If the reply is "none," he is a bad prospect. If he takes so many that he cannot recall the names of all of them, he is a good prospect and usually I have no trouble in signing him up.

* * *

Five dollars for one visit to your neighbor's home is a high price and seems strange. Not so if there is danger. I know of one community in North Carolina —an organized community—where the Board of Community Directors has made visiting subject to a fine of $5.00 while the Spanish Influenza epidemic is on. A good idea. The old idea was for all the neighbors to visit the sick and scatter disease, disturb the patient and keep him or her from sleep. Visiting the sick is all right *if conditions are all right,* but the grave yard is full of persons visited too much.

* * *

John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever should believe upon Him should not perish but have everlasting life," is perhaps the most familiar Scripture in the New Testament. I have just been reading a copy of "Weymouth's New Testament in Modern Speech," which was written from the original Greek, and find John 3:16 as follows: "For so greatly did God love the world that He gave His only Son, that everyone who trusts in Him may not perish but have the Life of the Ages."

* * *

A colored preacher called on me the other day for a Bible that contained critical notes, something to help him to better understand difficult pages. I recommended the Scofield References Bible and sold him a copy. He carried it away and showed it to others, and as a result he sent for three more copies.

* * *

Things sometimes happen in THE SUN office that I wish others could hear. For instance the book-keeper knows the ministers who do the most work for THE SUN, and in sending out statements I often hear the remark from her: "These accounts are in Brother ————'s field and none are behind."

* * *

One Sunday on my first trip to New York I visited Dr. Jowett's church on Fifth Avenue. When the benediction was pronounced I immediately made for the door. All the others stood still. I found myself in time to save embarrassment. The congregation stood with bowed heads nearly a minute after the benediction and then moved very quietly without talking. It made an impression on me.

* * *

This war is teaching us geography and a little history. Berlin is about as familiar to us as Washington. I received a money order the other day and the postmaster made it payable at "Berlin, N. C.," instead of Burlington, N. C. I returned it for correction and asked the postmaster to do so, or to let me have a passport to Berlin, Germany and I would carry the order and have it cashed and visit the Kaiser on the same trip.

C. B. R.

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MEETINGS OF THE CONFERENCES

—o—

Eastern Virginia Christian Conference

Meets with Eure's Christian church, Gates county, North Carolina, Tuesday before the first Sunday in November at 11 A. M. Rev. C. H. Rowland, D. D., President, Franklin, Virginia; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Virginia.

Eastern North Carolina Conference

Meets with Chapel Hill Christian church, Wednesday after the first Sunday in November at 10 A. M. Rev. G. J. Green, President, Franklinton, North Carolina; Rev. W. C. Wicker, Secretary, Elon College, North Carolina.

Western North Carolina Conference

Meets at Shiloh Christian church, Randolph county, North Carolina, Tuesday, November 12, 1918 at 10 A. M. Rev. T. E. White, President, Sanford, N. C.; R. C. Boyd, Secretary, High Point, N. C.

North Carolina and Virginia Conference

Meets with the Reidsville Christian church at 9:30 A. M., Tuesday after the third Sunday in November, 1918. Rev. P. H. Fleming, President, Burlington, North Carolina; W. A. Harper, LL. D., Secretary, Elon College, North Carolina.

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GENERAL NOTES

A report says that the Fourth Liberty Loan has been over-subscribed.

o——o

The Allied armies are still gaining ground and rapidly pushing the Germans back in the direction of Berlin, the capitol of Germany.

o——o

Rev. B. J. Howard has a notice in this week's SUN concerning the meeting of the Eastern North Carolina Conference. Brother Howard has been called to Chapel Hill for another year.

o——o

Interested friends will please take note of the postponement of the Eastern Virginia Conference, also of the Woman's Missionary Conference of the North Carolina and Virginia Conference.

o——o

We learn with sorrow the passing away of Mrs. John Blood, wife of the tireless worker, Rev. John Blood.

o——o

The Georgia and Alabama Conference scheduled to meet last week was postponed on account of the Spanish Influenza epidemic.

NOTICE

The Western North Carolina Christian Conference will meet with the church at Shiloh, Randolph county, North Carolina on Tuesday after the second Sunday in November, 1918. All who expect to attend will please notify Brother J. E. Stout, Ramseur, N. C.; how and when they will come. Please attend to this matter at once.

G. R. UNDERWOOD, *Pastor.*

———:o:———

NOTICE

The Eastern North Carolina Christian Conference meets with the Chapel Hill church November 6, 1918. Connections are at University Station for Chapel Hill with all the Greensboro-Goldsboro day trains. All other trains coming into Durham are met by the Durham-Chapel Hill jitneys.

All persons expecting to attend as delegates or visitors will please write Miss Lizzie Neville, Chapel Hill, N. C.

B. J. HOWARD, *Pastor.*

Chapel Hill, N. C.

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CONFERENCE POSTPONED

The Eastern Virginia Christian Conference has been postponed indefinitely, by order of the Executive Committee, on account of the epidemic of Spanish Influenza.

I. W. JOHNSON, *Secretary.*

Suffolk, Va., Oct. 19,1918.

———:o:———

SPECIAL NOTICE

The Woman's Missionary Conference that was to be held at Pleasant Grove, (Virginia), November 2-3 has been postponed on account of the epidemic of Spanish Influenza. Notice will be given later when it will be held.

MRS. M. F. COOK, *President.*

(By long distance message to The Sun).

———:o:———

NOTICE

The Eastern Virginia Christian Conference, which was to have met with the church at Eures, N. C., October 29, has been postponed indefinitely on account of Spanish Influenza.

C. H. ROWLAND,
Chairman, Executive Committee.

———:o:———

WATCHED

—o—

I notice that some of our ministers have had "suits" brought against them and others have been telling of things that have been coming their way. I am pleased to state that I have recently been "watched."

Some will no doubt bear watching. I did. It was during a brief visit to Newport News, recently, that two of my former members, Mr. and Mrs. W. H. Williams presented to me a very valuable watch and chain. This token of their esteem is highly appreciated.

W. D. HARWARD.

Dendron, Va.

TO THE REAR RANKS

By D. I. Putnam

—o—

What to the rear ranks? The Bible; the greatest, most valuable Book the world has ever known—more valuable than all other books bundled into one. It contains God's word to man. It is man's guide-book of life. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." *Jesus.* The scriptures cite us to the Son of God; the only name and way under heaven given among men whereby we can be saved. "But this is as nothing compared with what this world-life gives. To the rear ranks with the Bible and the eternal verities it claims to bestow. It must make way for and give place to the current literature of the day." The present supply of secular literature is the world's answer to the demand. The world's appetite craves and is evidently satisfied with the literature handed out every day the Bible excluded. We do not appear to realize the fact that the public appetite, to an alarming degree, is becoming abnormal; that it is feasting on yellow, and even a darker yellow literature; literature that tears down, destroys; never builds up, nor saves. Show me a nation's literature and I will tell you what the nation is like. We are not impressed with the fact that we become like the company we seek and keep; whether it be a person or a book.

Your company is your measure, socially, morally, intellectually. Oh! how yellow some people are, and don't know it. They are "dopes" and don't know it; try to get them to give up the trash, and you have the proof. If they could just discover their true measure and color, they would quickly retire—to the desert. I am reminded of the Scott who was taught to read for the reason that he longed to be able to read his Bible. Some time later, his tutor asked the Scott's spouse: "How is Tommie getting on with his Bible reading?" Answer: "O fine, Sir, very fine. Why he's out of the Bible into the newspaper long ago." Reader, can you see your own face in this glass?

The newspaper or book may be all right—needed; but which have you placed in the front ranks, these or the Bible? The way you are facing today gives the answer. When we relegate God and His word to the rear, there is danger at the front; but when given first place, true success, safety peace and life eternal will follow.

Schenectady, N. Y.

———:o:———

CONTRIBUTIONS ON WINCHESTER CHRISTIAN CHURCH DEPARTMENT

—o—

Previously reported	$10,262.97
Ladies' Aid Society	99.00
Rev. W. L. Wells	4.00
Mrs. B. R. Richards	100.00
B. R. Richards	60.00
W. T. Walters	15.00
Mrs. W. T. Walters	8.00
Winchester Sunday school	18.48

N. M. Hasler	5.00
Mrs. N. W. Hasler	5.00
Miss Maggie Spaid	12.00
B. Frank Zirkle	1.00
Miss Lydia Creswell	5.00
Mrs. E. W. Cather	5.00
Ever Ready Society	14.81
Alva C. Richards	20.00
Virginia Valley Central Conference	466.00
J. T. Marshall	5.00
Rev. A. W. Andes	10.00
Mrs. A. W. Andes	10.00
Total	$11,127.41

We want to thank all who have aided in these contributions. We are glad to pass the eleven thousand dollar mark in this report. Our report to our recent conference showed that we raised over one thousand dollars on the debt last year. More than five hundred dollars have been received since making that report. If our friends can pay out their subscriptions and aid us by other contributions, we can easily pass the thousand dollar mark again this year.

W. T. Walters.

Winchester, Va.

SOME REFLECTIONS AND SUGGESTIONS

When Washington was victorious at Yorktown, he was reminded that he was childless. When Johnston surrendered to Sherman, Sherman was a sadder man than Johnston. W. T. Sherman, Jr., died only a short time before. In the hour of triumph, Lincoln fell. When the star of the Confederacy paled to a close, the world uncovered its head to Grant. The doctors looked down his throat and saw a fatal cancer. Just as the Hun fabric is crumbling, influenza is killing more of our people than German bullets. The war is not over. Many thousands of brave men may be killed, blinded, or maimed for life, before the Moloch of War is satiated.

No living child may ever live to see the debts paid. What an awful price to pay for shining swords, rattling sabres, and cocked moustaches! What an explosion of sin! Counter revolutions have nearly always followed revolutions. Attempted re-construction often causes more bitterness than attempted destruction. This is, indeed the most solemn and momentous hour in the recorded history of the world. What do you suggest?

As these are days of enforced closing of public gatherings, we would suggest the following:

1. Not to forget, with or without proclamations, to fast often, and be in a prayerful state of mind, all the time, without any ashes, or sack-cloth, or disfigured face.

2. Pray for our rulers, and for the men and women, who have girded themselves, and gone forth and offered their services and lives to win victories for freedom and humanity.

3. Give and do all you can, and pray for those at home.

4. Pray for our enemies. Feed and clothe them, and "heap coals of fire on their heads."

5. Pray that the war may never end, until we have won a just and honorable peace.

6. Pray for the removal of all sickness, for the repenting of and forsaking of all sin.

7. Pray for "Peace on earth, and good will to all men."

"In the day of prosperity, be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him." Eccle., vii:14.

Daniel Albright Long,
Pastor of the Christian church at Salem Chapel and Liberty, N. C.

COMMERCIALISM

By Frank Crane

It is the fashion to curse our day because it is given up to money-making. Cold, hard commercialism is said to be destroying the good old customs and graces. As a matter of fact, the business of money-making is the most civilized occupation the race ever took up. Commercialism has ended slavery, abated war, limited and abolished thrones and tyranny, ousted superstition, and developed the individual virtues of self-control, economy, and sobriety. Compare it with feudalism, it is less picturesque but more merciful; with aristocracy, it has less display but more justice; with religious rule, it has less emotion but more liberty. Trusts may be as greedy and godless as any form of special privilege that ever opressed man, but there is this to say of them: they can, as a rule, thrive only upon the prosperity and never upon the poverty of the masses. It is the rising importance of profit-getting that is the severest practical check upon militarism. As an institution money-making must play fair in the long run or it will destroy itself; no business house can continue on any permanent basis except truth-telling. Compare this with the ancient frauds and sacred, protected, legalized injustice of the hereditary nobility. When we shall have once worked out some feasible plan for justly distributing profits, when we shall have done away with all special advantages to certain people, including tariff and inheritance, we shall find universal working for wages the most equitable arrangement under which the race can live; we shall achieve the true brotherhood of man.

Truly it is a hard lesson, but if by God's grace we learn it, we shall find that there is no joy in the world like the joy of those who have entirely given up the thought of pleasing themselves, and seek only to hear and do the will of God.—*Young.*

Victories that are easy are cheap. Those only are worth having that come after hard fighting.—*Beecher.*

The more closely the tie is drawn between ourselves and our Master, the more, like Him, we shall be seen to go about doing good.—*Knox Little.*

MEETING OF THE C. P. A. BOARD

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The annual meeting of the Board of the Christian Publishing Association was held in Dayton, Ohio, beginning October 12, 1918. All the members of the Board were present, and the reports of the manager and editors were carefully considered and the necessary routine business transacted. But as the time of the Board expires the first of January and a new one will be elected at the coming Convention, very little new business was taken up.

The public accountant had audited the books of the year and attested their correctness. Our auditing committee made an analysis of these accounts and found that the present worth of the Association is $136,382.42, an increase over last year of $1,586.34. In addition to this is the sum of $2,310.40 held on interest by our treasurer for the church extension fund. The volume of business is the commercial job printing department owned by the Association was one-forth larger than last year and the net profit in that department was nearly three times what it was last year. The volume of the House Business (meaning our perodicals, Sunday school literature, books, etc.) has made but small increase from year to year, owing to the fact that our schools order about the same amount of literature now as formerly and there has been a falling off in the number of subscribers to our perodicals. So that the net profit from the House Business this year, owing to advance in cost of labor and material, was only about one-sixth as large as it was last year. The entire profit from both the Job Department and the House Business totaled $2,386.44, a small increase over last year.

The Inventory Committee reported that there is a large stock of books on hand, that the annual deductions to cover depreciation in machinery has been made, and that our building and equipment at present prices are worth much more than shown in our present worth statement. Both the auditing committee and the inventory committee have prepared reports for the Quadrennium to be given at the meeting at Conneaut.

The Board voted to increase the amount of insurance carried to $76,500.00 on stock, building and equipment.

War prices made it imperative that an increase be voted in salaries and for labor hire. And even yet most of our general officers in Dayton will be working at less salaries than many of our best pastors receive. It will help people outside of Dayton to understand the abnormal conditions there to say that we have to pay our colored janitor almost as much as one of our editors receives and that some of our clerical help and printers get as much or more than our manager has been receiving. It is almost impossible to keep help at the prices that we can pay.

The manager announced that the Government has ruled that all subscriptions for periodicals must be paid in advance, and that none can be sent free. This will require that subscribers be more careful to remit promptly. Many subscriptions formely received on old stock, under this ruling will have to be paid for in cash.

The Board voted a cordial endorsement of the Forward Movement, and will donate an office for this work as it has been for years donating offices for the Mission Departments and the Secretary of the A. C. C. The rent of these rooms would amount to several hundred dollars each year, for which the House receives no credit in its annual financial statement.

The editor of the *Herald of Gospel Liberty* emphasized the fact that he is expected to do the work which other publishing houses have several men to do, and the same is true as to the work of the editor of our Sunday school literature. The Board gave this matter its fullest consideration, and is of the decided opinion that something should be done at the coming Convention to relieve this situation. Our editors not only are overworked, but we are asking of them a volume and variety of work which no human brain can perform and do it up to the highest standard. We are in desperate need of a larger and more varied editorial staff. But under the present high prices, the Board does not see how this can be accomplished unless it be given the privilege of making an entire re-adjustment of the editorial plan and work. We are working under a system which long since has been out-grown. It is inelastic and requires too large an outlay of money in certain set channels to permit of reasonable expenditures to seek out and secure expert editorial associates. The whole matter is in a rut. It is impossible to use good business principles under the ancient system now in vogue. The Board adopted a memorial to the Association in its Conneaut meeting asking for more liberty to work out a solution to this difficult tangle. It will be perhaps the most important thing to come before the Association.

The editor also emphasized the crying need for a larger list of *Herald* subscribers. The list has fallen off one-fourth in the last four years, and is now so small that it reaches only a comparatively few of our Church homes. This is a great detriment to every department of the Church work. Our educational enterprises, our mission work, our Forward Movement, all are dreadfully handicapped because they can not reach more people through the *Herald*. But that is not all. The financial loss is a serious thing. In the four years, the loss has been $9,464.72; and unless the list can be enlarged, this loss will increase. *The Herald* always has been a loss account, but this should not be; and the editor is right in urging that it is vital to the Church activities to have the list increased. Figures show that the subscription for which we charged $1.75 last year cost us $1.87, and this did not include its part of certain office and general running expenses. Advances in labor and paper will increase this cost still more for the coming year. So the Board felt it imperative to advance the price of the paper to $2.00 a year after this coming December 1.

The Board voted to do all the necessary printing of reports of Commissions, etc., for the coming Convention free.

On accont of the abnormal conditions and the small profit if any which the House can make, the By-Law

was rescinded which provides for the setting apart of a certain per cent of the profits each year for the Church Extension Fund. But the provision still stands that all bequests, not otherwise specified, shall go for this purpose.

As this was the last meeting to be held by this Board before the new one is elected at Conneaut, the members fell into a reminiscent mood at its closing session. Some of the men have been members of the Board for many years and recalled many interesting incidents in its history. Of one thing all were agreed, that the present Board has been most harmoniously and pleasantly related to each other and that there has never been the least friction nor unpleasantness of any kind in any of its sessions. It was in this spirit of the finest of fellowship and brotherhood that the Board made its final adjournment.

ALVA MARTIN KERR,
Committee on Publicity.

Pleasant Hill, Ohio.

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A QUESTION OF THE HOUR

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The influenza is all about us. It is well that we take every precaution to prevent its spread, and guard those who have it, in order that they may recover, as soon as possible, and not get a back-set which might prove fatal, if penumonia overtook the patient. Read carefully the published statements of your Boards of Health, and obey your doctor.

In an age of ignorance and superstition it was thought, even by many of the followers of Christ that the main thing to do was to go unwashed, sing psalms, and sprinkle "holy water" about the streets and backyards, while they left them soaking with filth and corruption. In place of closing their churches, and cleaning up their homes and streets, they crowded their churches and refused sanitation. They died like sheep with the rot. "St. Anthony never washed his feet." "St. Abraham never washed himself in fifty years." St. Silvia went for many years without washing any part of her person except the tips of her fingers."

While we watch and pray, we should obey reasonable sanitary regulations.

John Wesley, in one of his sermons refers to "cleanliness," as being "next to godliness." You will see that he puts these words in full quotation marks. He no doubt quoted a good doctor.

D. A. LONG.

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A NOTE OF THANKS

The Christian Sun,
Burlington, N. C.

Through your paper I wish to thank friends who have shown such kindness to me since my fall several weeks ago. Letters, flowers and other expressions of sympathy have been a great pleasure to me. I wish I could thank each one personally. I am improving, but it will be sometime before I can be up again.

W. G. CLEMENTS.

Morrisville, N. C.

FROM BROTHER CARDEN'S FIELD

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Bethel

The week following the first Sunday in August we held our meeting at Bethel. The Lord blessed us from the beginning. Rev. R. F. Brown, Durham, N. C., did most of the preaching. We had nine accessions to the church. To God be all the praise.

Lee's Chapel

The week following the first Sunday in September the meeting at Lee's Chapel was held. Ten members were received into the church. The work here is in a prosperous condition.

Auburn

The revival meeting started at Auburn on the second Sunday in August. Rev. J. E. McCauley assisted and did some good preaching. Brother McCauley is a promising young man. Five united with the church.

J. S. CARDEN.

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NOTES AND PERSONALS

Let your renewal reach us before November 1.

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Don't let November 1 get here and your account still in arrears.

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Rev. R. P. Crumpler has the third Sunday open for the next Conference year. His address is Varina, N. C., and some our pastorless churches will do well to write him.

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Miss Bessie Holt, representing THE CHRISTIAN SUN in Georgia and Alabama this month, is meeting with great success in her work. She has "gone over the top" and is still on the go. Her reports so far received have been the best from that section in several years.

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As we go to press a peace note from Germany appears in the daily press. There is nothing definite. Germany has issued orders to all her submarine commanders to stop torpedoing ships while peace negotiations are being discussed. She resents the accusation that she is inhuman and wilfully destroys lives.

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A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

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Trust in Christ brings us within the charmed circle of victory.—*Samuel Parkes Cadman.*

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To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.—*Henry Drummond.*

THE USUAL METHOD OF RAISING MONEY FOR THE CHURCH IS WRONG

Justin Prescott

1 Because—It robs God of His Tithe, which before now could easily have carried the gospel to every creature.

2 Because—It absorbs the largest percentage of the vitality of the church in soliciting and collecting money.

3 Because—It is a reflection upon Christ and His promises, for the Church, His "bride," to be found begging.

4 Because—It undermines consecration, by giving us no definite law as to our stewardship of God's bounties entrusted to us.

5 Because—It questions the conversion and consecration of Christians who seem un-Christ-like in their system of giving.

Because—It denies God a Father's privilege of paying all the expenses of Christ's Kingdom Himself, from His Own Tithe fund.

7 Because—It reduces many of Christ's Kingly Ambassadors to actual want, and makes them subjective to the will of man.

8 Because—It is unfaithful in the unrighteous mammon, so that God cannot commit to our trust, the true riches.

9 Because—It gives license to covetousness by giving equal fellowship to the rich man's dime and the poor man's dollar.

10 Because—It appeals to Pride, Sentiment, Reason, Love and Rewards, rather than to obedience in Stewardship.

11 Because—It is a type of anarchy which teaches that we owe something to God in general, and nothing in particular.

12 Because—It assumes that what we owe to God financially, can be made right by little gifts, instead of actual payment.

13 Because—It discourages Prayer, for want of such Faith as is produced by those acts of Special Providence, common to the Tither.

14 Because—It takes away most of the joy of giving, and loses to us the special blessing of God upon our business.

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HOW WOMEN CAN HELP

1. Pledge, give, invest, buy, read, cheer, praise, plant, conserve, sacrifice and pray. Keep the food pledge card by observing meatless, wheatless and wasteless days and thus save more food for our nation and our allies.

2. Join the Red Cross Society and help care for the noble soldiers, who have offered their lives for their country.

3. Invest in the United States Thrift securities and help to make the nation a nation of saving and not spending.

4. Read more wholesome literature and thus keep your own feelings and thoughts bright and healthy.

5. Keep the conversation cheerful around your fireside and encourage amusements and recreation for the young and old, that they may not become morbid.

6. Let no one criticize your Country, your President or your Government in your presence, for remember that every unjust criticism helps the enemy and discourages your loved one at the front.

7. Plan now to plant and cultivate your garden as you never have before and get the boys and girls interested in gardening also.

8. Plan to have a poultry yard and raise your own chickens and eggs and some, too, to sell to your neighbors.

9. Use every wholesome substitute you can for flour and meat and thus conserve for the nation.

11. Buy sensible, comfortable clothing for yourself and your family but do not indulge in extravagances.

11. When you have done all in your power to assist this great struggle for Liberty and Peace do not forget that without God's help and blessing upon the cause we believe to be just, your own efforts will be in vain, and so do not forget to pray.—*Oxford Public Ledger.*

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TO THE CONFERENCES OF THE SOUTHERN CHRISTIAN CONVENTION

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At the last session of the Southern Christian Convention, held in Franklin, Virginia, the Conferences were asked to increase their annual contributions to the Convention *fifty per cent over* previous years. The Annual Conferences this fall will be expected to conform to this new apportionment for *Conventions Missions, Foreign Mission, Convention Fund,* and *Elon College Fund.* The following table shows just what the present apportionment by the Convention to the Conferences is:

	C. Miss.	F. Miss.	C. Fu.	El. C. Fu.	Total
E. V. C. ..	$1,500	$1,500	$750	$1,500	$ 5,250
N. C., Va. C.	900	900	300	900	3,000
E. N. C. C.	750	750	150	750	2,400
W. N. C. C.	750	600	75	600	2,025
V. V. C. C.	300	300	75	300	975
Ga., Ala. C.	300	150	75	225	750
Ala. Con.	150	150	75	225	600
Totals	$4,500	$4,500	$1,500	$4,500	$15,000

The above table gives the apportionment as made and adopted by the Convention, and *all of the Conferences* are requested to make their apportionments on the churches so as to meet this new call. The need is great, all things require at least *fifty per cent* increase and *the Kingdom* should not fall below the markets of material goods and the calls of the nation for war. Wages and prices make it as easy now to pay this increase as the previous demands were paid by the people. Pastors will find that the members of the church will respond to worthy calls for money, and they should not be timid in showing them their duty. Most people will do big things more willingly than they will small things. I hope that every Conference will pass favorably on this financial matter and that next year *all the Conferences will come up with all four of the calls paid in full.*

W. W. Staley,
President S. C. Convention.

FORWARD MOVEMENT ACTIVITIES

(W. H. Denison, Superintendent):

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The Superintendent has had the privileges recently of speaking on The Forward Movement at the Shiloh Springs church near Dayton, Ohio, Rev. H. R. Jay, pastor, and at the Columbus, Ohio, church, Rev. A. M. Hainer, pastor, and at the Southern Ohio conference. Everywhere the people seemed interested and are willing to heartily co-operate in the campaign and program.

Church Programs

Rev. E. A. Watkins, D. D., says: "I have outlined a program for the year for my church here at Lima along the lines indicated in the five point Forward Movement program." Have you outlined any definite program for your congregation yet? We have the following letter, which is a copy of one sent out by Rev. F. G. Coffin, D. D., pastor at Albany, N. Y., and President of The American Christian Convention. It is full of suggestion as to a fall program for your church. It was sent to the members of his church and parish:

Albany, N. Y., Sept. 3, 1918.

Dear Friend and Co-Worker:

I am glad to inform you that all services in the First Christian church will be resumed next Sunday. There will be preaching at ten-thirty and seven-forty five, Sunday school at noon and Christian Endeavor at seven. I hope you are feeling somewhat rested and eager to take up your church attendance and church duties with greater energy and regularity than ever before. There is much for each of us to do and we have ample reason to feel unsatisfied if we are not doing a full part. Next Sunday we begin the eighth year of the present pastoral relationship, let us each find a definite job in the church work and stick to it until we have done our best. It is wrong to be idle when the need is so great.

In the program of the church for the coming four months let us centralize on a definite thing to do each month. This does not mean a neglect of the ordinary duties, but a specialization on the task for the month. These will be as follows:

Every organization and committee in the church to have a meeting just as early in the month as possible. At this meeting plan the work of your department for the year, or at least for the next six months. So lay out your work that there is a task to be accomplished each month. After doing this outline the method by which you will work. "First, plan your work, then work your plan." The pastor does not wish to dictate, but will be more than glad to counsel with you fully about these matters. Many of our church failures are so only because we have no definite aims or plans. Let the committees be gotten together next week wher possible and then go right on with the work.

Every organization to plan for a rally meeting of its forces. Hold a Rally meeting as early in the month as you can. By personal calls, or otherwise, get out every member of your organization to attend this rally meeting. During this month there will also be a revising of the church roll by the board of deacons. The latter part of the month a complete canvass of the entire church for the campaign in November will be made.

The plan for the campaign in the interest of church attendance is too elaborate for the space of this letter. It will be fully explained at the proper time. A systematic effort will be made to increase attendance with a record kept of each attendant and sent to each one at the close of the period.

Plans will be announced for serving the community outside of the church, Christmas will be observed as usual in this spirit. The Social Service programs successfully followed by others will be studied, and a faithful attempt made to link our church wtih the larger plans of the Kingdom of Christ. The various study classes will be put on after the opening of the New Year.

If you are not a member of the church, I want to thank you in this way for your help in the church work. Your presence is always appreciated and any added service which you are willing to render helps greatly. We want you to know that there is also a hearty invitation to you to become more closely affiliated with the church.

Come next Sunday. Do your part toward making a one hundred per cent attendance. You will be greatly missed if absent.

Yours for greater service,

F. G. COFFIN, Pastor.

P. S. I am enclosing you two booklets, The Forward Movement of the Christian Church and The Why of the Forward Movement program which outline the greatest drive of our denomination in its history. Please read and preserve. If you are willing to do so, sign the accompanying covenant and mail to me or put it on the offering plate at church.

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NEWS FROM THE FIELD

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The series of meetings at Mt. Auburn commenced the second Sunday in July. Rev. W. L. Wells was with me and did the preaching after Sunday, except the first service, Monday morning. We had a splendid meeting. There were ten accessions.

The protracted meeting at Hank's Chapel commenced the fourth Sunday in August. Rev. N. G. Newman was with me Sunday, and preached at the morning service. Brother Wells came in for the second service Monday. There were splendid audiences up to the close of each of these series of revival services. Brother Wells did splendid work. He is deeply interested, thoroughly consecrated and an excellent preacher of the Gospel. I was delighted with his work from every view point.

Our meeting at Ramseur was set for the first Sunday inst. The epidemic closed this meeting, after the morning service Sunday.

I have accepted the pastoral charge of Hines' Chapel, Mt. Auburn, Shallow Ford and Hank's Chapel for next year.

Mrs. Patton and I are very grateful to Brother W. J. Cole for a box of "good to eat," and to Brother J. H. Cole for cash with which to buy a ham. They are members of Mt. Auburn. I am happy in my work.

J. W. PATTON.

Masonic and O. E. S. Home,
Greensboro, N. C.

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MOVED AGAIN

This time it is into the parsonage purchased, recently, by the good people of this field, next to the Christian church here. This field is fortunate in securing this desirable property and it makes a splendid home for the minister and his family.

I have been in the field three years. For the first two years the salary was increased and this year the increase comes in the way of furnishing a home for the pastor. Last year the churches gave me a call, extended indefinitely. My work together as pastor and people has been pleasant and I trust profitable.

W. D. HARWARD.

Dendron, Va.

DEPARTMENT OF CHRISTIAN EDUCATION

W. A. HARPER LL.D.

MOTTO: Christian Character First and Always in Education

WITH THE AMERICAN ARMY IN FRANCE

(Charles S. MacFarland, Commissioner to France of the Federal Council of the Churches of Christ in America).

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I have had the privilege of seeing our American soldiers, along the entire front from Belgium to Belfort, have witnessed their valor at Chateau Thierry, Fere en Tardenois, Fimes and Sergy, have seen their life in the Vosges Mountains, in camp and headquarters and found them all over France, mainly in corps of engineers, as far south as the Mediterranean. I have had the privilege of holding services at the graves of their fallen comrades and have heard their choirs in little French churches in towns where they are quartered.

General Organization

The national leaders and the people of France regard the size, organization and efficiency of the American army in France, in the light of a miracle. The same is true of the extent to which its supplies of food and munitions have maintained its needs. It will go down into history as a wonder in military administration. General Pershing has revealed wonderful qualities of strategic skill together with the personal qualities of modesty, unselfishness nad self-effacement.

First of all, President Wilson, who is today easily the most popular and honored man in France, has, by his utterances and actions, so clarified the political thoughts and aims of the allied nations, that great moral vision has been given both to those who govern and direct and those who fight. Such was the frequently expressed feeling of men like President Poincare, Marshal Joffre, Marshal Foch and Maurice Barres, as well as many Protestant pastors and laymen.

General Pershing's character and personality, his simple and genuine religious life, his example and words, have set great moral and spiritual ideals before our officers and army.

Through the deep interest of General Pershing in this aspect of the life of his army, the moral and religious work is being effectively organized, with the headquarters Board of Chaplains as the head and center, with whom are associated in close working relations, the Y. M. C. A., the Knights of Columbus and the American Red Cross. Senior Headquarters Chaplain Brent is by common consent the leader, not only by virtue of his official position, but by the power of his personal influence.

Our soldiers have entered into the most brotherly relationship with the French soldiers and into friendly association with the civilian populations all over France. They are widely and variously distributed and through the various corps of engineers are found scattered over the entire country.

The chief difficulties are encountered at ports of embarkation and in certain of the camps near the larger cities and towns. In many of these places the situation is deplorable. The Chaplains and the Y. M. C. A., are doing their part wisely and well in association with the military authorities. It seems clear, however, as we have realized in this country, that immediate and effective action must be secured through earnest co-operation between the military and civil authorities.

The close and pleasant relationships between our soldiers and the French people, have led to a large number of marriages, and while in many cases these are doubtless happy indications of a normal relationship between the two peoples, it is also feared that it may bring many difficult problems as well.

The Y. C. M. C.

What has been said of the organization of the army into a strong and efficient force, is being paralleled by the Y. M. C. A. Its work when considered in the light of the rapidity of constitution which was necessitated and the difficulties of transportation and organization is a marvel of administration. Its director, E. C. Carter, is a man of splendid spirit, and wise judgment.

The measure of success, of course, is largely a matter of the personal equation and the personnel is felt to be constantly improving.

The Christian life of America has in the Y. M. C. A. a splendid embodiment in the army, its spiritual power being extended or limited almost entirely by the personalties of those who have enlisted for its work. The churches at home should keep in the closest relationship to its administration.

The Y. W. C. A.

The finely equipped Hostess House of the Y. W. C. A. in Paris is one of the bright spots in France, always filled and presenting an inspiring sight. The Y. W. C. A. is doing its army work with the usual wisdom and effectiveness of this organization.

The American Red Cross

The Red Cross is proving equal to its task. The Army Surgeons are warm and enthusiastic in praise of its speedy action and efficiency and the soldiers gratefully recognize the courage and unselfishness of its workers, both women and men.

It is to be regretted that its hospitals are so inadequately supplied with chaplains. It is to be hoped that the new arrangement with the War Department may secure the speedy appointment of chaplains at the Red Cross hospitals.

HOW SOME AMERICAN MONEY IS SPENT ANNUALLY

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For church work at home	$ 290,000,000
For Foreign Missions	11,600,000
For chewing gum	25,000,000
For confectionery	290,000,000
For tobacco	700,000,000
For soft drinks	415,000,000
For jewelry	900,000,000
For spirituous liquors	1,600,000,000

Thus was God's money, some of it, entrusted to us American people, being spent prior to the outbreak of the present world war. "The silver is mine, and the gold is mine saith the Lord of hosts." (Haggai 2:8). No wonder that we are called upon to spend billions in war and blood and death. We were wasting God's millions for any and every trifle, rather than give a due proportion of them to advance His Kingdom in the world. Truly did a great thinker and renowned scholar write not long since, "If Christian people had given one-tenth as much of money and man-power the past ten years to save the world for Christ as they have given for war the past year, there could not have been any war."

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THE CHRISTIANS OPPORTUNITY

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Christianity is now entering upon the greatest opportunity, since the day of its founding. Minister Morgenthau, a Jew, who represented our Government at Constantinople till the outbreak of the present war, said in a great speech in New York some time ago that the next ten years were to try and to test the strength of our Jewish-Christian civilization as it never had been tested in all the ages. "For men of all colors, kindreds, beliefs, persuasions and tongues are fighting side by side in the trenches of France; and whether our religion and civilization shall prove the strongest in the mix-up is yet to be seen." He might have added too, that now is the time of our supreme opportunity. For we are side by side, elbow to elbow, heart to heart with the men of all countries and colors. Our time for teaching and preaching and inculcating Christianity has come.

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QUARTERLY REPORT—NORTH CAROLINA AND VIRGINIA WOMAN'S MISSIONARY BOARD

—o—

Pleasant Grove—Regular dues, $9.00; Young Peoples', $2.25; Willing Workers, $9.18; Orphanage, $15.00; Special offering, $33.27; total, $68.70.

Ingram, Va.—Regular dues, $2.50; Special offering, $3.00; total, $5.50.

Mt. Bethel—Regular dues, $2.60; total, $2.60.

Union, N. C.—Regular dues, $4.55; Special offering, $10.00; total, $14.55.

Bethlehem—Regular dues, $2.25; total, $2.25.

Durham—Regular due, $7.00; Willing Workers, $7.25; Cradle Roll, $2.60; Special offering, $25.00; Literature, $1.50; total, $43.35.

New Lebanon—Regular dues, $7.15; Special offering, $6.16: total, $13.31.

Apple's Chapel—Regular dues, $3.70; Special offering, $3.50; Life Membership, $10.00; total, $17.20.

Hebron—Regular dues, $5.00; Special offering, $10.00; total, $15.00.

Berea—Regular dues, $2.50; total, $2.50.

Haw River—Regular dues, $8.35; total, $8.35.

Elon College—Regular dues, $6.10; Special offering, $60.00; Life Membership, $10.00, total, $76.10.

Greensboro—Regular dues, $7.05; Young People's, $1.25; Special offering, $5.51; Literature, $2.00; Life Membership, $10.00; total, $35.37.

Monticello—Regular dues, $3.46; total, $3.46.

Total of all societies, $308.24.

MRS. L. M. CLYMER,
Treasurer.

Greensboro, N. C.

———: o :———

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children."—*Henry Drummond.*

* * *

If God is really preparing us all to become that which is the very highest and best thing possible, there ought neer to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

* * *

God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—*William R. Huntington.*

* * *

If a man is unable to find his way to Jesus, he ought to be led. It is good work, this bringing the blind to Him who alone can give them sight.—*Henry Clay Trumbull.*

* * *

He who is false to present duty breaks a thread in the loom, and he will find a flaw when he has long forgotten the cause.—*Anon.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

Dear Friends:—Our financial report for this week is not very encouraging. I had hoped to reach the eight thousand dollar mark in the month of October, but we have only one more report for this month and we feel sure we are too far from that goal to reach it. Then, too, our expenses for this month have been heavy.

We have had forty-nine cases of Spanish Influenza. Had thirty-four in bed at one time. One matron was sick and almost impossible to get any help, and all the burden fell on the other matron and myself until the matron got well. We hoped and prayed that we might get through with it and have no deaths, but such was not to be our luck. Our little baby girl of the Institution, Thelma Fields, just five years old last April, developed pneumonia and we saw from the beginning that her case was critical. Dr. Dick was as faithful as could be in rendering his services to help pull her through. Mrs. Rawles and myself sat by her bedside for ten days and nights almost constantly with the aid of a trained nurse during the last few days of her sickness but with all that could be done to bring her recovery the death angel touched her and in the early hours of the morning on the fifteenth she breathed her last.

Thelma was a bright little girl and was the youngest child in the Institution and was naturally the pet. She was very affectionate. While she was young and tender in age she lived a sweet little life and taught us one great lesson—to be thoughtful of others. I never gave her an apple or a piece of candy or anything that she did not always ask me to give her some for her little twin brothers. Her father was seriously ill in Memphis, Tenn., and could not come to her, although she often asked for him and just before she died she asked me if papa was here.

At the time I took my seat to write this letter I received a long distance message that her father had died in Memphis, Tenn. It is hard to part with those whom we love so tenderly but we realize that it is for the best an dthat the Master does all things for a wise purpose.

* * *

A NOTE BY THE EDITOR

—o—

I have often wondered if the average reader ever thought whether an editor was ever moved by the things that pass under his eye. The joys, the sorrows, the pleas, the plans, and everything imaginable pass his reading. Few readers read all of any one issue, but the editor reads and rereads all of every issue. He often reads the proof the third time. He gets to see the news first and by the time the printed page is ready he does not care to see it any more.

Often, so often, have I been moved to tears by reading letters and articles that come to me. Such was the case with Brother Johnson's letter. I was touched to think of the little girl wanting her father and of the father not knowing of his child's desire. The little girl went home to God, but her father knew not of it. A few hours later the father went. Let us hope that the father's great surprise—happy surprise—was to be greeted in a heavenly world by the pride of his heart whom he thought to be on earth. A great lesson for all of us. C. B. R.

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REPORT FOR OCTOBER 22, 1918

—o—

Amount brought forward		$7,542.04
Children's Offerings		
Willie A Staylor	$ .30	
Mills Wellons Staylor	.30	.60
Sunday School Monthly Offerings		
(North Carolina and Virginia Conference)		
Howard's Chapel	1.10	
Third Avenue Christian church, Danville, Va.	3.10	
Third Avenue Christian church, Danville, Va.	5.50	
New Lebanon	1.28	
New Lebanon Baraca Class	1.00	
(Western North Carolina Conference)		
Ramseur, N. C.	3.59	
(Eastern Virginia Conference)		
Berea, (Nansemond)	10.00	
Berea (Norfolk)	6.00	
Spring Hill	2.00	
(Virginia Valley Conference)		
Timber Ridge	4.00	37.57
Special Offerings		
Mr. J. A. Sutton	4.00	
Salem Chapel church	25.00	
Miss Pearl Huffman's S. S. Class, Luray, Va.	5.00	34.00
Total for the week		$71.57
Grand total		$7,613.61

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LETTERS

Dear Uncle Charley: I am late this month in writing to the Orphanage, but I had to get my lessons so did not have time for it. Our school has closed for a week at least if not more. Enclosed find 30 cents for August, September and October.—*Willie A. Staylor, Edenton, N. C.*

You are a fine little man to help keep the corner bright this week.—*"Uncle Charley."*

Dear Uncle Charley: Here are my dimes for August, September and October. Please excuse me for being late. I will try to be on time hereafter. Our school has closed on account of the influenza. I hope the Cousins are all well.—*Mills Wellons Staylor, Edenton, N. C.*

Glad to get your letter this week. I had begun to think you had forgotten me.''*Uncle Charley.*''

———: o :———

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

''The Secondary Division Organized for Service''..Alexander
Price 50 cents

''Hurlbut's Teacher-Training Lessons''.....Hurlbut
Price 50 cents

''The Sunday School Organized for Service''.....Lawrence
Price 75 cents

''The Church School''.....Athearn
Price $1.00

''The Adult Worker and His Work''.....Barclay
Price 75 cents

''Preparation for Teaching''.....Oliver
Price 60 cents

''First Standard Manual of Teacher Training''.....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

''The Gospel for the Working World''.....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents

''The Path of Labor''.....Seven Authors
Price: paper, 40 cents; cloth, 60 cents

''Men and Things''.....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

''Ancient Peoples at New Tasks''.....Willard Price
Price: paper, 40 cents; cloth, 60 cents

''Working Women of the Orient''.....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

''Making Life Count''.....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents

''Brother Van''.....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

''Stories of Brotherhood''.....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents

''Jack & Janet in the Philippines''..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
No. 73 French morocco, divinity circuit 5.25
No. 79 Persian morocco, divinity circuit, leather lined.. 6.50

Holman Bibles for Teachers

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No. 4412 Egyptian morocco, divinity circuit, red under gold edges 3.40

Holman Family Bibles

No. 823 P. R. L. Bound in American Morocco..... 6.50
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For The Pastors

''Pastor's Ideal Funeral Book''—DeLong.....$1.25
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———: o :———

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Write for prices and samples. State your needs and get estimates.

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''The New Church for the New Time''.....Harper
Price: 75 cents

''Vital Truths for Hungry Hearts''.....Wellons
Price: 50 cents

''The Minister''.....Staley
Price: 50 cents

''Trailing the Truth''.....Riddle
Price: 50 cents

''Soul of the Soldier''.....Tiplady
Price: $1.25

''The Christ We Forget''.....Wilson
Price: $1.50

The above is only a partial list of books and supplies handled by the Publishing Agent. Write us your needs. Buy from your own Church institution. Address:

C. B. RIDDLE, Publishing Agent,
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Free to Ministers

In this pamphlet, which also includes selections from ''A Tithing Autobiography,'' twelve ministers give their methods and results in inauguarating the tithing system in their churches. The different methods are especially suggestive.

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AN EXPLANATION

—o—

Dear Mr. Riddle:

Mr. Lankford is in bed with Spanish Influenza and has been very sick, but is better now. He will not be able to send any Sunday school notes this week.

Sincerely,

MRS. G. O. LANKFORD.

October 16, 1918.

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WANTON, WICKED WASTE

—o—

It was a shock to our pride, no less than to our feelings, when the Hon. John Skelton Williams, Comptroller of the Currency, told us in January, 1917, that our contributions to the war-sufferers of Europe had in the two previous years amounted to only one twentieth of one per cent of our earnings. We did not give away our easily acquired money, we spent it—spent it as lavishly as every avenue of self-indulgence permitted.

The spirit of waste, which ran riot in all our big cities, surpassed itself in New York, where it was reckoned that three hundred and fifty thousand non-residents assembled last winter to teach the residents a needless lesson in prodigality. It was what the proprietors of hotels and cafes strikingly describe as a lush season, meaning a time when spending money was the foremost consideration of their guests.

A profound contempt for cost swayed the crowds which gathered day after day, and night after night, wherever wealth could be squandered. The great jewelers smilingly confessed that never before had they done such a thriving business. Nothing they could produce was too extravagant to find a purchaser. The spectacle of well-dressed hordes eating and drinking all they could possibly hold, and far more than nature ever meant them to hold, became wearisomely familiar. Interesting stories went the round about Western men who were so fortunate as to pay thirty dollars apiece for theatre tickets, and about Western women who, by dint of energy and determination, succeeded in finding twenty-five dollar bibs for their little children to wear.

Side by side with these exhilarating anecdotes in the papers were brief statistics which told us of Polish women dying of starvation (their little children starved long ago,) of typhus fever ravaging the hunger-stricken towns of Belgium, of Armenians devouring carrion as did the Jews in the siege of Jerusalem. It is but a little world to show such sharply contrasted pictures. —*Agnes Repplied in the Atlantic Monthly.*

———: o :———

How soon a smile of God can change the world!—*Robert Browning.*

—o—

One example is worth a thousand arguments.—*William E. Gladstone.*

—o—

It exalteth a man from earthly things to love those that are heavenly.—*Thomas a Kempis.*

CHRISTIAN ENDEAVOR TOPIC—NOVEMBER 3

(By H. S. Hardcastle)

—o—

All for Christ. V. Our Time. Ecclesiastes 12:1-7.

There are a few supreme values in the eyes of God. One thing on which He places an inestimable value is a human soul. Jesus says that a man is not a gainer if he wins the whole world and yet in the winning of the world lose his own soul.

Next to the value of human souls God has placed a supreme value on **time.** In fact time is practically the only thing which God has meted out to us in like quantities. To some He gives one talent; to others two; while yet to others five. All do not stand on an equal footing in this respect. But to one and all He metes out time impartially. Not merely in respect to length of life, for some live to a ripe old age, while others are cut down in the bloom of youth. But to every one of us God gives twenty-four hours in the day. We are, at least, created equal in this respect.

God has merely appointed us stewards of His time. So zealous is He that He metes it out to us **one minute at a time.** Yet He demands a reckoning and we will sometime be called upon to render an account of our stewardship. How shall we be prepared to render a good account?

Why is it that many men and women rise to a place of preeminence in the world, while others who had perhaps the same opportunities remain in the sphere of the mediocre? To be sure when and women are not equally endowed as has been stated. But an analysis of the lives of the successful men and women reveals the fact that the ones who succeed are the ones who **make their time count for most.** They made every minute count. Indeed it is the failure of most people to realize the worth of the "odd minutes" that eally accounts for their failure. They sqaunder enough time to give them superior advantages if it were only used properly.

Whatever excuse the man of the world may give, the Christian has no excuse for wasting time. He and his time are God's and he is to use it wisely to further the interests of the Kingdom. He must consecrate his time to Christ and he must spend it as zealously as he would spend his last dollar.

As the prophet said men spend their time, their labor, and their money for the things which are not bread. But there are many things that are a good investment for time. It would be impossible to discuss them here; it will suffice to briefly enumerate the more important ones.

1. **Bible Reading.** Nothing pays larger dividends than reading God's Word.
2. **Prayer.** Another splendid investment for time.
3. **Service for God.** Any act done in the Master's name pays dividends here as well as hereafter.
4. **Good reading.** Good books are the most wholesome companions. They amuse, instruct and inspire.
5. **Social Fellowship.** Not the giddy whirl of pleasure, but wholesome companions meeting together for legitimate pleasure. This is an investment for "All work and no play makes Jack a dull boy."
6. **Exercise.** Sports, games, hikes, and any kind of wholesome exercise not only pays big dividends, but it is a prerequisite to a well ordered life.

In closing it is well to suggest that there is a vast difference between a "life-time" recruit for Christ and one who consecrates his time to Christ. The former may perchance waste some of his time; the latter, never. After all the man or woman—be he or she a farmer, or cook, professor or washwoman—who uses every minute for God is the one who counts for most.

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What about some of our Sunday school books? We have them in stock ready to ship.

Look at our list of books and Bibles and send for your needs.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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OBITUARIES

CRUTCHFIELD

W G Crutchfield was born January 26, 1896 and died October 8, 1918. He professed faith in Jesus Christ about nine years ago and joined Pleasant Ridge Christian church. He lived a true Christian life until death. About two months ago he went to the training camp at Camp Hancock, Georgia, at which place he died from the effects of pneumonia. His church has lost a good member. May the Lord bless the bereaved ones and comfort them in their sad hour. Funeral services conducted by the writer, assisted by Rev. J. W. Pinnix and Rev. Mr. Hill.

J. S. CARDEN.

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YOW

Miss Laura Iva Yow, daughter of Mr. and Mrs. Joe Yow, died at Durham, N. C., of Influenza October 13, 1918, aged 22 years, one month and two days. She leaves a father and mother, several brothers and sisters besides many friends to mourn their loss. But the life she lived is the evidence of her eternal gain, having made a profession of religion and joined the church at New Center in September 1911. The funeral services were conducted at her home Wednesday, October 16, 1918 after which the body was laid to rest in the family burying ground and her grave covered with beautiful flowers.

May the Lord comfort the bereaved.

T. J. GREEN.

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PECK

Mrs. Sarah Margaret Peck died at the home of her son, William Thomas Peck, 922 26th St., Newport News, Va., October 5, 1918, in her 75th year. Her maiden name was Pitt, and she was married to Robert F. Peck in 1875. The son mentioned above was the only child born to them. She died in the faith of the gospel. When about 12 years of age she joined the Methodist church, but after moving to Newport News she joined the East End Christian church there. After a short service held at the home of her son the remains were taken to Oakland Christian church, Isle of Wight County, and laid to rest in the cemetery there. Services conducted by the writer.

W. D. HARWARD.

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FIELDS

Thelma Fields died at the Christian Orphanage, Elon College, N. C., October 11, 1918, after a brief illness from Spanish Influenza and pneumonia. Her age was five years. She was the youngest child of Lawrence I., and the late Mrs. Lilly O. Fields, formerly of Carthage and Greensboro, N. C. Since the death of her mother, two years ago, Thelma and her twin-brothers had been tenderly cared for at the Orphanage. Being the youngest member of the Orphanage family she was a general favorite and all possible was done for her in this last illness. The funeral services were conducted at the Orphanage by the writer and the body buried beside the mother in Greensboro cemetery.

N. G. NEWMAN.

——:0:——

DOWDY

Another useful man has fallen in the person of I. L. Dowdy. Brother Dowdy was stricken with Influenza and lived only a few days. He died October 14, 1918, at the age of 28. He was a loyal and useful member of the Durham Christian church. Brother Dowdy leaves a wife, two little boys, a father and mother and a host of other near relatives and friends. The funeral was conducted at the cemetery by the writer, assisted by Dr. W. C. Wicker of Elon College and Rev. W. C. Martin of the West Durham Methodist church. The deceased was one of Durham's most successful business men. The writer feels that his life has been made richer by having known and associated with Brother Dowdy. All who knew him loved him. May the Holy Spirit heal the broken hearts.

R. F. BROWN.

——:0:——

THOMAS

Once more the death angel visited our flock and takes from our midst a young lady, Miss Daisy Thomas who was 26 years old. She died October 17, 1918. She is the second victim of Spanish Influenza among our members this week. Miss Daisy was sick a little over a week. Her faith in God was strong. She loved her church. Her beautiful life has passed away from a visible point of view; but it will live invisible in other lives in the days to come. The funeral was conducted by the writer in the city cemetery where her mortal body was laid to rest. May the Spirit of God comfort and keep those who mourn.

R. F. BROWN.

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ANTHONY

Died at his home in Greensboro, North Carolina, October 14, 1918, J. G. Anthony, aged 33 years, Spanish Influenza being the cause.

He was a whole-sale merchant. In his transactions he was prompt, diligent and conscientious.

His wife, who was Miss Cora Lawrence, was confined to her bed with the same malady when he died, and was not able to be up at the funeral, conducted by the writer, on the lawn in front of her bed room window.

Their wedded life had been a very happy one. His death is a sad blow to his devoted wife.

Brother Anthony was a member of the First Christian church of Greensboro, loyal and true. He gave his heart to Christ some years ago and he loved the Christ whom He served.

The wife has lost a devoted husband, the church a faithful member, and the community an excellent citizen.

May the dear Master comfort the bereaved ones.

P. H. FLEMING.

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LOPEZ

Modesto Lopez died at the home of Dr. W. A. Harper, Elon College, N. C., October 11, 1918, aged 35 years. Mr. Lopez was

a native of Spain who had spent a number years in Cuba from which place he came to Elon College as a student. He was a victim of Spanish Influenza followed by pneumonia. Mr. Lopez had not learned to speak English, so we could not know him well; but his ambition and efforts were worthy and commendable and his death sorely felt. By order of the Spanish Consul he was buried in the Elon College cemetery, the services being conducted by the college pastor. Though far from home and kin in a foreign land he received the best of medical attention and nursing and students and other friends covered his grave with beautiful flowers.

N. G. NEWMAN.

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RESOLUTIONS OF RESPECT—CHAPMAN

Whereas, an all wise Father has seen fit to take from "death unto life" our beloved friend and co-worker, Nellie Chapman, daughter of Mr. and Mrs. C. H. Chapman, and one of the leading members of our church;

Therefore be it resolved:

First, that we bow in humble submission to the will of our Father who doeth all things well, knowing that our loss is Heaven's gain;

Second, that the church has lost a faithful member; the choir, one of its sweetest singers; the family, a beloved daughter, and the community, an acknowledged leaders;

Third, that we offer our heartfelt sympathy and prayers to her loved ones;

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of the Isle of Wight Christian church records.

MRS. M. L. WHITLEY,
MRS. C. T. WHITLEY,
MR. CHARLES ATKINS,
Committee.

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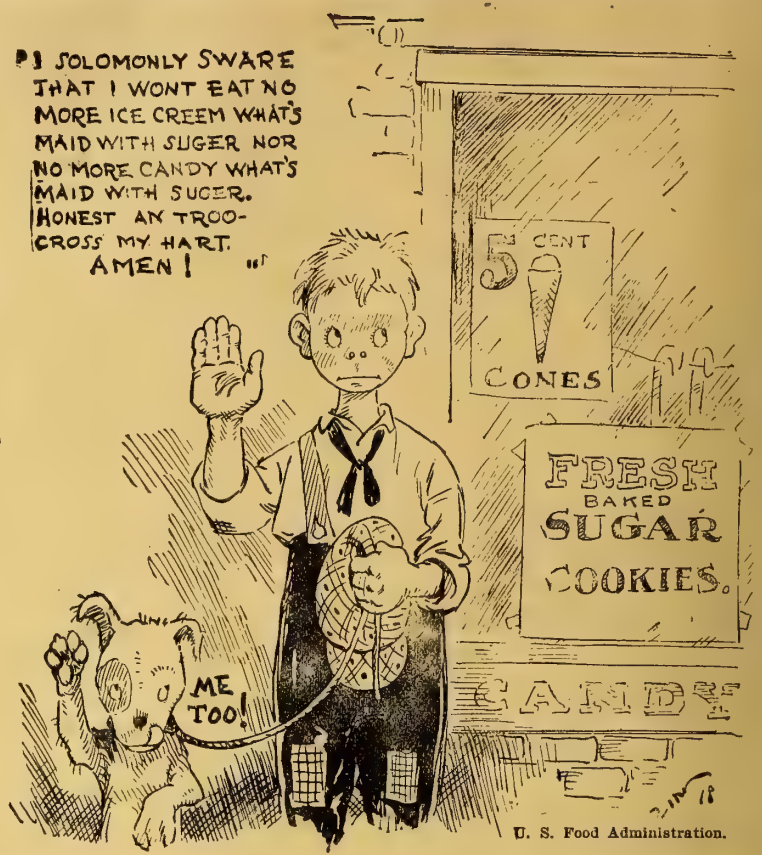
I SOLOMONLY SWARE THAT I WONT EAT NO MORE ICE CREEM WHAT'S MAID WITH SUGER NOR NO MORE CANDY WHAT'S MAID WITH SUGER. HONEST AN TROO-CROSS MY HART. AMEN!
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CANDY
ME TOO!

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1918 OCTOBER 1918

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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(*)

"We should talk to God about men before talking to men about God."

(*)

"The world will never hear the overture of Grace unless we press the keys."

(*)

"It is Jesus alone who can save the world but Jesus cannot save the world alone."

(*)

"What a man does with his money will determine what his money will do for him."

(*)

"Prayer is the hand that moves the world but consecrated men and women are the fingers of that hand."

(*)

"The pastor who prepares his sermon on his knees will find kneeling penitents at the altar when the same is delivered."

Volume LXX WEDNESDAY, OCTOBER 30, 1918 Number 44

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

THE LOCAL CHURCH AND HER OPPORTUNITY IN THE PRESENT CRISIS

In most sections the churches are closed on account of Spanish Influenza. This means that the closing up of the Conference year will be retarded unless other plans than the usual ones are used. Here, it seems to us, is where any church has a fine opportunity to make the pastor's heart glad and do a good deed for all concerned.

Let the leaders in the local church proceed by privately visiting the members and arranging the church's apportionments, including the balance on pastor's salary, and in a business-like manner close the financial business of the church preparatory to the approaching Conferences regardless of regular meetings.

One other word. Does this not remind us that the business and finances of the church should not be put off until a few weeks before Conference?

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A TIME FOR COOL HEADS

The time is at hand for the local elections in many sections of the country. Men have always acted "wild" in politics and made enemies when there was no use of it. The second thought in such a matter will cause us to reflect and think in right terms. These are times for cool heads, sane judgment and mature deliberation. Act well, act wise!

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ONE DAY'S WORK FOR THE ORPHANAGE

The Superintendent of our Orphanage has asked that friends give one day's wages to the Orphanage. This request is liberal and should be entered into heartily by the entire Church. Because labor is high should be no reason for us to feel that we cannot give that much. Let us remember that the expense of operating the Institution has increased in proportion, and that when we give five or ten dollars it does not represent its value more than one-half of that amount. All together for one day's wages each for the Orphanage.

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A TERRIBLE PICTURE

Much has been said, written and verified about German cruelties. Here comes a picture from Serbia that makes the heart throb. The writer says:

"There in a room I saw piled up, one on top of the other, the corpses of twenty-five lads between 12 and 15 years of age, and of two old men over 60, pierced with bullets and slashed with knives and bayonets. On exploring a house, I discovered two dead women, their bodies riddled with bullets. In the yard of a house lay an old woman, killed beside her daughter. Within the house, beside a burnt-out fire, sat an old man, haggard and dying, covered with bleeding wounds caused by knife and bayonet thrusts. In another yard, I found a little boy of four. Near him lay a young woman, stripped, and her slaughtered infant."

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A CLOUD OF SORROW

A cloud of sorrow has spread over the whole country because of the terrible epidemic sweeping throughout the land. In brief it is distressing. For several days we have been thinking seriously about the situation from a standpoint of divine providence, and have come to the conclusion that the hand of God is moving in a manner for our good.

Brother Livingston Johnson, Editor of the Biblical Recorder, states, it seems to us, the situation very clearly. Here is what he has to say:

We had something to say last week about the terrible epidemic that is sweeping over the land at this time, but we feel that the attention of our people should be called to it again and again, until we see in it the hand of God.

We are now on the eve of a glorious victory in our contest with Germany. As was stated in these columns last week, the victory will have been gained at a terrible sacrifice on the part of Great Britain, France and Italy, but we have done nothing to speak of in the way of sacrifice. Of course we have lost a few men, and those who gave up their sons made the supreme sacrifice, but a very few Americans have given their lives when compared with the multitudes that have been slain from the other nations engaged with us in the struggle.

America came in just in time to save the situation. We shall receive a maximum credit at a minimum cost. Our people are saying that America saved the world forgetting, as Dr. Guttery said, that "if it had not been for death of those few British lads in the early days of the struggle there would have been no world to save." If victory had come before this scourge was visited upon us we would have been filled with national pride, we would have felt our independence of God and would have forgotten that "His right hand, and His holy arm hath gotten Him the victory." Instead of meeting in our appointed places of worship to give thanks to God we would have had our torch-light processions glorifying our great country.

In the editorial last week attention was called to the sin of David in numbering the people. It is the general opinion that David was beginning to feel that Israel was a great nation, able to cope with almost any force that might come against them. Just at this juncture God sent the plague which swept away seventy thousand of them in three days. What was David's great army compared with the power of Almighty God?

So, we are profoundly convinced that God has sent this pestilence to save us from national pride, and to humble us before God, when victory comes. We received a letter from a friend the other day who says he saw the suggestion offered that preparation be made for a great international dance with which to celebrate victory when it shall have been won. What we need to do and what we sincerely hope this scourge will lead us to do, is to prepare for a great international praise and thanksgiving service when victory shall have been gained.

Some may say that this disease fastens itself on those who are trying faithfully to serve God, and how can it be con-

sidered as a chastisement from the Lord? That very question came up in David's mind. When the thouands died of the plague David said unto the Lord, "Lo I have sinned, and I have done wickedly; but these sheep what have they done?" God blesses His own people by taking them to Himself, out of the turmoil and strife of the world about them; but their removal is often a punishment of the wicked who need their advice and counsel.

We believe that our preachers who have been preaching so much about the war, should direct the thoughts of the people to the God whom we have forgotten, and on whom we must depend for every blessing. When our churches are again open for worship our people should come into them with humble, contrite hearts, and confess their sins to Almighty God and ask His divine forgiveness.

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LIGHTS CAUGHT FROM OTHER TORCHES

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Is Alcoholic Liquor Any Protection Against Spanish Influenza?

We claim no technical knowledge of medicine, and do not presume to put our judgment against those who are giving their lives to the study of this noble science; but it looks to this layman like the weight of authority is against its use. Certainly it should not be used except on medical authority in each particular case and strictly in accordance with instructions. The question is thrust forward by our government releasing seized liquors for this purpose. It is well known that the liquor interests have not failed to play up their claim at this point, but whether medical authority has given it any recognition we are not prepared to say. The government of the canton of Vaud, Switzerland, has issued a circular warning the people against accepting this idea. Dr. Forel and Dr. Hercod, editors of L'Abtinence, have recapitulated the historical and experimental evidence, showing that alcoholic habits weaken the normal resistance to infectious diseases, and an experience in Thoune supports them in applying the warning to the present epidemic. According to the report, Spanish grip broke out in a school for artillery recruits at Thoune and all the abstainers escaped. There were twenty officers in the school and nearly all of these were attacked except three, who were abstainers. In our judgment alcoholic liquors have been too thoroughly discredited in medical circles to permit of a boost of its virtues at a serious time like this.

Man is Human, Not Divine

(Lutheran Church Work)

A proper distinction must be made between the human and the divine. They should not be identified; they are not the same. Therefore we do not like the saying of some modern men: "All men are divine." It has a pantheistic sound, and may have a pantheistic meaning too. If all men are a part of God, and the universe is God and God is the universe, then of course all men are divine. But that is not true, for it is pantheism. According to the Bible, all men are human, but they have been made in the divine image. Man is like God, but he is not the same as God, and not a part of God, but has been created as a separate and distinct being. While he is constantly in God's presence, and may, if he will, have most intimate and blessed communion with Him, he must not be identified with his Maker. Man is human; angels are angelic; God alone is divine in the true and strict sense of the term.

Hence when men say that Christ was divine, and so are all men, we may know that they hold heretical ideas of both Christ and man. In reference to Christ, they destroy His uniqueness, and in reference to God, they become pantheistic. If we would preserve the evangelical faith, and maintain a true philosophy, we must avoid both of these errors. Of Christ we should say that He is divine and human; of man we should say he is human, and is made in the image of the divine being.

After The War

(Watchman-Examiner)

We are having a good deal to say in these days about what is going to be after the war is over. The hope that finds expression in more or less confident prophecy is that the war is to prove a kind of purifying furnace, or a sort of winnowing fan, out of which our Nation and the world will come with the dross of life and character burned out, and the chaff of all unworthiness blown away. It is well to hold this hope, and to prepare for its realization by making present conditions, as far as we may, favorable to that realization. At the same time it is not wise that we take it for granted that the war is a refining furnace or a sanctifying agency the outcome of which cannot fail to be the thing that we desire. Lloyd George in an address at a recent dinner given by members of Parliament to Dr. Jowett, points out two alternatives that will face us when peace comes:

"(1) That the millions who have passed through the fires of war will be sobered, broadened in vision, deepened in sympathy, and given an outlook and a purpose made clearer, firmer and more exalted by the terrible realities of this hourly contact with death; or (2) that the millions who have endured privation, discomfort, wretchedness, pain and terror, may make up their minds to have a good time for the rest of their lives after the war—a dangerous frame of mind for a nation or an individual, and one calling for guidance, control and great appeal." Lloyd George is a wide and a wise observer. While we may hope and pray for the realization of the first of these alternatives that he sets before us, it will be unwise to ignore or neglect to prepare against the second.

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MEETINGS OF THE CONFERENCES

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Eastern Virginia Christian Conference

Meets with Eure's Christian church, Gates county, North Carolina, Tuesday before the first Sunday in November at 11 A. M. Rev. C. H. Rowland, D. D., President, Franklin, Virginia; Rev. I. W. Johnson, D. D., Secretary, Suffolk, Virginia.

Eastern North Carolina Conference

Meets with Chapel Hill Christian church, Wednesday after the first Sunday in November at 10 A. M. Rev. G. J. Green, President, Franklinton, North Carolina; Rev. W. C. Wicker, Secretary, Elon College, North Carolina.

Western North Carolina Conference

Meets at Shiloh Christian church, Randolph county, North Carolina, Tuesday, November 12, 1918 at 10 A. M. Rev. T. E. White, President, Sanford, N. C.; R. C. Boyd, Secretary, High Point, N. C.

North Carolina and Virginia Conference

Meets with the Reidsville Christian church at 9:30 A. M., Tuesday after the third Sunday in November, 1918. Rev. P. H. Fleming, President, Burlington, North Carolina; W. A. Harper, LL. D., Secretary, Elon College, North Carolina.

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NOTICE

The Western North Carolina Christian Conference will meet with the church at Shiloh, Randolph county, North Carolina on Tuesday after the second Sunday in November, 1918. All who expect to attend will please notify Brother J. E. Stout, Ramseur, N. C., how and when they will come. Please attend to this matter at once.

G. R. Underwood, *Pastor.*

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NOTICE

On account of the epidemic of Spanish Influenza the Eastern North Carolina Christian Conference has been postponed from November 6 to December 4 by action of the Executive Committee.

G. J. Green, *Chairman.*

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SUFFOLK LETTER

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On the second day of May of this historic year of nineteen eighteen, the Southern Christian Convention adopted the following resolution, offered by Dr. W. A. Harper:

"Resolved, That in view of the increased cost of living our churches individually be memorialized by the President and Secretary of this Convention suggesting to them as a Christian duty at least a *twenty-five per cent* increase in salary for our beloved and faithful ministers, with the further suggestion that it be made a *fifty per cent* in many churches."

It is fortunate that the above resolution was offered by a layman and that *all* the laymen in the Convention voted for its adoption. The wisdom of the suggestion cannot be questioned, and the application of it is perfectly practicable.

I met a Morman woman in a store the other day who said that preachers were preaching for money and she had received light since becoming a Morman. I asked her what her church relationship was before she became a Morman. She replied: "I was a Methodist." Then she quoted Matthew 10:9, 10, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for you journey, neither two coats, neither shoes, nor yet staves." Then I quoted Luke 22:35, 36, "When I sent you forth without purse, and scrip, and shoes, lacked ye anything? And they said, nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip." I said, moreover, I am not a Methodist and can say that Methodist preachers are poorly paid compared with other men of like ability and it cannot be said that they preach for money; and what is true of them is true of *preachers* without regard to denomination.

Postal cards have advanced in price one hundred per cent and stamps thirty-three and a third per cent; and other things in the same proportion. Shoes have advanced as much as stamps, and chickens and eggs more. Farm products and mill products have more than doubled and wages beyonds these. I am paying *today ten dollars* for a cord of four-foot green pine wood.

A Jew told me yesterday that the country people have plenty of money. He said: "They come in the store and buy eighteen dollars worth and put down twenty dollar bill, fifty dollar bill, or say: you got Farmers Bank checks? and I say yes, and they fill out checks—they got plenty money." If that is so, then country churches should raise the salary of their ministers and pay it monthly instead of quarterly; and payments should be made by *check* and not *cash*. There are banks in every community and it would make it easy for church treasurers to keep their accounts straight to pay by check. Now is the time to fix salaries for the next Conference year.

Women can help in this matter of salaries. If the men overlook it, let the women call their attention to it, urge it, and keep up the question until it is done. Many ministers cannot go to Conventions because their inadequate salaries will not justify the expense. Delegates to the American Christian Convention to be held in Conneaut, Ohio, good ministers, too, are unable to attend because of the cost. Churches cannot hope to prosper at their best under conditions that embarrass their pastors and shut them off from the general meetings of the church. This is *the* time for churches to increase *salaries* and *benevolences* and no delay should put off the good day.

W. W. Staley.

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SCHISM

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Many books have been written upon this subject. The whole body of Roman Catholics define schism, a separation from the church of Rome; and almost all Episcopal writers define it, a separation from the church of England. One great Christian scholar says, "It is not a separation *from* any Church, Catholic or Protestant; but a separation *in* a church." Paul says: "I beseech you brethren, by the name of the Lord Jesus, that ye all speak the same thing, and that be no schism among you." These were not separations *from*, but divisions *in* the church.

They were speaking, some in favor of one preacher and some in favor of another preacher. One said: "I am of Paul," another, Rah: "I am of Apollos." "Oh!" said another, they are back numbers. "I am of Peter."

The word *heresies*, in Greek, appears to be equivalent

to *schisms*. Where schisms exist in any Church, there is alienation of affection; a division of heart, and a bonding together of parties will soon be manifest, though the members appear outwardly united together.

We are soon to have another Quadrennial session of the "American Christian Convention," and "The Christian Publishing Association." All the great enterprises of our denomination are to be considered. The Forward Movement is to be, if possible, greatly accelerated. If any underhanded schemes are employed for positions of trust and honor. If any delegate is over zealous for Paul, or Apollos, or Cephas, for Editor, or Agent, or President, or any other man, or measure, these will be more or less alienation of affection, and the Forward Movement will be greatly retarded. The The Canaanite and the Perizzite are in the land, "We be brethren."

D. A. LONG.

Burlington, N. C.

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MISSION STUDY CLASSES

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In a recent issue of *The Herald of Gospel Liberty* and also in THE CHRISTIAN SUN, Dr. Denison, superintendent of our Forward Movement suggested a "Mission Study Class." While this is not a new undertaking I do think it a very important one and one that should engage our attention generally. I think that too often we expect entirely too much of our people. We often expect our folk to give their loyal support to missions when many times they are entirely ignorant of the work being undertaken. The Alabama Conference undertook a mission work in North Alabama two years ago. The work has dragged along for these two years and seems now will have to be abandoned for several reasons: The main reason is for the lack of financial support. Now I do believe if we had had our mission study classes in all our Alabama churches and our people had understood fully our needs and possibilities here, there would have been no lack of fund. I am not complaining or finding fault with any one. Far from it. We have as loyal people in Alabama Conference as can be found. They are anxious to extend the borders of the Christian church to enlarge the Kingdom but they did not know, did not understand, our situation.

Many people oppose foreign missions. They do not understand the situation in the foreign field. They do not realize the need. Their knowledge is so very limited of the work until they have no interest or sympathy for the work. To all who are honestly endeavoring to discharge their full duty an opportunity to systematically study missions would surely be hailed with delight.

Then many among us seem to fail to grasp the true spirit of missions. Many seem to think that the main thing is the establishment of churches of their particular denomination. The main thing, according to my humble judgment, is preaching the Gospel of Christ. True it is that we must have churches. They are not only necessary but essential to the success of the work, but the point I am trying to make is that in giving or working in this cause let us do all to the glory of God and then our denominational prosperity will take care of itself. By all means let us have the mission study classes.

J. H. HUGHES.

Joppa, Alabama.

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A PERSONAL LETTER TO THE EDITOR

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Dear Brother Riddle:

Last May I received and accepted a unanimous call to pastorate of the Third Christian church, Norfolk, Va. On Sunday, September 8, I was duly installed and entered upon my duties which I fully expected were to cover a term of years. Mrs. Peters and our younger son remained in Ohio because we could not have a house before October 1. When on October 5, I returned to Marenga, Ohio, on account of influenza epidemic which closed Norfolk churches and on account of the American Christian Convention which I then expected to meet on October 15, I found conditions in my family such as seemed to make it advisable for me to withdraw from the Norfolk pastorate. I therefore tendered my resignation to take effect immediately.

During the month I spent with the Third church, I was received with the utmost Christian kindness and cordiality by both old and young and it is cause for deepest regret to me that my plans for future work with that loyal, wide-awake, and consecrated congregation have suddenly been overturned; and that it must be left to other hands to make my dreams for the future of that field come true, even though they be stronger and more competent than my own.

I shall ever cherish my brief stay there as one of the brightest spots in my ministerial life and shall pray that God may speedily send them a leader worthy of them and of the large hearted, Christ-like service which they are rendering for the sake of the Master and His kingdom.

I wish to thank you personally, and through you, many others of the brethren South, who so kindly voiced their welcome to me as a co-worker in the service of Christ.

Sincerely yours,
F. H. PETERS.

Marengo, Ohio.

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ZION

The revival meeting was held at Zion the week following the fourth Sunday in August. The Lord gave us a great meeting and seventeen members were added to the church. Rev. Neal Rowland did the preaching.

J. S. CARDEN.

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PLEASANT RIDGE

The week following the third Sunday in August the meeting at Pleasant Ridge was commenced. Rev. Neal Rowland did the preaching. We received eleven members into the church. Brother Rowland is a splendid preacher and always does his part.

J. S. CARDEN.

THIS NOT TO BE READ BY THE BLIND

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The War Industries Board about a month ago requested THE CHRISTIAN SUN to go on a *cash* basis November 1, and to make report of the subscription list. The report was made, but was refused with the privilege of another report November first. This is the last issue in October, and if you fail to get your paper next week the fault will not be ours. Sufficient notice has been given. Look at your label and attend to your subscription immediately upon reading this notice.

NOTES AND PERSONALS

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Have you renewed your subscription? This is the last issue in October.

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Brother John R. Foster, a member of Greensboro church, passed away last Friday. A good man has been taken. The church will greatly miss him.

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There have been so many of our subscribers and friends sick that we could better state who was well than who was sick. It has been impossible to give information worth while.

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THE SUN'S Editor is indebted to Superintendent Chas. D. Johnston for a sweet potatoe that weighs 5 1-4 pounds. We told Brother Johnston that this was more than a *pounding*—it was a *compounding*.

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Brother W. L. Taylor, Semora, N. C., writes: "I like THE SUN better than ever with the exception of of the date on my label. I do not like that. Please change it. $2.00 check enclosed." A fine way to put it. Who else likes THE SUN except the label?

Dr. Edward K. Graham, President of the University of North Carolina, died Sunday, October 27 from the effect of pneumonia. He was a victim of the fatal disease, Spanish Influenza, so prevalent the country over. Dr. Graham was a young man—the youngest President the University has ever had. His death means a sad loss to the State and Nation. His wife died about a year ago.

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A WELCOME WORD

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I have been taking THE CHRISTIAN SUN for many, many years. I do not see how any member of the Christian Church can be a loyal member and not support his Church paper. Long may THE SUN continue to shine!

W. H. DAVIS.

Ruffin, N. C.

Three of the many faces at our Orphanage that we can help to make better, brighter, and happier by giving the value of one day's wages. They are looking to us and their call we must heed. Think and think now about what you will do. Decide and decide now that you will contribute liberally to the Thanksgiving offering. All together—all at once!

THE FORWARD MOVEMENT

(Rev. W. H. Denison, D. D., Superintendent.)
(Mr. Hermon Eldredge, Religious Education Sec'y.)

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Church Programs

The Forward Movement program contemplates that all conventions, conferences, institutes, churches, will build their programs around the five fundamental points of the Movement. Already there is a hearty response to this request and from every side the churches and workers are seeing the value of working with the Movement in the very beginning. Although the work was not begun until June and then the work was not outlined only in a general way yet several of the conferences had distinct "Forward Movement Programs." The Rockingham and Eel River conferences are notable examples, and nearly every other conference whose program had been completely or partially made out gladly provided for one or more addresses at least on the Movement. The response on the part of our conference leaders has been most hearty and I think that every conference at which the Forward Movement program has been presented has voted approval of the same, often appointed committees of co-operation, and pledged themselves to form their institute and conference program around the five points of the Movement during the campaign. It is a splendid outlook when our conference leaders want to see the power of the Movement carried down to the last church and worker in the conference. In the same way we are asking every church in city and country to build its working program around these five great fundamentals and we have reason to expect the same spirit of co-operation for the Movement offers just the outline that the pastors feel applies to their own local needs. October 6 I spoke on the Forward Movement at the Columbus, Ohio, church, Rev. A. M. Hainer, pastor, and on the following Wednesday night the President of the Men's Brotherhood, Mr. Charles H. Manley, called a special meeting and enthusiastically and unanimously adopted the following program, saying that "The force and power of the Forward Movement program is its practical application to present day service and development. We immediately enter upon the program."

"We as a Brotherhood of Men worshiping in the Christian church of Columbus, Ohio, desire to express our endorsement of the Forward Movement of the Christian church by hearty co-operation in all the features of the five-point campaign, and to further Christian work in this city we at once undertake the following spiritual and social service:

Devotional

Daily morning prayer for personal power, protection and prosperity.

Daily noon prayer for those at service in church, home and foreign fields.

Daily evening prayer of thanksgiving for opportunities of service and sacrifice.

Evangelistic

Fifty backbones—not just wishbones—in the Brotherhood; every man a Brotherhood booster; a canvasser for Christ; a worthy representative of the Christian church, and a man of power, prayer, punch.

Prayerful and purposeful preparation for an evangelistic campaign at such time as the pastor may deem suitable, the slogan to be "Columbus for Christ."

Religious Education

The organization of a monthly Christian community conference to which all Christian workers in Columbus shall be invited for the discussion of plans for the advancement of spiritual and social work within the church, home and industry.

Missions

To undertake by personal effort, social organization, and literature to interest the men of the community and in our industries in the doctrine and principles of the Christian Church and to extend brotherly hospitality to all strangers, fellow employees and others who may come to our notice.

Benevolences

To play a man's part in all the undertaking of the church and to fulfill our duty to Christ and His church that His representative whom we have called to the pastorate of our church shall be entirely free to perform his spiritual tasks without the burden of financial distress in any form.

Finally

That the men of the Brotherhood shall do all in their power to provoke the women of the church to good works, (the men endeavoring to do more than the women in friendly contest).

We expect to give other church programs as they are worked out. Valuable suggestions may be gotten from "A Modern Church Program" by McGarrah, postpaid for sixty cents and from the chapter on "Its Church Year" in President W. A. Harper's "The New Church for the New Time" postpaid for seventy-five cents.

WARREN H. DENISON, *Supt.*

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UNSEVERED

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Mother, with unbowed head,
Hear thou across the sea
The farewell of the dead,
The dead who died for thee.
Greet them again with tender words and grave,
For, saying thee, themselves they could not save.

To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair,
They found the secret of the word that saith,
"Service is sweet, for true life is death."

So greet thou well thy dead
Across the homeless sea,
And be thou comforted
Because they died for thee.
Far off they served, but now their deed is done;
For evermore their life and thine are one.

—*Selected.*

REPORT OF THE COMMISSION ON MINISTERIAL RELIEF—AMERICAN CHRISTIAN CONVENTION

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Provision for the declining days of veteran ministers of the Gospel and their families is not to be based on expediency nor on necessity, but only on inherent right. We are sometimes told that men will not enter the ministry unless they are reasonably sure of a comfortable support for themselves and those dependent upon them. This is groundless slander of the noble souls who have through the Christian centuries given themselves to the ministry with no consideration of financial reward or of comfortable support. If it were necessary to guarantee men freedom from economic cares in order to attract them into the ministry, then the ministry would cease to be what it is, the vehicle by which the divine message is forcefully presented, in large measure, to men. The ministry will not be depleted, whether the Church provides for the veteran preachers or not. God will take care of that.

But the Church owes it to itself to provide for its veteran ministers, and the Church which fails to do it with generous and appreciative hand will suffer more in spiritual declension than the veterans of the Cross will in body or mind. The right of the ministry to a comfortable support is inherent in the Gospel, foremost in its appeal, and supreme in the program of a spiritually-minded Church. Woe to the Church which wilfully neglects its duty in this high privilege of its ministry to its leaders! God will not suffer that Church long to deny the plain implications of Gospel teaching in its penurious practice! He cannot, and keep His word. The veteran preacher presents no claim. He is not conscious that anything is due him. But God called him to give himself in loving service, and God commands that he be comfortably provided for by the persons to whom his loving service has been rendered. All honor to our beloved ministers, whose joy it is to give with never a thought of getting for themselves!

Having said this, let us proceed to add that the minister ought not to be expected to save out of his salary in order to provide for his old age in comfort. The minister should give himself completely to the work to which he is dedicated. When he embarks in financial ventures, he takes time from his people that should be theirs and weakens his influence as a spiritual leader. No happier men break the Bread of Life than our foreign missionaries. They are all paid on the same basis and have no fear of poverty in old age. The Church would do well to consider a similar support for ministers in the home land. Why should the pastor of a large church receive a more ample support or on a different basis than the pastor of a small one? Why, except that the mercenary spirit has invaded the sanctuary with its denial of Brotherhood and its unseasonable insistance on as exaggerated individualism? Let us prayerfully consider whether the basis of ministerial support and relief so well established and so wonderfully vindicated for our foreign workers might not in the home land exalt the ministry from *one of the* professions into *the* calling. Be that as it may, the minister must not commercialize his life, and that means the Church must provide for him in his days of weakness and decline.

Our investigations in the preparation of this report have brought us to the sad, but inevitable, conclusion that an inadequate preparation for their work seriously cripples the efficiency of our ministry and greatly complicates the question of ministerial relief. Ninety per cent of the problem of ministerial relief would immediately disappear, in the judgment of your Commission, could we place in the field at once an adequately trained and properly equipped ministry. Pathetic, tragic, heart-rending are the tales of woe that have come up to your Commission in the answers to the questionaire we sent out. Three hundred and thirty-four responses were received in answer to one thousand questionaires sent out. Inadequate preparation in many instances has resulted in inadequate support, led to a divided life-interest, produced conditions rendering a ripening intellectual life impossible, and terminated in an old age of suffering and anguish. But the prepared men of our Church have a story bright with hope and brilliant in optimism to tell. The men were equally consecrated, equally called, equally anxious to serve, but not all of them appreciated the significance of the parable of the ten virgins. We are afraid that the proportion of wise virgins was greater than of wise young aspirants for ministerial orders.

The members of this Commission, ministes and laymen alike, feel a deep affection for our ministry. Our very affection compels us to speak plain. A man who seeks ministerial orders without proper preparation needs very earnestly to consider whether he is not mistaken, for the fundamental fitness for service to God in the ministry is willingness to fit oneself for such service. The Church certainly has the right, nay it is its duty as the Kingdom's trustee, to lock the doors in the face of men who seek the ministry without what it considers to be adequate preparation. This is a difference between being a preacher and being a minister. God calls preachers. The Church approves ministers. It does not essay to close the mouth of any man who claims to have a message from God. But the Church has the right to erect standards, for those whom it approves as ministers, and it must lovingly, but bravely, administer its trust. This position is Biblical and it is at the same time supported by experience through the Christian centuries.

The principles so far stated are in the nature of preventive medicine, vaccinations, as it were, against epidemics of ministerial inefficiency sure to afflict the Church that does not respect them. Their progressive application will bring nearer and nearer the ideal toward which we strive, but even in ideal conditions the Church is duty-bound to provide for the efficient soldier of the Cross, worn out in the battle and became a veteran in her service. How shall it be done?

Every one of our conferences makes some effort at relief by assessments on the churches, voluntary offerings regularly taken, or by special offerings when there is need. Our system is inadequate and needs unification. The care of the veterans is a denomination-wide enterprise and should be administered by a Board of

The American Christian Convention. Our ministers should be encouraged to take annuity insurance in a denominational society that will provide one-fifth of their retiring allowance, but the Church should on its part supplement this till a retiring stipend of 500 annually can be provided our veteran ministers.

We therefore recommend:

1. That the Churches, either individually or in voluntary pastoral groups, adopt as the minimum salary $600 and parsonage for country work, and $1,000 and parsonage for city work, with a sliding scale of allowance for each minor child additional, just as on our mission fields.

2. That all the conferences be memorialized to require graduation from college or seminary or both as a condition of ministerial ordination, with provision for exception only in very rare instances.

3. That the Convention create at this session a Board of Ministerial Sustentation, which shall be chartered and given the following functions:

(A) The creation of an Annuity Insurance Society, which will provide $100 a year, when the minister has reached seventy, or has become totally disqualified physically for further service, and served in the Christian Church for thirty years, based on actuary tables, with appropriate allowance for those who have served less than thirty years, the widow of a minister or his dependent children to receive two-thirds what he would receive under the provisions of the Annuity Insurance Society. (It is our conviction that the Church which a minister serves should pay this premium for him. It is our further conviction that $100 for the first five years of his ministry in our Church and $10 a year for each additional year, would be just for ministers who shall have served for less than thirty years in our ministry, either as retiring allowance or as sustentation fund in case of physical disability or death.)

(B) The undertaking to raise immediately the sum of $500,000 as a permanent endowment of the said Board, the income of which shall be used to make out the annuity to $500.

(C) To induce each conference to raise money each year, to be sent to the Board to be used with the income of the endowment to bring up the annuity to $500.

4. That the Conference be asked to concede to this Board the administration of all ministerial relief work, funds in hand to be pro rated till the full $500 can be reached as suggested in 3 above.

5. That the home for Christian Ministers, Lakemont, N. Y., be recognized as supplementing the work of this Board and that a basis of co-operation be sought between it and the Board.

6. That liberal laymen should be encouraged to remember the Board of Ministerial Relief in their wills, to give donations regularly to it, and to take membership in the Annuity Insurance Society with no expectation of financial return to themselves.

In conclusion, we wish to express our grateful appreciation to every one who, in answering our numerous questions and laying bare the confidences of the heart and home, made this report possible.

W. A. HARPER, Chairman.
JAS. S. FROST.
J. E. ETTER.
F. R. WOODWARD.
W. H. MARTIN
J. W. PIPER.
A. E. KEMP.
Wm. J. BENSON.
A. O. JACOBS.

———:o:———

People talk about special providences. I believe in the providences, but not in the specialty. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment.—*George Macdonald.*

TOUCHES OF LIFE

—o—

A Good Investment

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through the drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. Would it pay? he questioned. He would receive no money for his services, and, besides, if the child's life was saved he would no doubt become a poor laborer. But love for humanity and professional duty conquered. And the life was saved. Years afterward, when this same child—Lloyd George—became Chancellor of the Exchequer, the old doctor said: "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of a national leader."—*The Evangelical.*

The Praise of God in the Alps

In certain parts of the Alps, where people live scattered about as shepherds, there prevails a beautiful and touching scene which softens somewhat the dreary loneliness of their solitary life.

Just as the sun leaves the valleys, and his last rays faintly gild the snow-capped summits of the mountains, the shepherd whose hut is situated on the highest peak takes his alpine horn, and with trumpet voice cries, "Praise the Lord!" Instantly all the other shepherds, standing at the thresholds of their cabins, repeat, one after the other, the same appeal, until the echo resounds far and wide, from rock to rock and deep to deep. "Praise the Lord!" A solemn silence succeeds the last notes as they die away, and each shepherd kneels, bareheaded, in deepest reverence and prayer. Later on, when the mantle of night completely envelopes the mountains, once more the horn is heard to resound with the words "Good-night!" and the shepherds peacefully retire to their solitary abodes to rest from the labors of the day.—*Christian World Pulpit.*

———:o:———

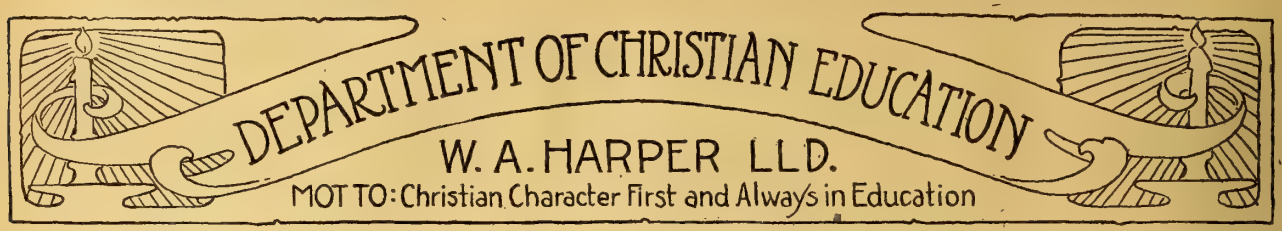
WITHOUT A-ASKIN' WHY

Shortly before the death of James Whitcomb Riley, he wrote the following stanza in a letter to a friend:

No matter, then, how things is mixed
In our near-seein' eyes,
All things is fer the best, and fixed
Out straight in Paradise;
Then take things as God sends 'em,
And if we live or die,
Be more and more contenteder
Without a-askin' why.

———:o:———

"Behold I lay in Sion a chief corner stone, elect, precious." (I Peter 2:6). Christ is of precious virtue, which He lets forth and imparts to others; of such virtue that a touch of Him is the only cure of spiritual diseases. Men tell of strange virtues of some stones, but it is certain that this Precious Stone hath not only virtue to heal the sick, but even to raise the dead. Dead bodies He raised in the days of His abode on earth, and souls He still doth raise by the power of His Word.—*Archbishop Leighton.*



OUR STUDENT ARMY TRAINING CORPS

—o—

Practically every institution of higher learning throughout the nation has its S. A. T. C., and even before this new and novel name was applied to the khaki clad lads in our colleges and universities, we had a great student army as well as an army of students. One of the first tasks undertaken by the Government through the Y. M. C. A. was the educational problem in the cantonments. Here, in a few weeks, were gathered thousands of the flower of our nation's youth—from college and store, shop and field, mountains and forests—to train in military tactics. The life was new and exceeding strange, and the Government soon discovered that numerous methods must be inaugurated to maintain and stimulate the moral of this immense and busy citizen-army. One of these methods is the educational advantage offered to the men, and it is commendable that thousands have responded, to many of whom educational advantages have been exceedingly meagre, and it is nothing out of the ordinary to find mature men without the rudiments of education in classes at the camp.

This privilege has resulted in many things, not the least of which is the opportunities for military advancement and mental development under conditions most favorable because of the discipline which stimulates the mental and phyhical alertness. It also contributes much toward avoiding the mistake of European countries in depleting the nation of its trained citizens.

But in the new draft our Government has made further provision against this dangerous mistake by establishing the Student Army Training Corps, and urging our boys who are just out of high school to pursue their studies and wait their call to active service.

This protective measure is one of exceeding importance, but it does appear as if the order or advice to boys under 21 or those in college, should be extended to first, second and third year, college and university men who enlisted under the first call of their Government. A man's loyalty then should not now deprive him of the advantages offered to those who, for one reason or another, did not offer their services under former appeals.

These men have been in the service of their country through the main crisis and are entitled to an opportunity of pursuing their studies. Furthermore, boys who were about to enter college or were in the first year or two of college life will find it exceedingly difficult to resume their studies after three or four years of army service, and it will be an irreparable injustice to these young men if they are compelled to go on in army service until the ambition for an education has been stifled. War work matures men with greater rapidity than any other occupation. Stories from the camps and from "over there" are fraught with instances how, mere boys have acquitted themselves like men. Are these boys coming to us after two or three years of hard frontier conditions and bearing of responsibilities to re-enter the life from which they graduated in a day, as it were? Who can imagine such a possibility?

The boy in the army deserves the same opportunity as the boy in civil life. Let him have the refusal of an honorable discharge to enter the S. A. T. C. There are plenty of men in the new draft above school age who can take the places vacated by those who will avail themselves of the opportunity.

Perhaps the argument will be presented that military expediency will not permit of such an order. To this the *Advocate* would respond—then let the Government assure the boys now in the service, who were taken from student life, that their board, tuition, clothing and $30.00 per month will be allowed them just as long as they make satisfactory progress with their studies.—*Pacific Christian Advocate for October* 16, 1918.

—:o:—

GIVE OUR COUNTRY CHILDREN A BETTER CHANCE

—o—

To every Progressive Farmer reader in state of North Carolina we should like to make this appeal: Please see to it that your school district goes on the state's "Honor List" on election day, November 5.

This "honor List" will consist of those school districts in which not a single voter casts a ballot "Against a Six Months' Term."

Right now in every soldiers' camp to which our boys have been sent, North Carolina is being humaniliated because of the amazing number of our brave, strong fellows who must walk up and, with shame on every feature, "make their mark" like Negroes just out of slavery. Thousands of North Carolina boys, we repeat, have had to make their marks while the boys of the North and West, almost without exception, proudly read whatever they are asked to read and write whatever they are asked to write.

The town children of North Carolina are being very well provided for; they have almost as long terms as town children average in most parts of the United States. But in the last census year there was only one other state in the American Union where county boys and girls were getting as poor a chance, as short a school term, as in North Carolina. This only other state which treats its farm boys and girls so badly as we treat ours was wild, half-desert New Mexico.—*The Progressive Farmer.*

BY-PRODUCTS OF MISSIONS

Mr. Dwight W. Edwards, now in France at work for the welfare of our Chinese allies, has written to the Presbyterian Board of Foreign Missions an interesting letter in which he says:

"The troops of England, Canada, New Zealand, Australia, Belgium, France, Italy, Portugal and the United States, together with a group from Poland and Russia, are fighting side by side. But with them are a host of soldiers and fighters, drawn from the nations of the world. There are those from the hills and plains of India—I was surprised to learn that India was furnishing more fighters than all the other dominions put together. They come also from Morocco, Alegria, Tunis and the jungles of Senegal; from Madagascar and Tahiti, and several hundred thousand from French Indo-China and China proper. Black, yellow and white, East and West, educated and ignorant, progressive and backward, are laboring side by side.

"I could not but ask myself time and again the question: 'What message of our West will these Chinese take back by their words and their actions?'" Do we not have a responsibility to express to these men in service the better sides of our Western life? What can we expect of them in the future if we do not? It is an international service to bring China into her place as an intelligent ally by enlightening her representatives as to what it is all about. One said to a secretary: 'The United States entered the war because its crown prince had become engaged to a princess of France.'

"Each nation represented in creating for itself an epoch in its relation to all the others, and the whole situation is typical of a new era of human brotherhood. The Y. M. C. A. work already done for these men gives assurance that if this work is expanded we shall send them back a great Christian blessing.'"

But will we, the Church, be active and aggressive enough to send the Christian message to all the nations with whom we now fight, yes, and against whom we now fight, when the war is over? If so we must now get ready, mobilize our money and our man-power.

———:o:———

A RIGHT BEGINNING

A young friend of mine (12 years old) who lives on a farm with his father promised me a year ago $25.00 for our $100,000.00 mission fund. He paid $5.00 one year ago when he made out the subscription. This summer his father gave him a tobacco patch. He lives in a tobacco growing community. I sent my twelve year-old friend notice the other day for his second payment on missions. Here is his reply:

"My dear Doctor Atkinson:—I am enclosing check for $5.00, my yearly subscription to missions. Am so glad to be able to add my little to this grand work. I have just sold my little tobacco crop. It brought me $550.00 and when I got home mother had two little boxes fixed, and on the top of one was, 'The tenth is holy unto the Lord.' So I put $55.00 into it. I am sending you the first $5.00 of this amount. Mother thinks this a good way for me to start and I think so too.'"

If our mothers would train their children in this way the church's finances will be attended to.

———:o:———

DO MISSIONS PAY?

Do missions pay? Do missions pay?
What a question for today!
Why, all of life that's worth the thought
Has been by missions dearly bought.
Truth and honor, love and grace,
Only find on earth a place
Where the mission of the cross
Brings always gain, and never loss.

Do mission pay? Ask those who praise
Heroic deeds, and count the days
As idly vain which add no star
To victor's crown on field of war;
No battle plain e'er gave such yield
Of heroes as the mission field!
Our missionaries' record brands
Enrich today all Christian lands,
And add a wealth beyond compare
To those who in their triumphs share.

Do missions pay? Yes, pound for pound,
Dollar for dollar, earth around!
And e'en the shrewdest worldings say,
"Its' strange how largely missions pay!"
They've opened up the ports of earth
To trade and commerce, millions' worth;
They've gone where science dare not go,
And marked out parts in which now flow
Blessings so full, so rich, so free,
Men wonder what the end will be,
When Christians everywhere shall say,
"I'll take more stock, for missions pay."

Do missions pay? Yes, in the gold
That yields through time a hundred-fold
And more in world to come, for then
God puts in a diadem,
And calls it our rejoicing star!
Clear profit all, for missions are
The power by which earth shall be won
To Christ, God's well-beloved Son;
And hosts redeemed in Heaven today
Send down the answer, "Missions pay."—*Sel.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

Dear Friends:—I have mailed this week a letter to all pastors in the Southern Christian Convention asking that they see to it that their churches make the Thanksgiving offering. I have also mailed to all Sunday school secretaries a letter to be read to their respective Sunday schools asking that each one take a part in making this offering the largest the churches and Sunday schools have ever made.

In the strenuous times through which we are passing, with so many things to give to and investing in Liberty Bonds, War Savings Stamps, and donating to the Red Cross, if we are not very mindful we will overlook one of the most worthy causes we have to give to—the little helpless orphan children. In all the investments we make, in all the gifts that we give, let us bear in mind that we must not overlook the little orphan children in our midst.

There was never a time when people are more able to give than now. There was never a time when people ought to have been more liberal than now. Farm products are bringing the highest prices ever known. Working people are making better salaries than ever before. Then, why not lend the helpless and unfortunate a helping hand? Why not donate the value of one day's wages to this worthy cause? If we could get our people to give just the value of one day's wages our beloved Institution would be free from debt and we would be able to make the many much needed improvements that we ought to make. We could give a number of little boys and girls a home who now have no place to lay their heads that they can call their own. We could have money in our bank account to keep us from being financially embarrassed when our bills are presented at the end of the month. Let us open our hearts and our pocket books and give, when our Thanksgiving offering in our churches is made, until we feel that we have made a sacrifice in accordance with the great blessing the Lord has given us during the year.

We want every church to make this Thanksgiving offering and hope and trust out of all the churches in the Southern Christian Convention we will not find a single slacker.

C. D. J.

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REPORT FOR OCTOBER 30, 1918

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Amount brought forward		$7,613.61
Children's Offerings		
T. D. Matthews, Jr.	.30	
Ethel Leigh Joyner	.50	80
Sunday School Monthly Offerings		
(North Carolina and Virginia Conference)		
Bethlehem	1.00	
Lebanon	1.00	
(Eastern North Carolina Conference)		
New Elam	7.00	
(Eastern Virginia Conference)		
Suffolk, Va.	25.00	
Rosemont	10.00	
Portsmouth, Va.	3.00	
(Valley Virginia Conference)		
Wood's Chapel	1.00	
(Georgia and Alabama Conference)		
Enigma, Ga.	2.00	50.00
Special Offerings		
Mrs. J. A. Wotring, Capron Bridge, W. Va.	5.00	
A Friend, Burlington, N. C.	5.00	
Miss Iola Jacobs, Durham, N. C.	1.00	
Mr. J. Frank Fulton, Salem Chapel	2.00	
D. J. Ellis, Merry Oaks, N. C.	1.00	
Philathea Class, M. C. Sorrell, Teacher, Catawba Springs	15.00	
Mr. J. R. Lennard, Henderson, N. C.	5.00	34.00
Miscellaneous		
Cash Item		10.00
Total for the week		94.80
Grand total		$7,708.41

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Dear Uncle Charley:—I am sending you fifty cents, my dues from June to October inclusive. I regret that I waited so long to write. My school is closed on account of the Influenza, though we have no cases here. I hope none of the cousins have it now. With love for you all.—*Ethel Leigh Joyner, Ivor, Va.*

Glad to get your letter this week. Am real sorry you cannot be in school on account of the Influenza. We have had fifty cases at the Orphanage. All our little folks are better, have only only one in bed now.—*"Uncle Charley.*

———:o:———

Dear Uncle Charley:—Enclosed find thirty cents. Will try to be more prompt in writing. Am very busy today. Daddy is digging peanuts, and I am helping to shake them out. Glad the children are getting well of the Influenza. With best wishes, your little friend. —*T. D. Matthews, Jr., Chuckatuck, Va.*

You are a splendid little boy to help father gather peanuts. If you want to make fifty little boys and girls as happy as they can be, ship them a bag and I will tell you how happy they were and how much they enjoyed them.—*"Uncle Charley."*

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

"The Gospel for the Working World".....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents
"The Path of Labor".....Seven Authors
Price: paper, 40 cents; cloth, 60 cents
"Men and Things" .....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

"Ancient Peoples at New Tasks".....Willard Price
Price: paper, 40 cents; cloth, 60 cents
"Working Women of the Orient".....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

"Making Life Count".....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents
"Brother Van" .....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

"Stories of Brotherhood" .....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents
"Jack & Janet in the Philippines"..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
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"The New Church for the New Time".....Harper
Price: 75 cents
"Vital Truths for Hungry Hearts".....Wellons
Price: 50 cents
"The Minister" .....Staley
Price: 50 cents
"Trailing the Truth".....Riddle
Price: 50 cents
"Soul of the Soldier" .....Tiplady
Price: $1.25
"The Christ We Forget".....Wilson
Price: $1.50

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C. B. RIDDLE, Publishing Agent,
Burlington, North Carolina.

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A MORAVIAN MOTHER

—o—

In these days mothers unhesitatingly give up their sons for the service of their country. But no finer story of sacrifice made with joy could be told than that of a Moravian mother who had given a son to missions, and was one day told of his death. She asked, "Is my son, Thomas, gone to Heaven through the missionary life? Would to God He would call my son, John, to the service!" John was called, became a missionary and also died. When the mother heard the sad message she exclaimed, "Would that He would call my last son, William!" Her prayer was answered. William went and also fell on the field. But this mother's holy courage and devotion to her Lord could not be daunted, for she exclaimed, "Would that I had a thousand sons to give to God!"

This Moravian mother stands for the spirit of that noble missionary church, the Moravian, the oldest Protestant missionary church in the world.—*The Missionary Link.*

CHRISTIAN ENDEAVOR LESSON—NOVEMBER 10

(By H. S. Hardcastle)

Are You Afraid? Luke 12:1-12.

Fear has always been one of the most powerful impelling motives in the heart of man. From the earliest history of primitive man we find him doing certain things, which if we delve into the psychology of the acts, we find to be outward expressions of feelings of fear. This is especially true in the religious sense, for many of the old religions, in fact practically all of them, had their basis in the fact that man realized in some vague way that there was a higher power, and he lived in fear, lest that higher power should wreak vengeance on him. The worship of the early types of mankind was an attempt to placate the gods. Moreover this misconception still exerts a powerful influence on many of the religions of the world today. And be it said to the shame of many professing Christians that fear is the impelling motive that causes them to seek God. How often does the preacher picture in vivid terms the horrors of a burning hell in order that he may persuade his hearers to forsake sins and flee from the wrath to come. Under the stress of a highly emotional state many persons have been dragged into the church without any adequate conception of what was involved in salvation, and without any definite personal experience. In a few weeks or a few months they drift back into the world, for people who are scared into religious professions are just as easily scared out of it.

There are, generally speaking, three kinds of fear. The first in ungrounded fear. Many people are obsessed with a nameless dread about things that are imaginary. They are superstituous and they live in an unhappy state of mind because they worry "about the things that never happen." In many cases, be it added, this fear is caused by ignorance—knowledge often slays fear.

In the second place there is a real fear. There are some things which a man ought to fear, for it is only as he fears them and exercises a proper regard for them that he can insure his well-being. This is especially true in the case of sin. Every man should fear sin and its dire consequences.

In the third place there is a reverential fear. In this case fear takes on the form of devotion. It is a form of worship. The psalmist repeatedly enjoins upon us to "fear the Lord." He does not mean that we are to be afraid of God—we are to reverence and love Him.

That Jesus recognized the element of fear in man is shown by His teachings. He told His disciples time and again not to be afraid of the things that men as a rule were afraid of.

If we analyze His Words we will find that there are at least two reasons why Christians should not be afraid. The first antidote for fear is a trust in God. He tells His disciples that God notes the sparrow's fall. Will He not the more look out for the well-being of His children? God is able to deliver, provide, strengthen. Be not afraid.

In the second place love is the greatest antidote against fear, for perfect love casteth out fear, to use the words of the inspired writer. The child does not fear the loving father. Why should we as children of God, fear either Him or anything else, especially when He tells us that He will abide with us if we but obey Him?

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THE CHURCH PRESS TODAY

Since the days of John Wesley it has been generally admitted by our leaders that our church publications are essential to the development of the highest type of church life and activity. But there has never been a time since the church was founded that the church papers were more important than now. The man who confines his attention wholly to political and military events is in danger of losing sight of the fact that there are things which even armies and governments cannot do.—*Pittsburgh Christian Advocate.*

A PRAYER FOR TODAY

—o—

O Thou whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O Thou who keepest in thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her hearthstone wide and warm;
If she has made men free and glad,
Sharing, with all, the good she had;
If she has blown the very dust
From her bright balance to be just—
Oh, spread the mighty wing above—
Be tender to the land we love!

—*Wendell Phillips Stafford.*

———:o:———

THE TIME IS SHORT

—o—

"Remember how short my time is."—Ps. 89:47.
"A short work will the Lord make upon the earth."—Rom. 9:28.
"This I say, brethren, the time is short."—1 Cor. 7:29.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time is short.

Up, up, my soul, the long-pent time redeeming;
Sow thou the seeds of better life and thought;
Light other lamps while yet the light is beaming—
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought,
Hours lost to God in pleasure passing lightly—
The time is short.

The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught!
Soon thou may'st need the sympathy of others:
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action, ever,
The time is short.

Then up, my soul, time's shade will soon be falling,
Some good return, in latter seasons wrought;
Forget thyself when duty's angel calleth—
The time is short.

———:o:———

Many have been waiting to see the Editor at Conference to renew their subscription. Some of the Conferences have been postponed so don't wait, but send your renewal by mail.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

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OBITUARIES

LYNCH

Annie B. Lynch was born January 19, 1873, and died October 17, 1918. She joined Cross Roads Presbyterian church when she was thirteen years of age. Here she remained a faithful member until about two years ago. She then moved her membership to Mt. Zion Christian church. While living she was faithful to her church and to Christ. She leaves to mourn their loss three brothers.

May God bless the bereaved ones and help them to live such lives that there may be a happy meeting in the sweet by and by.

The funeral was conducted by the writer at Mt. Zion Christian church and the remains placed in the church cemtery.

J. F. APPLE.

——:0:——

EARMAN

Miss Margie Earman, daughter of Mr. and Mrs. Samuel Earman of near Harrisonburg, Va., departed this life October 19, 1918, aged 29 years. Her death being due to pneumonia. Besides her parents she is survived by a number of brothers and sisters. She was a devoted member of the New Hope Christian church where she will be greatly missed. By her amiable disposition and lovely Christian character she won for herself a host of friends, whose deepest sympathies rest with the bereaved. The funeral was conducted by the writer from her home, assisted by Rev. A. W. Andes, a former pastor. May God bless and comfort her sorrowing loved ones.

W. T. WALTERS.

——:0:——

JOHNSON

Thomas Edwin Johnson was born near Waverly, Va., January 7, 1878 and died at Greensboro, N. C., August 27, 1918. He entered active business life at the age of 18 years, and for many years was a traveling salesman in Virginia and North Carolina. He numbered friends and customers over a large territory. He had been a member of the Waverly Christian church for years. His was the liberal and unselfish life. He lived largely for others. He married Miss Annie Martin of Norfolk, Va., June 31, 1918. His sickness was about two months but severe. His wife, mother and one brother were with him at the hour of death. The burial was at Waverly cemetery, in the presence of a large circle of kindred and friends. The flowers were beautiful. Services by the pastor.

JAS. L. FOSTER.

October 20, 1918.

——:0:——

LIPP

Mrs. Minnie Urech Lipp, wife of John Lipp of near Waverly, Va., was born May 15, 1872 in Brunegg Kanton, Switzerland, and was killed September 29, 1918. She was married to John Lipp in 1896 at Columbus, Nebraska. She was shot in the back while she held a two months' old babe to the right breast, and died instantly; the babe was unhurt. She was shot by her son-in-law who, in a few moments, took his own life. The married daughter sat in a few feet of the mother with her three months old baby on her lap. This was one of the sad tragedies of life. Two homes were thus broken in a moment of passion. Great sympathy was shown for the sorrowing husband and father, and for the young widow. How sad the thought, that so quickly one babe was left motherless and the other fatherless. She was buried at Centerville Christian church where she had been a member for about three years. Services by the pastor.

JAS. L. FOSTER.

HARRIS

Mrs. Mahala P. Harris wife of Robert T. Harris was born February 23, 1858 and died September 16, 1918, after a long sickness during which she suffered much. She was married December 17, 1874. She leaves to mourn their loss, husband, four sons and two daughters; one daughter who preceded her mother to the grave about 18 months ago. She had been a member of the church for years. Her life was the quiet-home-staying sort. No person can take mother's place in the home and the heart, therefore the pastor commends the family and many relatives to the loving care and keeping power of Jesus Christ whose grace is sufficient for all conditions. Burial services at Waverly, Va. cemetery by the pastor of the Christian church. Beautiful flowers gave expression of the esteem in which she was held.

JAS. L. FOSTER.

——:0:——

JOHNSON

Lewis Carlton Johnson was born October 1888 and died October 1, 1918. He had been sick for 5 years; seriously sick for 3 years. He made a long, hard fight but finally had to yield to the dreaded disease. He was a telegraph operator and had traveled extensively in the United States and Canada. Mr. Johnson was a great reader and was well posted on the topics of the day. His parents, Deacon T. W. Johnson and wife, have the heartiest sympathy of the entire community, since Carlton is the fourth adult child to die in about 30 months. The family gave him every consideration in his long sickness. The parents, three sisters, and four brothers with kindred and friends mourn their loss. Burial services at Waverly cemetery by the writer. Many flowers showed the deep sympathy felt for the family.

JAS. L. FOSTER.

——:0:——

CRIST

Thelma May Crist was born January 21, 1918 and died October 20, 1918, of the Spanish Influenza. She was the daughter of Mr. Alva V., and Mrs. Bessie L. Crist of Hopewell, Va. Though but a few months had been given her in the home she had won the affection of the parents and those about her. The little life was as a bud on earth and it's gone to flower in eternity. These sweet little ties hold many lives into a closer fellowship with the skies. The burial was in the Waverly, Va. cemetery, conducted by the writer.

JAS. L. FOSTER.

POND

Charles Morford Pond was born October 8, 1901 and died October 8, 1918. He was the son of Guy P. Pond and Letitia Richardson Pond. Morford was working at Hopewell, Va., and was sick but a few days of the Spanish Influenza. He was a member of Spring Hill Christian church at which he was buried. This dreadful disease is no respector of persons. It is with regret that we see young manhood thus cut down when the church and the country needs manhood so much. Burial services by the pastor. Much sympathy goes out to the family in their sudden loss.

JAS. L. FOSTER.

——:o:——

BARRETT

Mrs. Zenar Barrett, wife of Mr. W. W. Barrett of near Waverly, Va., was born November 2, 1861 and died October 14, 1918. She had been a sufferer for many years; and helpless for the past three years. She leaves to mourn their loss, husband, one daughter and two sons, the older son now serving in France. She was a member of the M. E. church at Matoaca, Va. She was faithful to her church while within reach of same, and before her health was broken. She was buried in the family burying plot in the community near her home to await the final resurrection to a life where there is no sickness and death. Burial services by the writer.

JAS. L. FOSTER.

——:o:——

FARRELL

Mr. Sam J. Farrell, Manager of Lee County Oil Mill Company of Sanford, N. C., died Sunday night, October 13, 1918 at the Central Carolina Hospital of Sanford. Pneumonia following an attack of Influenza was the cause of death.

Mr. Farrell was twenty-five years old, and was the son of Mrs. N. E. Farrell of Pittsboro, N. C. Besides his mother he is survived by his brothers, R. N. Farrell and Jack Farrell of Pittsboro, N. C., and his sister, Mrs. Ed Ruffin, Raleigh, N. C.

The funeral services were conducted at Hanks' Chapel Christian church, Monday, October 14, by Rev. Mr. Woodall of Pittsboro. Mr. Farrell was an active member of his church and had been for the past fifteen years. He was loved by all who knew him. The community deeply feels the loss of this beloved young brother and extends its sympathy to the bereaved family.

D. E. L.

DOWDY

Ira Leslie Dowdy was called from labor to reward October 14 in his 28th year. From childhood he was a consistent Christian; active member and liberal supporter of Durham Christian church; member of several fraternal orders; successful in business; and faithful in all his domestic social and business relations. He came to Durham when a boy, and by industry, honest, and frugality had built up and owned a prosperous mercantile business, and made many friends in business circles both in the city and in other places.

A few years ago, he married Miss Maude Mangum, and to them were born two sons, all of whom survive him.

In this hour of their sorrow, I would commend his Saviour to his companion and parents who mourn their loss. Where his spirt dwells, we know but this:

"A glint afar,
Through the darkness of a heavenly light;
Beyond that light, another night;
Beyond that night another star."

"Blessed is his life who to himself is true;
And blest his death—for memory, where he dies,
Comes with a lover's eloquence
To renew our faith in manhood's upward tendencies."

W. C. WICKER.

October 16, 1918.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancers which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing.—KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

DR. J. H. BROOKS

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

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(Reprinted from The Methodist Protestant)

No longer of Him be it said
"He hath no place to lay His head."

In every land a constant lamp
Flames by His small and mighty camp.

There is no strange and distant place
That is not gladdened by His face.

And every nation kneels to hail
The splendor shining through Its veil.

Cloistered beside the shouting street,
Silent, He calls me to His feet.

Imprisoned for His love of me
He makes my spirit greatly free.

And through my lips that uttered sin
The King of Glory enters in.

Joyce Kilmer, the author of this poem, was a soldier in the American Epeditionary Force and recently killed on the western front. He admirably conducted the "Current Poetry" department of the Literary Digest," where he will be greatly missed.

Volume LXX WEDNESDAY, NOVEMBER 6, 1918 Number 45

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▼ HAPPENINGS ▼ COMMENTS

PROFESSION OR APPOINTMENT?

Are you a Sunday school teacher by profession or appointment? There is a vast difference between the two. We have too many who teach because they have been appointed or elected. They are not teachers. They are simply "hearing the lesson" and that is about the best that you can say of them. The real teacher qualifies for his work and that qualifies those who work with him. Study the matter and decide whether you are teaching because you are a *teacher* or because *you* have been chosen to teach.

o——o

A WORTHY APPEAL TO THE PASTORS

Brother Chas. D. Johnston has sent out the following letter to all pastors in the Southern Christian Convention:

Dear Brother:

We are making a final effort to raise the balance on the debt against the Christian Orphanage and want to get the money in hand by the first day of next January. To do this we must raise at least $4,500 for our Thanksgiving Offering this fall.

The pastor can do more to help us in this undertaking than any other person, and I am calling on the pastors of the several churches to take this matter up with their people at the first opportunity and insist that each person give the value of at least one day's wages to help in this undertaking.

I am going to count on you to see that your church makes his offering and let us raise the largest Thanksgiving Offering that we have ever raised, and free our beloved Institution of debt on January first. Money is plentiful and our people are giving more freely than ever before. Let us sacrifice together and make an offering that we will be proud of.

You have been kind to us in this work and we appreciate it very much. Help us in this final effort to unload the debt.

Yours in the work for the Master,
CHAS. D. JOHNSTON, Superintendent.

We print this letter that members of the Church may be familiar with what the pastors are called upon to do. We feel that *all* will respond to the call and free our beloved Orphanage from its indebtedness.

o——o

A LETTER OF IMPORTANCE

Sanatorium, N. C.
October 28, 1918.

Rev. C. B. Riddle,
Burlington, N. C.

My dear Sir:—

As a patient and as superintendent of the Sunday school at the North Carolina Sanatorium, Sanatorium, N. C., I have an important matter which I wish to put before the readers of THE SUN and the members of the Christian Church. It is this: At present there are abou 135 patients in this institution. These came from all parts of the State, and represent a good class of people.

As an evidence of this fact, I might say that they, with the doctors, nurses and office force, have bought eight Fourth Liberty Bonds and have given them as an endowment fund to this institution. They also attend regularly the weekly prayer services and Sunday school conducted by the staff and paients of the institution.

It is a fact that these people, most of whom, spend from six to twelve months here, have not heard a sermon preached in that length of time. This is a shame, but it is true. I know whereof I speak when I say that both patients and officials desire that some minister preach to them from time to time.

These people are of all denominations but 133 of the 135 are Protestants and the remainder Catholics. If conditions were reversed no doubt a Catholic Priest would be giving his full time here.

Then I ask why our Church can not have one regular minister to give one sermon here each month. This, I think, would be preferred some evening during the week. I am writing other religious papers hoping to interest other denominations in this field.

I hope I have made my point clear, and if you see fit to do so, present it to the readers of THE SUN. If you do so, please do not mention my name in connection with same other than Sunday school superintendent. Hoping that some thing may be accomplished along this line, and with best wishes, I am

Yours sincerely,

.....

Complying with the request of the Brother we are omitting his name. We refer the matter to the Home Mission Committees of the various Conferences. If you are interested write us for the name of the party sending the above letter. Shall the opportunity be lost? Who desires the Brother's name?

o——o

ECHOES FROM THE BRETHREN CONCERNING THE FORWARD MOVEMENT

"I am launching a campaign for its essential features in my congregation. Please send me 300 Prayer Covenants and 200 each of The Forward Movement and The Why of the Forward Movement."—*Rev. F. G. Coffin.*

"Enclosed find signed Prayer Covenants. Please send 50 more blanks. I want to present the Forward Movement soon. What can I do as New England Secretary to help push the Movement in N. E.?"—*Rev. R. G. English.*

"I am praying for you and the great work. I feel confident that the Christian Church is entering upon a new day—one of which we shall all be proud."—*Rev. A. M. Kerr.*

"I am planning to present the work to the Indiana State Board."—*Rev. E. D. Gilbert.*

"We are calling our conference program a Forward

Movement program. We want you to give five addresses on the Movement."—*Rev. W. P. Minton.*

"I pledge my support to the Forward Movement to place our church in the front ranks. Have planned a series of five Sunday morning sermons on it."—*Rev. J. V. Knight.*

"I assure you of my co-operation in every way possible. We want to give the Forward Movement place in our conference program."—*Rev. W. H. Martin.*

"We will build our next mid-year institute program around Religious Education and our next conference program around Evangelism."—*Rev. W. T. Walters.*

"I appreciate the Forward Movement greatly and as State Secretary of Evangelism I want to heartily cooperate."—*Rev. O. R. Mason.*

"My whole heart is with you in the great work."—*Rev. J. O. Atkinson.*

"I believe he Forward Movement is in line with God's work for the hour. I am enclosing list of names."—*Rev. Edward Francis.*

"May the blessings of God be upon the Forward Movement. It will be a pleasure to render such service as God may enable me in the interest of our church."—*Rev. F. E. Rockwell.*

"We are undertaking now the biggest undertaking in the history of our church, and everything which we can do properly should be done to give it support."—*Rev. J. P. Barrett.*

"I pledge my unswerving support to the Forward Movement. Please send 25 Prayer Covenants."—*Rev. D. P. Hurlburt.*

"I will do all I can in bringing about the Forward Movement in my church. Enclosed find my pledge on the Half Million Fund."—*Rev. F. H. Peters.*

"Please send me 200 Prayer Covenants, 100 each of Forward Movement and the Why of the Forward Movement."—*Rev. A. M. Hainer.*

o——o

RANDOM PARAGRAPHS

"Wait a minute," said a man to me the other day as I was hurrying along the street, and I waited. "I noticed in THE SUN," he continued, "your note about giving one day's wage to the Christian Orphanage and I have decided to do that. I am a poor man, but want to help. I will bring the amount to your office soon and I want you to send it to Brother Johnston, but do not give any time." I told him how great his decision was and how glad that I would be to forward the amount. I went my way and my friend went went his. Two things impressed me: power of the Church paper and the joy that had come to man for having decided to give. And that is what real giving does for us—it does the giver as much good as the receiver of the gift.

* * *

I read it and read it again—that report in last week's SUN on Ministerial Relief. It strikes at the very heart of things. Haven't read it? Oh, well, look up last week's paper and read it.

* * *

Looking out of the window from my desk I can see the dome of the new Burlington Christian church. This beautiful edifice will cost about fifty thousand dollars and will be the most beautiful church in Burlington when completed.

* * *

Thanksgiving will soon be here. How are you going to spend it? For what are you thankful? Spend the day in thanksgiving and not in revelry.

* * *

There are some people who are never well. When you ask them how they are they bring in something to complain about. Well, some people were born in the *sign* of the crab.

* * *

A young woman told me some time ago that she had decided to tithe her income. The other day she said to me: "I have given more since beginning to tithe than I once gave in twelve months," and to this she added, "I have enjoyed it, too."

C. B. R.

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NOTES AND PERSONALS

—o—

The North Carolina and Virginia Conference will meet November 19 unless notice to the contrary is given.

o——o

Note that the Western North Carolina Conference has been postponed.

o——o

Are you a Sunday school teacher? If so, turn to page 13 and select some helpful book and order it.

o——o

Brother Lankford is well enough to contribute the Sunday school notes again. They appear in this issue.

o——o

The Government has 290,773 men to entrain for the various camps. They are to go between November 11 and 15.

o——o

Rev. J. D. Wicker, Sanford, N. C., we are informed, has two Sndays (Third and fourth) open for the coming Conference year.

o——o

To date America reports a total loss of men of 61,604. These figures were made more than a month ago and greatly exceed this number at this time.

o——o

Rev. W. B. Fuller writing from Camp Forrest, Georgia, says: "THE CHRISTIAN SUN is the only medium that I have in keeping in touch with the brethren at home."

o——o

Send your son, friend, or sweethart a nice Testament. THE CHRISTIAN SUN has them, and in the khaki, too. Fifty cents, cash or stamps, will pay for one. We shall also be glad to mail the Testament direct for you.

o——o

Ministers of the Eastern North Carolina Conference will take note of President Green's proposition and reply. Send your reply at once so as to get it in next week's SUN. Remember that before you get your paper we are working on the next issue.

Company K of Randolph county, North Carolina, consisting of 208 men recently went into battle and only 67 came out alive.

o——o

Brother A. A. Lynch, a member of the Mebane church, was a caller at THE SUN office last week. Brother Lynch not only paid his subscription to June 1, 1921, but purchased one of our handsome family Bibles. We refer to Bible 2014 which is the nicest family Bible that we have ever handled. The price is $4.15.

o——o

"POTATOED" AGAIN

Dear Brother Riddle:

I noticed in THE SUN that Brother Chas. D. Johnston has *compounded* you with a 5¼ pound potato. Just to show you how we do things in Lee county, I am sending you today by Parcel Post a potato which weighed, when dug a week ago, 11 pounds and 3 ounces. Of course, like the cat-fish, it has "swunk" some by this time, but it is still some potato. This potato was grown by Mr. A. R. Rives, Jonesboro, N. C.

Yours very truly,
W. L. THOMAS.

Jonesboro, N. C.

The potato reached us all right and weighed ten pounds and nine ounces. We have it on exhibit and so far no one has been able to tell of one any larger. Thank you, Brother Thomas.

———:o:———

READING CHURCH REPORTS

Dear Brother Editor:

In last week's SUN you refer, in editorial, to reading church letters at conference, and say that while this part of Conference proceedure is not interesting to all, it is, however, very interesting to some of the delegates while the letter from their church is being read. I am sorry to say that reading of church letters has long since been dispensed with in some of the Conferences. I have not heard a church letter read in my Conference (Eastern North Carolina) in several years, but I think they should be read.

Yours very truly,
K. B. JOHNSON.

———:o:———

LLOYD C. MARCH

Lloyd C. March, a graduate of Elon College, and a class mate of the Editor of THE CHRISTIAN SUN, has been lost in battle according to information. Mrs. M. J. March of Holland, Va., his mother, writing under recent date, says: "The sad news came to me October 6 that my dear boy, Lloyd, was missing in action on September 12. The telegram stated that if further information was received I would be notified at once. I am heart broken, but am hoping and praying to get some consoling news soon. I appreciate your writing and asking about Lloyd. I have heard him speak of you so many times. Pray that I may be able to bear the trouble and that some day I may be able to see my boy again." Brother March was a member of Holy Neck Christian Church.

LET THIS BE OUR GREATEST THANKSGIVING

—o—

For the past several years the people of North Carolina have been following a beautiful and noble custom of signalizing Thanksgiving Day by special donations to the support of the several orphanages of the State. The Orphan Association, composed of officers and representatives of these benevolent institutions, has a standing committee of publicity to bring this matter before the people of the State each year at Thanksgiving. Since the custom was begun and regularly observed the responses have shown a steady increase. But for this donation many of our orphanages would have been sorely handicapped by the continuous rise in prices of all necessities employed in the maintenance of these essential institutions to the economic life of the commonwealth. This year the increase has been greater than ever and our orphanages appeal to the people with additional urgency.

At this period of their greatest need our orphanage superintendents confidently hope that the big-hearted people of the State will come to the rescue. Each and every person, who can possibly make such a contribution, is asked to contribute the amount of one day's income to the orphanage of his choice. This appeal is in the interest of no particular orphanage. It is to all persons of all creeds, denominations, and beliefs. The call of the helpless child makes us all one, whatever our other differences may be. No humane person can turn a deaf ear to the needs of helpless childhood. There are eighteen licensed and established orphanages in North Carolina for the care and training of white children, and two for the care of colored children. In these are more than two thousand little tots bereft of parents and the comforts of home, who must be prepared for future citizenship. These institutions are under various denominational or fraternal management, but all of them engaged in a great and necessary work for the fatherless ones. To relieve the stress of the times, each person in the State is asked to make a special Thanksgiving offering, equal to one day's income, to some one of these institutions. The offering may be made through the regular channels, in special collections, or direct to the superintendents of these homes. Each one should make his contribution to the institution with which he may be most closely associated.

This year the publicity committee is asked to make the call a very earnest one. The need is great. No matter what the other great calls upon us are, or have been, this one cannot—must not—be neglected. Regardless of its own burdens this year, America is the one country most greatly blessed. A great and prosperous and Christian people will not neglect. While we are in the war and giving our blood cheerfully for peace and righteousness, we will not and cannot suffer from the war as our noble and uncomplaining allies have suffered, for four years, and as the helpless and devastated peoples of Europe have suffered. In this we should find great cause for an earnest Thanksgiving this year. Let us signal our gratitude to God that our

country has been so protected that we have our children with us, and that they have not been crushed beneath the bloody ravages of war.

In every church, in every Sunday school, in every place where men gather on or about Thanksgiving Day, and in private, upon the streets, in the offices, in the shops, and in the stores, let this thank-offering be taken for God's helpless little ones.

There have been so many calls for various purposes this year that our orphan homes are in grave danger of being overlooked unless special efforts shall be made to direct the attention of charitably inclined people to their needs. The demands of these institutions were never so great as they are today. Let every one express their sympathy and affection for the State's unfortunate little children in acts—not empty words—on or about Thanksgiving Day. One day's earnings out of three hundred and sixty-five is the amount each one is asked to contribute. The committee calls upon men and women in every walk of life to pass the word along. Let committees be selected by church, fraternal, and community organizations everywhere to bring the needs of our orphaned children right home to the people. For, after all, it is personal efforts that bring results. It is that which would make the approaching Thanksgiving the "greatest ever" to the fatherless and motherless children of North Carolina.

M. L. SHIPMAN,
J. R. YOUNG,
J. D. BERRY,
LIVINGSTON JOHNSON,
L. S. MASSEY,
W. F. EVANS,
R. F. BEASLEY,
Publicity Committee.

Raleigh, N. C., October 21, 1918.

Orphanages Affiliated With Orphan Association

BAPTIST ORPHANAGE:
Rev. M. L. Kesler, Superintendent, Thomasville.
METHODIST ORPHANAGE:
Rev. A. S. Barnes, Superintendent, Raleigh.
PRESBYTERIAN ORPHANAGE:
Rev. W. T. Walker, Superintendent, Barium Springs.
METHODIST ORPHANAGE:
Walter Thompson, Superintendent, Winston-Salem.
THOMPYSON ORPHANAGE:
Rev. W. J. Smith, Superintendent, Charlotte.
METHODIST PROTESTANT HOME:
H. A. Garrett, Superintendent, High Point.
CHRISTIAN ORPHANAGE:
C. D. Johnston, Superintendent, Elon College.
OXFORD ORPHAN ASYLUM:
R. L. Brown, Superintendent, Oxford.
ODD FELLOWS HOME:
C. O. BAIRD, Superinendent, Goldsboro.
PYTHIAN HOME:
C. W. Pender, Superintendent, Clayton.
ELEIDA ORPHANAGE:
Rev. L. P. Compton, Superintendent, Asheville.
NAZARETH ORPHAN'S HOME:
Rev. W. B. Werner, Superintendent, Crescent.
FALCON ORPHANAGE:
C. B. Strickland, Superintendent, Falcon.
CHILDREN'S HOME SOCIETY:
W. L. Brewer, Superintendent, Greensboro.

Other institutions deserving of support:
MOUNTAIN ORPHANAGE:
A. H. Temple, Superintendent, Balfour.
NAZARETH ORPHANAGE:
Rev. George A. Woods, Superintendent, Raleigh.
ALEXANDER HOME:
Miss Mary P. Guthrie, Secretary-Treasurer, Charlotte.
ST. ANN'S ORPHANAGE:
Sister Cecilia, Superintendent, Belmont.
COLORED ORPHAN HOME:
Rev. W. J. Poindexter, Superintendent, Winston-Salem.
ORPHAN ASYLUM (colored):
Henry R. Cheatham, Superintendent, Oxford.

———:o:———

NOTICE

—o—

I should like to have an expression of opinion from every minister in the Conference as to whether or not it would be wise to call off our Conference for this year. It seems to me it would be better to ask the churches to send their letters and apportionments to the Secretary and thus wind up the business for this year than to postpone our meeting any considerably length of time. Answer through THE SUN.

G. J. GREEN, *President.*

Franklinton, N. C.

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NOTICE

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The Western North Carolina Christian Conference, which was to be held at Shiloh, Randolph county, N. C., November 12-14, has been postponed indefinitely on account of the epidemic of Spanish Influenza. Notice will be given later when it will be held.

By order of the Executive Committee.

L. I. COX, *Member.*

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IMPORTANT NOTICE

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The Eastern Virginia Christian Conference will meet at Eure's church, Gates county, North Carolina, Tuesday, November 19, 11 a. m., and will be in session November 19, 20, 21, or three days instead of four. All ministers and delegates belonging to same will take due notice and govern themselves accordingly.

I. W. JOHNSON, *Secretary.*

October 30, 1918.

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CHAPLAIN B. F. BLACK VISITS BROOKLYN CHURCHES

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Rev. B. F. Black, now Chaplain in the United States Army, stopped over in New York on his way to France. He had time to visit our home, and two of our congregations. He delivered two excellent sermons in the Vanderveer Park Christian church, and spoke at the Hungarian Sunday school. Chaplain Black was at his best. He was running over with enthusiasm for winning the victory. His messages were thoroughly patriotic and Christian. Our people were interested and greatly pleased with the personal appearance and spirit of Chaplain Black. Brother Black's equipment for

service on the other side is first class. With his splendid personal appearance in uniform, his generous optimistic spirit, and his big Christian heart, he will surely win favor with our men in France, and he will be able to help them in spiritual things. The Christian Church is very fortunate in having men of such type to represent us in the great service over seas. Brother Black will be welcomed to our churches on his return trip to the good old South. We trust his services in France will not be needed for any great length of time. It is a privilege and duty to pray for our faithful chaplains who are doing service in the army and navy.

L. F. JOHNSON.

Brooklyn, N. Y.

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SUFFOLK LETTER

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It takes a whole lifetime to form complete character. Late crops are immature. It requires the whole season to get the best results. This is no theory, but a universal fact. To make of oneself the best of which one is capable requires early beginning and continuance to the end. "Be thou faithful unto death and I will give thee a crown of life." To begin late, or to stop early, reduces results. "Remember now thy Creator in the days of thy youth" is the same as to say, "Plant your seed in the early part of the season." Seasons set limits to production, and life sets limits to character-building. God wants the whole man and to get that requires the whole life. Spiritual character is the only human achievement that demands all of life as to time as well as affection. Citizenship begins with a fixed age; citizenship in the Kingdom of God may begin in childhood. There is an age limit set to the service of the soldier for the State; there is no age limit to a soldier of Jesus. He wins by dying on the field, as Jesus was victorious on the cross. All this suggests perseverance, persistence, holding out "to the end."

What has been said of individual life in the building of spiritual character, may be applied to churches in the performance of their obligations. It requires a whole year to do a year's work. Churches should begin soon after the annual Conference to raise the money to be sent to the next Conference for the various objects embraced in the list of benevolences for which the Conference provides. Weekly or monthly offerings, as church services are held, should be made for this purpose. It is easier, it is more Biblical, it is more business-like, than making an effort to raise it *just before Conference*. The envelope system is by far the best *method* of raising money, both for current expenses and benevolences. A haphazard method can hardly be called a method. Many people will give liberally through an envelope who would give almost nothing in an open basket. The churches are improving very rapidly in this department as well as in all others; but attention is called to this important department of church life simply as a reminder to those who manage church finances. Business men could add materially to the influence of the church if they would devote more time and employ more of their business methods to the church. As singers serve the interest of the church most by singing, business men can serve the church best by placing the church on a business basis. Do not leave the financial management of the church to the pastor; that is not his business, and sometimes he is not competent. Churches may get into bad repute by poor financial management; but this ought not to be. Every church has business capacity enough for business efficiency, and business men should know that they cannot serve the Kingdom better than by business service. If Christians do not use the means which they possess, it renders their lives useless. Those who can play the organ or piano must use their fingers; those who can sing must use their voices; those who have money must use their money; those who possess business experience must use their experience. In that way all of the departments of the church become active and efficient, and the whole church renders community service. How beautiful is such a church!

W. W. STALEY.

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THE CHURCH IS LINING UP BACK OF THE FORWARD MOVEMENT

Rev. W. H. Denison, D. D., Superintendent.
Hermon Eldredge, Religious Education Secretary.

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The Board of Trustees of the Christian Publishing Association was in annual session October 14 with all members present and adopted unanimously the following:

"Whereas the program and work of The Forward Movement of the Christian denomination are so vitally essential to the life, growth and service of the denomination, therefore, be it Resolved, that the Board of Trustees of the Christian Publishing Association heartily endorses and pledges its loyal support to the Forward Movement and its worthy Superintendent."

O. W. WHITELOCK, *President.*
J. S. HALFAKER, *Secretary.*

September 25 the Rhode Island and Massachusetts Conference unanimously adopted the following: "That whereas the American Christian Convention has inaugurated a campaign to raise a special fund of $55,000 to be devoted to the work of the Convention, we, the members of the Rhode Island and Massachusetts Christian Conference, express our grateful approval of this splendid forward movement so much in line with the paralleled need and opportunity of our time and pledge our utmost endeavor to bring to a successful consummation the project. We strongly urge all our churches to co-operate by prayer and personal effort in the Movement."

Many other Conferences have thus expressed themselves in a similar way but some of the Secretaries have not yet furnished us the exact words of the action.

Church Programs Again

In "A Modern Church Program" the author, Albert F. McGarrah, says in the "Foreword" that a modern church program must be far-sighted, comprehensive, well-balanced, complete, successful, flexible, capable of inter-denominational adaptation. Two weeks ago we

gave you the outline of a church program for the Albany, N. Y. church of which the President of the American Christian Convention, Rev. F. G. Coffin, D. D., is the pastor; last week we gave one adopted by the Brotherhood of the Columbus, Ohio, church, showing what the men of a congregation can plan for a church with the co-operation of the pastor, and here we give the program of the Lima, Ohio, church, as outlined by its pastor, Rev. E. A. Watkins, D. D. It is built around the Forward Movement and in a note accompanying the program Dr. Watkins says: "I am writing you in reference to the Forward Movement of the Christian Church. My heart and all the talent I have are with you in this great undertaking. I believe it is the opportune moment. We must reap the fruitage of the spirit of sacrifice that this war has developed. We need to move forward along all the lines of our five-point program."

Lima, Ohio, Church Program

Devotional

General object—Intensifying the devotional and spiritual life of the Church.

Under the direction of the Spiritual and Musical Department. Objectives:

1. A faithful effort to double the prayer meeting attendance.
2. Regular meetings of the Board of Deacons for prayer for the spiritual uplift of the church.
3. Seeking to restore such as have lost interest in the church.
4. Assist in campaign to double attendance at Sunday school and church services.
5. Assist the pastor in placing the Herald of Gospel Liberty in every family.
6. Make canvass for the signing of the Prayer Covenants, Family Altar, and Table Blessing.
7. Provide proper music for the services of the church.
8. Provide special music, anthems, duets, quartets, etc.
9. Develop the latent talent of the church.

Evangelism

General Object—To develop and encourage general and personal evangelism in the church.

Under direction of Evangelistic, Information, Reception, and Social Service Departments. Objectives:

1. Co-operate with the pastor in the formation and prosecution of the work of a Board of Visitors in the systematic visitation of members and prospective members.
2. Definite goal, church 75 per cent efficient, based on actual membership.
3. Encourage and help develop the evangelistic note in the teaching of the Bible school.
4. Add 10 per cent each year to the membership, based on active list.
5. Special plans and preparation for special series of evangelistic services during the winter.
6. Plan for closer co-operation with churches from which members are moving into Lima so that these prospective members may be enlisted in the church.
7. Definite personal work groups assigned to definite sections of the city.
8. Announce the activities of the church in the local papers.
9. Install bulletin board both at the church and on public square.
10. Arrange for one good-will social each quarter.
11. Arrange for invitations and transportation to quarterly communion services.
12. Secure names and addresses of strangers attending services.
13. Keep comparative record of attendance on bulletin.
14. Co-operative in temperance campaign.
15. Definite social work.
16. Enlist a Gideon Band committed to definite activities both within and without the church.
17. Observe all calls of the American Christian Convention with special preparation and offerings.
18. Co-operate in the Forward Movement in its full program.
19. Co-operate with the Federated Board of Charities; keep in touch with the Social Settlement workers and render assistance.

Religious Education

General Object—promote religious education and training in the church.

Under direction of Instruction, Training, and Juvenile Departments. Objectives:

1. Double Bible school attendance.
2. Keep Sunday school 80 per cent efficient in attendance.
3. Organize Teacher Training class.
4. Four-minute missionary talk at each Sunday School session. Appoint at least four such four-minute men.
5. Merge the Bible school and morning preaching service.
6. Organize Mission study classes.
7. Send delegates to all county, district, state conventions.
8. Sunday school board to meet monthly.
9. Consider organization of Sunday school in unchurched section of city.
10. Teacher's meeting monthly.
11. Definite denominational instruction at least twice per year.
12. Double the Christian Endeavor attendance.
13. Endeavor to establish higher standards of service and efficiency.
14. Encourage regular committee meetings in Christian Endeavor.

Administration

Under direction of Custody, Financial and Statistical Departments. Objectives:

1. Keep church clean, attractive and in good repair.
2. Special effort to collect all outstanding Building Fund pledges and notes.
3. Reduce church debt at least $3,000.
4. Conduct every-member canvass for current expenses and benevolences.
5. Make 5 per cent of the weekly income the working basis for securing pledges.
6. Secure pledges and co-operation from members of the Christian Church living in the city but who are not members of the Lima church.
7. Collect all unpaid pledges from last year.
8. Prepare and keep a chronological record of members received into the church with an individual and family record of relations with the church.

A splendid number of our pastors have sent in their names as planning to preach a series of sermons on The Forward Movement campaign. Have you sent in your name yet?

Have you started your Teacher Training class yet?

WARREN H. DENISON, *Supt.*

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CAMPAIGNING FOR $100,000.00 FOR MISSIONS

By Rev. J. O. Atkinson, D. D., Elon College, N. C.

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On August 31, my first year as Field Secretary for Missions in the Southern Christian Convention was concluded. The Committee under whose auspices I worked sent me out, beginning September 1, 1917, with the following five-point program:

1. To preach and teach missions among our people, until they should have a vision of our missionary needs and opportunities.

2. To seek to get all the churches in the conferences of the Convention not now doing so, to bring up their

conference apportionment for missions in full.

3. To endeavor to organize a Woman's Missionary Society in every church of the Convention.

4. To induce a church or group of churches, and individuals or groups of individuals to support a missionary in the home or foreign field.

5. And finally to solicit for a fund of $50,000.00 to be paid within a period of five years.

The Secretary was instructed to give first attention and immediate emphasis to item five of the program. On September 20, following, the committee was called together for the cause and the sum to be raised within the five-year period was placed at $100,000.00, instead of $50.000.00. The understanding with the committee was that these subscriptions should be secured by January 1, 1919.

In casting up the amounts at the end of the year's work, namely August 31, 1918, I find that the total subscriptions amount to $89,768.00. Of this amount there had been handed to or sent to the Secretary in cash, $16,541.91. It was the Secretary's great desire that the whole $100,000.00 might be subscribed within a year from the beginning, but the work in June and July made such inroads upon his strength that he was compelled to hold up for a season in his efforts. He feels sure that the brethren and sisters would willingly and readily have subscribed the entire amount within a year from the beginning of the undertaking. (October 4, he had reached the sum of $96,011.00.—*Editor*).

I wish that readers of *The Herald* would understand thoroughly that these results were not due to the efforts of the Field Secretary and he claims no sort of glory or honor for the achievement, but they are due to the desire in our midst that our people become missionary in spirit and activity. I am sure that the anxiety and prayers of our people have prevailed to bring about the results achieved and in this fact I find a joy that cannot be expressed. That we are not a great missionary factor in the world today is in no manner due to a lack of missionary zeal, missionary interest, and missionary enthusiasm among our peoples of our churches. They are willing enough. They are ready and anxious enough to give and to do, if only the opportunity is presented to them. I have been greatly amazed, even astounded, at the overwhelming sentiment in favor of missions among our people and the willingness coupled with the ability to give for missions wherever and whenever the matter has been presented to the individual. My work has been solely individualistic, that is to say, the matter of giving to missions has been laid before the person and left with him, his conscience, and his God. I have not begged, neither have I taken a Church or public collection or offering. I seek on each Sunday to speak on the subject of missions and the great opportunity before us for missionary activity and then I seek to find as many persons as possible in the congregation on the days immediately following the Sunday service to give me their signed pledges for whatever amount they are willing to undertake to pay into the mission treasury covering a period of five years, the first payment of one-fifth to be made sometime during the year, 1918.

I wonder if an individual case would be of interest to *Herald* readers. I will give my experiences of last Sunday, Monday, and Tuesday. Last Sunday morning I was with Rev. G. J. Green, at Liberty, in Vance County, North Carolina, a country church which has preaching once per month and whose present membership by the last *Annual* was 272 and whose apportionment for the present year for home missions was $28.00; foreign missions, $7.00, and Convention missions, $20,-00, and whose total apportionment for all purposes, exclusive of pastor's salary, for the present year was $95.00.

I preached at the eleven o'clock hour with the words of the Great Commission, Mark 16:15, as a text. After the service and before leaving the church, one brother gave me his subscriptions for himself and wife amounting to $150.00 and handed me his check for $30.00, being the first payment. I went home with a good brother for dinner and before leaving his house, in the middle of the afternoon, he gave me a subscription for $100.00, handing me at the time his check for $20.00. I visited some four or five homes in the afternoon, enjoying the Christian hospitality and fellowship and talking on matters of the Kingdom and missions in particular. It was decided to have a night service and about as many gathered as were present at the morning hour. At this service I preached on the subject of "Consecrating One's Wealth to the Kingdom," using as a text Matt. 19:6. At the conclusion of this service some four or five saw me before leaving the church, giving their subscriptions, carrying the total subscriptions and cash for the day to $1,100.00. I spent the night most happily at a good brother deacon's home and next morning, while dressing for breakfast, two neighbors came into my room and the one subscribed for $100.00 and the other for $50.00. I went out into the yard and some three or four other neighbors had come in and in all $400.00 was subscribed there. I confess that my breakfast was elegantly flavored and immensely enjoyed and the day was happily begun. Brother Green, the pastor, carried me around for a few hours and the day was enjoyed visiting in the happy homes of his members. My list by night had gone up more than another $1,000.00. Tuesday morning, three other homes were visited before the noon hour, when I had to leave to catch a train nine miles away. The members seen had subscribed $2,750.00, of which amount $340.00 had been handed me in cash. I had not begged; neither had the pastor. Together we had gone into the homes of men and women who loved their Church and the Kingdom of our Christ. We had presented the matter as best we knew in these homes and to these friends and they had almost without exception responded readily and liberally. I recall that one man, not a member of any church, came forward of his own volition and subscribed $125.00, handing me his check for $25.00, and two other men present in the congregation, both active members in a church of another denomination, and one handed me $5.00 and the other $10.00 and expressed their joy that the Christians were moving forward in this good and great undertaking. This is about the

manner and method I adopt in doing the work which has been assigned to me.

I purely realize that there are scores of others who could do the work far better than myself and with attending results equally gratifying. I believe with all my heart that our people have prayed over the situation and thought over the matter and realized the need until they are willing and anxious to do that which they realize that they should have done long since for the cause of missions.

As I view the matter now, after a year's work, I regret with all my heart that there have not been two or three field secretaries here in our Convention doing this personal work, for if there had been, I feel sure that the results achieved would have been two or threefold what they are today. I have not yet visited half the churches in our Convention and I feel sure that not one-fourth of our available resources have been reached in the Convention thus far. This thoroughly convinces me that our people are awake to the need and the opportunity and that we should plan our missionary undertakings on a scale heretofore unthought of. It seems to me the readiness and the liberality with which the people so far called upon have responded, is a challenge to our faith and should be an inspiration for far greater tasks yet to be undertaken.

My earnest expectation is to go "over the top" at an early date, the Lord willing, in this campaign for funds with which to lengthen our cords and strengthen our stakes and do larger business for our King. Brethren and beloved, we must expect great things of God and undertake great things for God.

(Reprinted from The Herald of Gospel Liberty)

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A VISIT TO GEORGIA AND ALABAMA

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I left Burlington, N. C. for Georgia and Alabama at 4:40 A. M., October 14 and was joined by Dr. J. O. Atkinson at Elon College. We reached Abanda, Alabama at 6:30 A. M., October 15. We were met there by Dr. J. T. Clack who took us to his home for breakfast, which was enjoyed to the fullest extent. After breakfast Brother Sands took us in his automobile to New Hope church where Conference convened at 10:00 o'clock.

I was very much impressed by the spirit of prayer in which the Conference was opened. There among nature where the hustle and bustle of the city was too far in the distance to interfere, it seemed that we could get just a little nearer to Him who hears and answers prayer.

I found these people ready to assist in every way possible, and in a very few minutes we had tables and other things there ready for the Book and Bible display of the Publishing Agent, and in half an hour I was selling Bibles and books and taking subscriptions for The Christian Sun. In fact, I wrote two receipts before removing my gloves and coat.

I was very sorry to learn that the Georgia and Alabama Conference had to be postponed on account of Spanish Influenza. This, of course, made the work more difficult than it would have been since the only thing left for me to do was to make a house to house canvass. I could get only four appointments in churches. The rain prevented three of these and Influenza the other.

I feel, as the first woman representative of The Sun in the Georgia and Alabama Conferences, that there never has been anyone who has had to face quite so many difficulties. It rained every day except one of the sixteen days. Amid all the difficulties, I thoroughly enjoyed my trip. I had some varied experiences. Some of those that come only once in a life time. I regret very much that I could not attend both Conferences for I could have met so many more of our people. I visited some fifty or seventy-five homes and this means quite a little work in a rural section.

I want to thank each and every one who so kindly assisted me in so many ways. I shall never forget my visit to Georgia and Alabama and hope that it will be my good fortune to visit these people again in the future.

Bessie I. Holt.

Burlington, N. C.

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RISIBLES

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At The Wrong Shop

They tell up in Brown County of a clerk who showed forty styles and patterns of ginghams to a man whose wife had sent him to a dry goods store on an errand, and to every pattern the man said, "My wife said she didn't want anything like that."

The clerk put the last piece on the shelf. "Sir," he said, "you don't want gingham. You want a divorce." —*Kansas City Journal.*

Vice Versa

"Were the Commencement exercises interesting?"

"Very. The time was divided between advice from public men on the selection of a career and suggestions from graduates on how to run the government."—*Washington Star.*

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"I heard Billy had a bad smash-up when he took his fiance out in his automobile for a joy ride."

"Yes; even the engagement was broken."

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"Say, Jimmie, w'at's de best way to learn a girl how to swim?" asked the younger boy.

"Dat's a cinch! Foist you puts your left arm under her waist and you gently takes her left hand—"

"Come off, she's me sister!"

"Aw, push her off de dock."—*Portland Evening Express.*

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The minister dropped into the village barber shop for a shave, at the close of which he offered the usual ten-cent price of the shop. "I'll take it in preaching, sir," replied the polite barber, refusing the offered coin. "My friend," rejoined the minister with some dignity, "I haven't a ten-cent sermon." "That's all right, sir," quickly retorted the barber; "then I'll come twice."—*Selected.*

IMPORTANT NOTICE

North Carolina and Virginia Christian Conference

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The Executive Committee of the North Carolina and Virginia Christian Conference does not think the present situation calls for a postponement of the session, which is to meet at Reidsville, N. C., November 19. Let all ministers, delegates and visitors who can attend notify Rev. W. L. Wells, Reidsville, N. C., at once. Let every church come up with a ful apportionment.

See program below.

W. A. HARPER, *Secretary.*

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PROGRAM—NINETY-THIRD SESSION OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE, REIDSVILLE, N. C.

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FIRST DAY—MORNING SESSION

Tuesday, November 19, 1918—9:30 *A. M.*

Devotional services by Rev. P. H. Fleming, D. D., President.
Enrollment and Organization.
Report of Executive Committee.
Report of Home Mission Board.
Annual address by the President.

Afternoon—2:00 *P. M.*

Devotional services—Rev. J. S. Carden.
Report on Foreign Missions.
Address on Missions—Rev. N. G. Newman, D. D.
Report on Moral Reform.
Miscellaneous Business.
Adjourn.

Evening Session—8:00 *P. M.*

Quiet Hour Service—Rev. W. L. Wells.
Report of Woman's Board.
Sermon by Rev. J. O. Atkinson, D. D., Mission Secretary.

9:30 A. M.

Devotional service, "The Quiet Hour"—Rev. W. L. Wells.
Unfinished business.
Treasurer's Report.
Report on Religious Literature.
Report on Education.

Afternoon—2:00 *P. M.*

Devotional services—Rev. P. T. Klapp.
Report on Tabulation.
Report on Apportionments.
Report on Sunday schools and Christian Endeavor
Report of Special Committee.

Evening Session—7:30 *P. M.*

Quiet Hour by Rev. W. L. Wells.
Missionary Address—Rev. N. G. Newman, D. D.
Final Business Session.
Benediction by Rev. J. W. Wellons, D. D.
Adjournment.

NOTES FROM THE SUN OFFICE

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Look out for next week's paper. Something that will interest you.

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We are grateful to friends for their efforts in behalf of THE SUN.

——T. C. S.——

Brother preacher, if you want something nice and helpful to your study send for one of Weymouth's Testaments in modern speech. See page 13.

——T. C. S.——

As we go to press we get special instructions to increase all Bible prices. From our present stock we will continue prices as given on page 13 until November 15.

——T. C. S.——

A few subscribers have not renewed. We have been granted a few days more of grace in order to get all paid-in-advance. Those behind should appreciate this and renew at once.

——T. C. S.——

We have four or five subscribers who are unable to renew. They have been taking THE SUN for many years. Perhaps some friend would be glad to help our Worthy Aid Fund so these persons could continue to have THE SUN.

——T. C. S.——

Ministers will do THE SUN a favor by sending their obituaries promptly. This will make them more interesting and will equalize our space. All obituaries are printed in the order as they come in.

——T. C. S.——

The fine family Bible that we have spoken about elsewhere in this issue has been advanced by the publishers to $5.00. We have five more copies on hand which will be sold at $4.15 each. First order will be the first to be filled. Money back if you are not satisfied.

——T. C. S.——

Brother M. J. W. White, Norfolk, Va., writes: "I am sending my forty-second renewal to THE SUN—that is how well I like it." Brother White lost a son last week. He was a victim of Spanish Influenza. See obituary in next week's SUN.

——T. C. S.——

Miss Bessie Holt returned from Georgia and Alabama last week. She had a great trip and did a great work. She mailed a report daily of her work and each report indicated that she was going "over the top"—and she did. She met with many difficulties, but doubled in collections what we expected. See her letter in this issue.

——T. C. S.——

The Eastern Virginia and North Carolina and Virginia Conferences are scheduled to meet at the same time. The SUN's Editor had made plans to attend both, but cannot be at both places at the same time. However THE SUN will have a representative at both Conferences. The Editor will attend one and Miss Bessie Holt the other.

——T. C. S.——

T. C. S. stands for The Christian Sun. Do you take it, or did you read this in your neighbor's paper?

THE MISSION STUDY CLASS

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It was a joy to my heart to read in last week's SUN Rev. J. H. Hughes' very timely plea for "The Mission Study Class" in our churches and Sunday schools. The only way to get missionary *inspiration* is by missionary *information*. Some one has very wisely suggested that there now abideth three institutions for the distribution of missionary knowledge, namely, The missionary sermon, the missionary meeting, and the study class, and the greatest of these three is the mission study class. We are not going to be a missionary factor as a church until we come to know about missions—the needs, duties, privileges, opportunities and obligations of missions. And these things we will never learn until we form our groups here, yonder and everywhere in our churches, Christian Endeavor Society, Missionary Societies and Sunday schools, and study missions. The deadliest foe to missions today is not your anti-missionary preacher or layman; it is your preacher or layman who supposing to know about missions, is unconcerned about missions or is indifferent to missions. A Christian cannot be anti-missionary or even non-missionary except from two causes, blind prejudice or stupid ignorance. The greatest missionary that ever came to this earth was Jesus the Christ. And the one commandment He laid more emphasis on than He did on any other was, "Go ye into all the world and preach my gospel to every creature." It is therefore no question as to whether a professed follower of Christ shall or shall not believe in missions. Christ did not stop to ask us whether we would or would not believe in missions. He simply commanded us to be missionary. The only question left for us is as to whether or not we shall obey our Commander, Lord Christ, the Captain of our salvation.

I guess we have all heard of the young minister much disturbed, and much discouraged, about the great topic of missions, and of saving this ruined world for Christ, who went to the great Duke of Wellington for advice. We of the Christian church need to hear and take to heart the Duke's stinging reply and ready rebuke: "Young man; what are your marching orders?.' Jesus Christ gave those orders in His great commission —"Go ye,"

Now, the great reason why there is a leaden indifference amongst us as to our marching orders is because of the gross ignorance about missionary fields, facts, folks, and figures. There are, as Brother Hughes truly points out, hundreds of places in our home land where Christian churches should be planted. Why are they not being planted? We are ignorant of conditions and needs. The mission study class would secure and inculcate that essential knowledge. The millions are annually dying in pagan lands without hope and without Christ. Why? We are ignorant of their real condition and so remain indifferent to their real needs.

Yonder is your neighbor's family in distress—the father is sick and cannot work; the mother is too feeble to earn a morsel; the five children are all down with fever; the sixth one already a corpse in the house. And yet you have not been near to help or render the least assistance. Why? No one had told you of their plight and you were totally ignorant of their needs. You did not mean to be cruel or heartless. You were indifferent and unconcerned because you did not know. Comparatively speaking this family represents but poorly the condition, the needs and the sufferings of more than half the families now living in this ruined and sin cursed world. You are not turning your hand, or heart, or mind, or money to help them. Why? You are unconcerned, indifferent because you have not inquired and found out. The mission study class will furnish you the information. And through that information, from a seemingly cold-hearted, unconcerned, indifferent neighbor you will come to have a heart that weeps over a suffering world, and rejoices with a joy unspeakable that you have been counted worthy to serve and to suffer with the Master.

A card of inquiry to the writer will gladly carry full information as to how to form the mission study class and what books to study.

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NOTICE

After consultation and consideration it has been deemed wise not to hold the Eastern Virginia Woman's Missionary Conference for the present. The Woman's Board, however, will meet as early as possible, and formulate plans for the coming year. In the meantime, let us not relax any of our efforts. Our Thank-Offering service comes in November. Programs and offering envelopes can be secured from Mrs. Emma S. Powers, 3 Gordon Avenue, Dayton, Oohio, for 15 cents. Specify how many you will need. This offering will go to the Porto Rico Building Fund, as last year. Give all our women a chance to make a gift of gratitude.

MRS. C. H. ROWLAND, *Pres.*

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The owner of a Liberty bond is the bond creditor of an honest debtor, and one who is amply able to meet its obligations—the United States.

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The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

—o—

Dear Friends:—We are glad to say that all our little folks are well except one little boy who has had pneumonia, but he is improving slowly and we trust he will be out in a few days.

October has been a very discouraging month to me. I believe the most discouraging that we have had since I took charge of this work. Our expenses have been naturally heavy and the churches being closed and but few collections taken has made the income for October exceedingly small. But I truly hope that the Influenza will soon die out and things get normal again. Then we hope to see through the dark cloud a silver lining and a brighter day.

Winter time will soon be upon us and our needs are many. One thing that we are very much in need of at the present time is white sheeting to make sheets. We are very much in need of white table cloths besides shoes, stockings, and many other things. To prepare clothing and shoes for fifty children for the winter is no small job and no small expense at the present high prices.

We have great faith in our people and believe they will come to our rescue at this time.

Mrs. R. L. Ingram, Ingram, Va., sent us six hats for the girls.

Mrs. L. F. Johnson, Brooklyn, N. Y., three dresses for little girls, sent for her Sunday school class.

C. D. J.

———:o:———

REPORT FOR NOVEMBER 6, 1918

Amount brought forward		$7,708.41
Children's Offerings		
Kate Baldwin	$ .30	
Mary E. Atkins	.50	.80
Sunday School Monthly Offerings		
(Eastern Virginia Conference)		
Mt. Carmel	2.00	
Antioch	2.00	
Oakland	2.50	
(Virginia Valley Conference)		
New Hope	1.00	
Leaksville	.84	
Newport	1.10	
Mt. Lebanon	.85	
(Eastern North Carolina Conference)		
Morrisville, N. C.	2.00	
Piney Plains	3.50	
Pleasant Hill	1.00	16.79
Special Offerings		
Mrs. N. L. Walker, Watson, N. C.	2.50	
Mr. J. E. Foster, Luray, Va.	5.00	
Dr. W. T. Walters, Winchester, Va.	5.00	
Mrs. Carrie Fields, Reidsville, N. C.	15.00	
Mr. P. C. Harrish, Waynesville, Ohio	20.00	47.50
Total for the week		65.09
Grand total		$7,773.50

———:o:———

LETTERS

—o—

Dear Uncle Charley:—How are all the cousins by this time? Hope they are all about over with the Influenza. Enclosed you will find thirty cents for September, October and November. With love to all.—*Kate Baldwin.*

I appreciate your letter this week. Our little folks are all well except one little boy. You must write us often.—*Uncle Charley.*

———:o:———

Dear Uncle Charley:—I am a little girl nearly nine years old and would like to join the Children's Corner. I am spending the winter with my grandmother. Our school is closed at present on account of Influenza. I was sorry to hear that so many were sick at the Orphanage. I enclose twenty-five cents.—*Mary E. Adkins, Harrisonburg, Va.*

I extend to you a very cordial welcome to our corner. Wish many little girls and boys would join.—*Uncle Charley.*

———:o:———

HOTELS WITHOUT LIQUOR

—o—

Now that it is only a question of time until the hotels will be unable to serve liquor to their guests, the experience of Canadian hotel keepers may be encouraging to the landlords. Instead of having to go out of business, as many Canadian landlords predicted, they are making more money than in the days when they served liquor. At least that is the testimony of a number of them, given recently at a convention in Canada.

And as for the guests at the hotels, they are getting better service and are more contented in every way. The landlords have found that the hotel business and the saloon business are two different business, and the one has no reason to engage in the other.—*Columbus Dispatch.*

———:o:———

"Is there no way of stopping these cyclones?" inquired the visitor from the East. "No," replied the native, "we find the best way is to go right along with them."

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

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Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
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Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

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"The Gospel for the Working World".....Harry F. Ward
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DEVOTION AND WORSHIP

—o—

While we do not have the opportnity of attending church on account of the epidemic of Spanish Influenza we ought to pray and worship at home. The same God that meets us at the church will meet us in our homes. While disease and pestilence are going through the country every man and woman, every boy and girl, both black and white, should look to God for strength and help. This is a time when many are dying and we ought to call upon God to convert the souls of the unsaved before it is too late. The Bible says to ask what you will in the name of the Master, doubting nothing, and you will get it. I feel like this is the time when all of us should give our hearts to God. It is a time when we should kneel and pray for all of us realize that we must die whether we are prepared or not. Let us stop thinking about war and think for a while about the life to come and about praying to God. God will stop the war if we obey and He wil stop the disease also.

J. Henry Turner.

SUNDAY SCHOOL LESSON—NOVEMBER 17

(By G. O. Lankford)

—o—

Jacob Fleeing From His Angry Brother. Gen. 28:10-22.

Golden Text: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Ps. 103:10.

Deception is sinful and it leads to trouble on the part of both the deceived and the deceiver. Jacob deceived his brother, wronged him in deceiving him. Esau then became angry with Jacob and planned to slay him. Jacob had practiced deception; Esau had the spirit of murder in his heart. To escape Esau's wrath, Jacob fled to Padan-aram unto Laban, his mother's brother. While on this journey he would have opportunity to "think on his way and turn his feet unto the testimonies of the Lord."

1. A Vision. Jacob was on his way from Beer-sheba toward Haran. This journey must have filled his mind with fear and his heart with anxiety and dread, for somewhere, Esau, his angry brother, might overtake him, he probably thought, and kill him. Alone Jacob was making the journey, and alone he must face the wilderness and the darkness wherever night caught him. Tired in body, weary in mind, and doubtless grieved in spirit that he had done wrong, he came at the end of day "upon a certain place and tarried there all night" with only the ground for his bed and his pillow was of stone. Yet he slept, and as he slept he experienced a vision in a dream. In this vision he saw "a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." The ladder Jacob was permitted to see joined two worlds—earth and heaven. This means of communication between the two worlds made it possible for man to reach heaven with his penitence and his prayers, while the angels of God could descend with His blessing upon those who seek Him with a contrite heart. Jacob could not that night see the lights in the home of his childhood, but through the vision that came upon him, he was permitted to see the lights in the home of the endless years. He must have seen that his life was wretched unless he began climbing up the ladder towards God.

2. A Voice. Jacob not only saw the ladder, but the Lord who "stood above it," and he also heard the voice of the Lord, saying, "I am the Lord God of Abraham—I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land." In the solitude of the place and in the stillness of the night, the voice of the Lord is heard by the fugitive. Man may flee, but God follows him; he may wander away, but God as a loving Father always welcomes the wanderer who returns. Jacob felt alone, but God said, "I am with thee;" he felt his danger, but God said, "I will keep thee;" he was going farther and farther from home, but God said, "I will bring thee again into this land." This voice promised three things; namely, companionship, keepership, and leadership.

3. A Vow. "Jacob vowed a vow" saying, "Then shall the Lord be my God." He also made a covenant saying, "This stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Although fleeing from an angry man, Jacob would flee to a forgiving God and make Him his own. He would also provide a place for the worship of God, not forgetting to give in return for the Father's blessing upon him. His gift of a tenth of his substance was a gift unto God. "Unto thee." All giving should be done as **unto the Lord.** This would not only increase the treasury of the church, but would greatly enrich the lives of those who give.

———:o:———

Of the many millions of acres of public lands the title of which is in the Federal Government, the United Statesowns some 5,000,000 acres of oil lands.

———:o:———

See that your church sends its full apportionment to Conference.

CHRISTIAN ENDEAVOR TOPIC—NOVEMBER 17

(By H. S. Hardcastle)

—o—

Reforms That Need Our Aid. Amos 8:4-10.

In order to understand Amos' message we must know something of the social and religious conditions in Israel at the time in which he lived.

Israel had had a long period of peace immediately following Joash's victory over the Syrians and during Jeroboam's II reign she enjoyed a season of unparalleled prosperity. It happened, however, that the ruling class were the military nobles—the aristocracy—and as is often the case this class had usurped the rights of the common people and had amassed enormous fortunes at the expense of the poorer working class. That they had done this by unfair means made no difference, for even if the unfortunate workman should attempt to get redress by due process of law he could do nothing for the nobles had corrupted even the judiciary.

As is so often the case the era of prosperity also ushered in an era of worldliness. The people became indifferent to the realities of religion and resorted to the formalities as a means of soothing their guilty consciences. They thought that they could purchase the favor of Jehovah by their costly offerings and their religious ceremonies became a farce and a stench to the loyal followers of Jehovah.

It was against these social and religious conditions that Amos hurls his bitter invectives. He declares that God is a God of Justice and that no nation or individual that is founded on injustice can endure. He boldly states that God has measured Israel and has found her wanting and he calls for a reform that shall find expression in true repentance and right living. He declares that they who "swallow up the needy" and "make the Ephah small and the shekel great," and who "falsify the balances by deceit" shall mourn and that the land shall suffer. From a burning heart he urges repentance that the impending doom might be averted.

But we might ask, "What message does Amos have for us today?" "Does his rugged message have any application to our modern life?" The answer is "most assuredly yes." To quote the words of Dr. Soares: We too have a prosperity unexampled. We have enjoyed a peace that has enabled us to grow rich. The wealth and splendor of our cities would put the little splendors of Bethel and Samaria into sorry comparison, and we too, "have not grieved for the affliction of Joseph." We have put far away the evil day and have allowed among us those "that afflict the just, that take a bribe, and that turn aside the needy from their right." Our religion has too often been carried on with mere magnificence, and as if it had nothing to do with social justice. We have not even failed of the parallel that we have commanded the prophets, 'Prophesy not.'" And he adds, "We do not expect the collapse of our modern society, but we may feel that the message reminds that the foundations of an enduring society are justice.

In addition to some of the social evils such as the liquor traffice, the white-slave traffic, child labor, corrupted judiciary, exploitation of the poor by the rich, we have that pernicious doctrine—the divine right of kings—which in the essence is a social evil for it threatens the very basis of society. But thank God the allied armies of the world are seeing to it that the armed forces of the autocrats are being driven back to their native soil, and it is to be hoped that the representatives of the nations who draw up the terms will see to it that this menace to society is forever driven from the earth.

———:o:———

A Liberty bond holder is a bond-holder of the United States, and it is a poor exchange to trade a Liberty bond for stock in an oil company of doubtful value.

Of the many millions of acres of public lands the title of which is in the Federal Government, the United States owns some 53,000,000 acres of coal lands.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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MARRIAGES

RICHARDSON-HITE

Mr. Elmer Richardson and Miss Nannie Lizzie Hite were married at the home of the bride near Nathalie, Va., Sunday, October 6, 1918, the writer officiating. The groom is an industrious farmer of northern Halifax. The bride is the daughter of William Hite and is an excellent young lady. Mr. Richardson is to be congratulated on winning her for his companion. The best wishes of a host of relatives and friends are with this young couple.

C. E. NEWMAN.

——:o:——

THOMAS-DUNCAN

On Thursday, October 24, 1918, Mr. William H. Thomas and Miss Sarah Eddie Duncan of Red Bank, Va., accompanied by several friends, drove to Virgilina, Va., and were married at the home of the writer. Mr. Thomas is a bachelor farmer fifty-seven years of age and his bride is a maiden of forty. My prayer is that each may be a true help mete to the other and that they may be happy and useful along life's journey.

C. E. NEWMAN.

OBITUARIES

ALSTON

Mr. T. N. Alston, aged 60 years, a well known citizen of the community of Liberty (Vance) church was laid to rest there last Friday, October 25. He was the brother of the late well known and greatly beloved Dr. Bennett P. Alston of Henderson, N. C. He was also a brother of Mrs. Jas. S. Yarboro, a family of prominence, living near Franklinton. "Uncle Nick" was never married. He was an unassuming peaceable man whose idea of Christian piety and character was very high indeed.

G. J. GREEN.

——:o:——

WRENN

Mrs. Clarence Wrenn departed this life October 12, 1918, and was laid to rest in Liberty (Vance) Christian church cemetery. She was a faithful and devoted member of the above church and her presence there will be greatly missed by her many friends. But earth's loss is Heaven's gain. Her quiet gentle life will still shed its influence though she has gone to be with the Father. She leaves a husband, three children, mother, father, three brothers and one sister.

G. J. GREEN.

——:o:——

LUCK

Henry Luck died October 17, 1918, aged 72 years. He was a veteran of the Civil War. He was stricken with paralysis about fourteen years ago from which he never fully recovered. He leaves a wife, four boys and three girls, besides a number of friends who lament his going. He was a man well informed. He made a profession of religion many years ago but never identified himself with any church. May the Lord comfort the bereaved ones. Burial at Christian Union by the writer.

T. J. GREEN.

——:o:——

CHRISCO

Brother Enoch Chrisco was born November 11, 1842, and died October 22, 1918, aged 65 years, 11 months and 11 days. He made a profession of religion and joined the church at Big Oak 37 years ago and remained faithful until his death. He had been paralyzed for over three years but was able occasionally to come to church. He seemed perfectly resigned to the Lord's will and testified to the fact that he was ready to go. He leaves a wife and eight living children. God bless and comfort them. Burial at Ben Salem by the writer, October 23, 1918.

T. J. GREEN.

——:o:——

UPTON

Rositny Ann Upton was born May 29, 1858 and died October 22, 1918. She professed faith in Christ about 40 years ago and joined the Christian church at Mt. Zion which has since disorganized. She lived up to her profession though she was not identified with any church at the time of her death. She leaves a husband, one boy and two girls and many relatives and friends. The Lord comfort them all. Burial at Christian Union.

T. J. GREEN.

——:o:——

FIELDS

Died in Memphis, Tenn., October 16, 1918, L. I. Fields of Greensboro, N. C., aged 35 years. His wife fell asleep a little over two years ago. After her death he placed his three little children in the Christian Orphanage, Elon College, N. C. His youngest child, Thelma, was buried the day he died. Brother Fields was a member of the First Christian church, Greensboro, N. C. He loved his church and was very fond of the Orphanage.

His remains were brought to Greensboro for interment. The funeral services were conducted in the cemetery by the writer and his body placed in mother earth by the side of his wife and little daughter. May the dear Master bless and comfort those who mourn.

P. H. FLEMING

——:o:——

FOSTER

John R. Foster departed this life at his home in Greensboro, N. C., October 25, 1918, aged 38 years. His sickness was of short duration and his death came as a shock to those who knew him. He was in the wholesale business, a member of the firm of Foster and Caveness.

His wife, who was Miss Nannie Truitt, and two children survive him.

In early life he confessed Christ, united with the Christian church and was a loyal and faithful member of the First Christian church of Greensboro when death came.

He was active and liberal in all de-

partments of church work. He was superintendent of the Sunday school at the time of his death and was greatly beloved.

Wherever duty called him and opportunity offered itself he was ever ready to lend a helping hand.

A devoted husband, a loving father and an all-around good citizen has fallen. The funeral services were conducted by the writer in the cemetery at Greensboro, N. C., October 27, in the presence of a large concourse of people. May the Healer of broken hearts comfort the bereaved ones.

P. H. FLEMING

—:o:—

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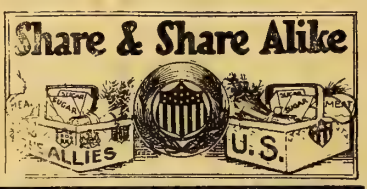

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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The Teachers' Task

(Hon. A. L. Fisher, President of the English Board of Education).

THERE never was a period in our history when teachers had a greater opportunity or a heavier responsibility.

The nation is awakening as never before to the possibilities of education and to the necessity of combating ignorance in all its forms—physical, mental, and moral. The war is burning into all the value of knowledge and ordered discipline, of devotion to a great danger and a common cause.

But there is the danger that in the reaction consequent upon peace and in the turmoil of material reconstruction the spiritual truths enforced by the war may be forgotten or obscured.

It will rest largely upon the teachers to secure that these truths become part of the inheritance of the coming generation and that the full influence of education may be directed to the training of men and women imbued by lasting ideals of public service and self- sacrificing citizenship.

Volume LXX WEDNESDAY, NOVEMBER 13, 1918 Number 46

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

LET US HELP THE HELPLESS

The Christian Church has one institution, and only one, that cares for the helpless children of our communion. This institution is located at Elon College, N. C., and is known as the Christian Orphanage. The institution was established in 1905 and has today property valued at $26,000.00. It has an indebtedness of $2,000.00. Since it began operation it has cared for one hundred and twenty-four children—seventy-four of these have already been sent out. Four of the boys are in the service of their country. One of the girls is in France doing Red Cross work. At the present time there are something over fifty children in the institution. The Superintendent is Brother Charles D. Johnston, a business man by the finest of training. For sixteen years he was Register of Deeds of Alamance County and resigned that position in order to accept all time work for his Church. The trustees of the institution are John R. Foster, Burlington, N. C., one of the biggest shoe dealers in the South; W. K. Holt, Burlington, N. C., owner of the Kirk Holt Hardware Company and President of the Alamance Insurance and Real Estate Company; B. D. Jones, Holland, Va., one of the biggest farmers in his section; H. C. Simpson, a successful merchant, Greensboro, N. C.; Dr. George S. Watson, Elon College, N. C., who is also a member of the Board of Trustees of Elon College; Caleb D. West, Newport News, Va., a business man. It is our good fortune to know all of these men personally. They are men of fine business judgment, mature in their deliberations, cautious in their transactions and large in their sympathies. They are all members of the Christian Church and deeply interested in its every enterprise, especially the Christian Orphanage. Our worthy Superintendent is also a member of the Board of Trustees. For six years we lived within sight of the Christian Orphanage. We have tramped over practically all its large farm. We have examined its buildings and know that the institution is a great asset to the Church, to the State and to the Nation and worthy of our best consideration and most liberal gifts. For years we have personally known Superintendent Johnston and can speak with pride and with praise of his splendid work, for his much thoughtfulness and his fatherly care for those entrusted to his keeping We have never met Brother Johnston when the interest of the Orphanage children was not the paramount issue with him. We have seen him in the cold and in the heat making sacrifices that few men make for their own children. We have talked with him in his office, traveled with him on trains, slept with him at Conferences and Conventions; we have been in his presence when he was sick and when he was well and have never known his interest in the work to wane.

The Orphanage is supported as follows: Individual contributions, Sunday school contributions, Sunday school monthly contributions, Children's Day offerings, special contributions, class donations, church donations and by a special Thanksgiving offering. This year Superintendent Johnston is asking for the most liberal Thanksgiving offering that the Church has ever made. It is necessary that he ask for a liberal offering in view of the extreme high cost of caring for a family of fifty or sixty. He is asking that as many as possible give at least one day's wage to the Orphanage as a Thanksgiving contribution. He is calling upon the Church North and South, East and West. The institution is located within the bounds of the Southern Christian Christian Convention, but the training of the boys and girls for the Church means large things for the whole denomination. We, therefore, in behalf of our beloved institution, call upon friends of the Church everywhere to contribute to the Thanksgiving offering for the beloved Christian Orphanage, Elon College, N. C. Our Thanksgiving offering should, if possible and convenient, reach Brother Johnston by Thanksgiving Day, Thursday, November 28, but if you cannot get it to him by that time remember that it is never too late to do good and that it will be sincerely and happily appreciated. All together for the largest Thanksgiving offering yet for the Christian Orphanage.

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TOO MUCH FOR US

In *The Herald of Gospel Liberty* for October 31 Dr. J. F. Burnett, Secretary of the American Christian Convention, inserts the following notice in his department:

Reports of Commissions

In view of the postponement of the Quadrennial Convention, and the fact that Commission Reports were sent to delegates and members of the Convention in advance of the Convention date as a courtesy and in order to allow delegates and members time to read carefully so many reports, it is necessary to remind all who have received copies of the reports that they are still the private property of the various Commissions, and public use of them or their matter would be a serious breach of confidence of the Commissions and The American Christian Convention.

J. F. BURNETT, Sec'y., A. C. A.

Dayton, Ohio, October 25, 1918.

We have read and re-read this notice and the more that we read it the more at a loss we are to know what such procedure means in the Christian Church. We cannot find where Dr. Burnett bases his authority. He certainly cannot find the justification of such a note in any rules of order approved by the Church. The Christian Church is no secret council. What does he mean by a "breach of confidence?" Have we come to the place that we can issue reports and not be willing for the whole Church to know what they are until an

official body acts upon them? We ask Dr. Burnett this question: Suppose that the American Christian Convention, or any other Convention or Conference for that matter, were to reject a report, would it not be a "breach of confidence" to keep its mission from the entire Church? We agree that motions and proposals that are lost are not usually recorded but that does not argue away the right that every member of the Church has a right to know what the official body is undertaking in open forum. Let us ask Dr. Burnett another question: If a report is passed upon by the American Christian Convention, would it not be just as undemocratic to inform the people of the passing of the report as it would be to withhold it from them before it was passed? Has it come to the place that certain officials of the Church feel that reports can be framed and kept in secret until an official body meets? We grant that any committee has such a *privilege* but not the *right*.

THE CHRISTIAN SUN has already published one report to be submitted to the American Christian Convention. This report was submitted for publication by the chairman of the Commission, writing the report. We gladly published it and would do it again. The columns of THE CHRISTIAN SUN are open to every member of the Christian Church regardless of Conventions lines or Conference borders. We are serving a Church without a bishop in a land without a king. We have always avoided controversy. We do not stand for it, but we do stand for the democratic principles of the Christian Church, and when they are at stake, we welcome the controversy. We are not courting a discussion from the efficient and versital Secretary of the American Christian Convention. He is our senior by many years and we look to him as a son looks to his father. We have enjoyed his department in *The Herald* for years and the above reprinted note is the first fire that he has kindled that we are not willing to warm ourselves by. Give us some light, Dr. Burnett.

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KILLING A CHURCH

Killing a church is not a very hard thing to do, and yet we know of some who have been endeavoring to do such a thing for such a long time that we want to venture a few very helpful suggestions.

A very good way to kill a church—we mean a local church—is to fail to attend the services, or if you do attend, make sure that you think the services are all but what they ought to be. Make definite arrangements that the Sunday school be late so that it will have to be postponed in order to have preaching; and then if it is winter season arrange with the sexton to have the church so cold that the pastor will have to cut the service short in order to accommodate the people. When the offering plate is passed around get exceedingly interested in some peculiar dress of your neighbor so that the opportunity will pass without contributing anything. A better plan still, in this connection, is to get a book and be very interested in reading something. If you are not accustomed to singing, this is a good time to learn both the shaped and the round notes. Make sure, however, to dismiss these things that were upon your mind in time to hear the announcement of the penurious offering when the pastor makes it in a compromising attitude.

The things that we have suggested are only doses to make the Church sick and set it to vomiting. Now it must have its final dose and this can be given in a capsule known as a *"community fuss."* Arrange to get the deacons of the church at variance, and some brother, who has more use of his tongue than he does of his brain, to incorrectly make known all the contradicting statements. If this dose fails to do its work the next best thing is to get angry with the pastor and get something lined up against him. Fail to pay him his salary and call some other man for the next year, making sure that your second selection will be a modest misfit for all concerned.

Most churches will have the death knell sounded after the above applications, supplications, and internal treatments. If for any reason that the church continues to live we suggest that the pastor find out in the community who the controlling few are, find out their attitudes—as he is likely to—and then preach all his sermons to suit them. The pastor could also suggest that the apportionment by the Convention be too high and use the word *collection* for *offering* and apologize to the people each time that a *collection* it to be taken, reminding them that he is just asking it because somebody else asked him.

If the *remedies* we have suggested fail to do their work we shall be glad to further diagnose the case, call another physician, and make other suggestions.

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HAMMERING ON THE EDITOR

Every few months some complaint reaches us that we have delayed the printing of some obituary. In every instance we have been able to report that the obituary in question was published promptly. When the matter is traced out the blame falls upon the pastor who conducted the funeral. With few exceptions we have been able to publish all obituaries on hand each week. Last week we went to press with more than the usual space alloted to these notes and had fifteen notes to carry over to this week's issue. Most of the fifteen are in this issue. We simply did not have space for all of them. They will appear next week.

This is why we have made it a rule not to print obituaries unless received within 60 days from date of the death. We consider this exceedingly generous and pity the man who cannot attend to matters earlier. We have this rule for the protection of THE SUN, not ourselves particuliary, for the Editor is not the one who suffers on account of criticisms. It is the Church, the denomination, that he represents.

Some time ago a good pastor sent us about a dozen obituaries any where from six to thirteen months after the burial services had been held. The deceased parties were of families taking THE SUN. We wrote the pastor a humorous letter and advised him not to expose his neglect in such a public way.

Send your obituaries promptly and we assure you that they will not be delayed in this office. Also note the limit of 150 words and send the required amount for all over that number.

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WHAT DO YOU THINK OF IT?

There is a church in the Western North Carolina Conference that does not have a member taking THE CHRISTIAN SUN. What do you think of it? Personally, we don't think much of it. Do you? Here may be the reason that none of the members are taking THE SUN. Listen! the pastor of that church does not take THE SUN. What do you think of it? Personally, we don't think much of it. Do you? The question with us is whether the hat should be passed around and send this pastor (?) THE SUN or take the church away from him. What do you think of it? Really, is he a pastor? We could tell some other things that might open your eyes, but this is enough this time. What do you think of it? The Western North Carolina Conference was postponed and we had to write a letter to the leading (?) member of that church so that the delegates could be informed. And bless your heart, dear reader, we have tried, personally tried, to place THE SUN in at least *one* home in that church, but no editor can do business over the body of a *dead* pastor. This is plain. What do you think of it?

———Peace———

UNITED WAR WORK CAMPAIGN

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A campaign to raise $170,500,000 between November 11 and 18 for the benefit of the soldiers and sailors in service is the latest drive for funds for that cause. This seems to be an enormous amount of money but it is exceedingly small compared with the great and heroic task undertaken by the Y. M. C. A. and other associated agencies for the preservation and welfare of the men in service. The people of the United States have responded patriotically and heroically to every call for the benefit of the men in colors and we feel satisfied that this drive will be equally successful. Because peace is at hand is no reason why we should withhold our subscriptions and refuse to aid in this worthy work. We must remember it will be a year or more before all the men are finally released from service and that their moral welfare is just as essential after the war closes as before. When peace terms are signed our men will become reckless and there will be more danger of immortality then than ever before. The Y. M. C. A., and their associated agencies have been doing and are continuing to do a splendid work for our men in service and it behooves the citizens of the world to stand by this noble work.

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NEWS FROM THE BATTLE LINE

(The following was written Monday morning, November 4, just as The Sun was about ready to go to press. Through an oversight it was left out).

Austria, the last of Germany's allies, has surrendered. This leaves Germany alone to surrender now or fight the struggle out. If she chooses the latter course it cannot be long before she will be forced to surrender.

The leaders of the Allied armies have outlined terms which Germany must accept. They have been dispatched to Berlin, and if accepted by Germany, will mean the end of the war. It is an assured thing that the end of the war is near at hand. *It is our conviction that the world is going to have occasion for the greatest Thanksgiving this year of all history.*

FROM OVER THE SEAS

PRINCE MAX OF BADEN ANNOUNCES TO THE WORLD THAT KAISER AND KING HAS QUIT

(Reprinted from the Daily Press).

London, Nov. 9.—(British Wireless Service)—A German wireless message received in London this afternoon states:

"The German imperial chancellor, Prince Maximilian of Baden, has issued the following decree:

" 'The kaiser and king has decided to renounce the throne.

" 'The imperial chancellor will remain in office until the questions connected with the abdiction of the kaiser, the renouncing by the crown prince of the throne of the German empire and of Prussia and the setting up of a regency have been settled.

" 'For the regency he intends to appoint Deputy Ebert as imperial chancellor and he proposes that a bill shall be brought in for the establishment of a law providing for the immediate promulgation of general suffrage and for a constitutional German national assembly, which will settle finally the future form of government of the German nation and of those peoples which might be desirous of coming within the empire.

" 'Berlin, November 9, 1918.

" 'The imperial chancellor.' "

TO INTERN KAISER

London, Nov. 11.—(Monday)—The Dutch government will intern the kaiser and his entire party, telegraphs the Daily Mail's correspondent at The Hague.

The kaiser arrived in a special train at Maastricht and along with it came ten automobiles filled with rifles the correspondent adds.

Later the Daily Mail's correspondent said the imperial party included "an old man believed to be Hindenburg."

Another rumor said the whole German army staff had reached Maastricht.

The Dutch government denies the imperial party was allowed to proceed to Middachten, saying the kaiser's train was being closely guarded by the Dutch soldiers.

Copenhagen, Nov. 10.—Berlin is in the hands of the German revolutionaries. The revolt sweeps on throughout the empire.

From the crown prince's palace, the city hall, the post office and all other public buildings in the capital flies the red flag.

Seizure of Berlin was not, however, brought about without terrific street battles, though the new government, in an official statement sent broadcast, attempts to minimize the bloodshed.

Despatches as to the situation as it now stands are conflicting, some indicating that comparative order has been restored, while others tell of continued violent fratricidal fighting.

GERMANY MEETS TERMS

Washington, Nov. 11.—The state department at 2:45 this morning announced that the armistice submitted by the allies to Germany had been signed.

The armistice terms will not be made public until some time before noon today.

The armistice was signed at 5 a. m. today, Paris time and hostilities will cease at 11 a. m., Paris time.

The German delegates had been given 72 hours in which to return an answer and used all but six hours of that time in reaching a decision, as their time of grace would have ended at 11 o'clock this morning, Paris time.

(Paris time is five hours ahead of New York time).

———Peace———

NOTES AND PERSONALS

Rev. W. L. Wells changes his address to Reidsville, N. C.

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Rev. J. V. Knight changes his address from Newport News, Va., to Greensboro, N. C.

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Dr. D. A. Long filled the pulpit at the Presbyterian church, Burlington, at both services on last Sunday.

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Rev. H. S. Hardcastle, Elon College, N. C., has been chosen one of the speakers in the United War Work campaign. He is this week on his tour in Western North Carolina.

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By reading the Suffolk Letter you will get an idea what a big-hearted, whole-souled man, Brother J. M. Darden is. A fine idea, Brother Darden. God bless you in your efforts.

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Rev. W. T. Walters, D. D., Winchester, Virginia, preached at the Burlington church last Sunday night. Brother Walters is at the beside of his brother, Dr. C. M. Walters, Union Ridge, who has been seriously ill, but improved now.

SUFFOLK LETTER

An old proverb says, "If you want anything done, get a busy man to do it." This proverb, as well as so many others, has illustration in present-day life. It seems that wisdom and laconic expression had their origin in the distant past. But this letter has not entered upon a dissertation on ancient wisdom, but to tell a story of modern charity conceived and being executed by Mr. J. M. Darden, of Suffolk, Virginia. Mr. Darden is a very busy man, but he takes *time* to consider Kingdom interests and charity. He was the first man to give his personal check for $5,000.00 to Rev. J. O. Atkinson for *missions*.

Sometime ago Mr. Darden spent a Sunday at Elon College. He visited the Christian Orphanage, made a talk to the children and came away with a new vision of that Institution. He was moved to think how he might help the little ones in a real practical way; and this was his conclusion: "I will visit churches in the Eastern Virginia Christian Conference, and give people an opportunity to donate enough of food-products to load a car and I will see that it goes to Elon College free of charge to the Orphanage." Then he began to speak at Suffolk, Oakland, Berea, Liberty Spring, Antioch, and is still out on Sundays. The people have responded liberally and he hopes to get the car started the last of November. It is not his purpose to send anything but food. The damage done to the Orphanage crop by the hail storm helped Mr. Darden to think of this donation.

It is impossible for him to get to all the churches, and I am taking the liberty to write this letter that persons in other Christian churches in this Conference may have an opportunity to help *fill* this car for the orphans. Anything to eat, such as turnips, cabbage, potatoes, beans, peas, peanuts, meat, lard, coffee, sugar, meal, flour, canned meats, canned fruits, canned vegetables, dried fruit, bananas, oranges, and lemons. Donors will please attach a card with their names to their donations.

Now, here is one other important thing: The warehouse of Holland and Beamon Company, 801 East Washington street, Suffolk, Virginia, will be Mr. Darden's *depository* till the time comes to make the shipment. Any persons desiring to aid in this donation can bring or send what they wish to Holland and Beamon Company and it will be received and cared for till shipment is made.

Mr. Darden hopes to fill a car and to fill it with the good substantials that will help to feed the little ones this winter. Besides conceiving and taking the time to get up this donation Mr. Darden will be among the liberal givers himself. Remember the *depository*—Holland and Beamon's, 801 East Washington street, Suffolk, Virginia, and get your potatoes, Irish and sweet, or whatever you intend to give, to the warehouse before the last of November.

Long live the Christian Orphanage! God's richest blessings on those who support it! Encouragement for those who manage it! Success to the orphans who go out from the Institution!

W. W. STALEY.

NOTICE

I have two Sundays open—third and fourth. I learn that several churches are not supplied. If any church should desire my services as pastor, please write me.

J. D. WICKER.

Sanford, N. C.

———Peace———

NOTICE

The Eastern Virginia Christian Conference meets with the church at Eures, N. C., November 19, 20 and 21, 1918. Those going by rail will leave Suffolk, Va., over A. C. L. Railway at 9:15 A. M. There are two afternoon trains. A full delegation is desired.

J. M. ROBERTS.

Windsor, Va.

———Peace———

NOTICE

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The Christian Missionary Association of the Eastern Virginia Conference will meet with the Third church, Norfolk, Va., Tuesday, December 3 at ten o'clock. All members are requested to be present or send their membership fee, which is $10.00 for men and $5.00 for the ladies. Churches, Christian Endeavor Societies, and Classes are due to send $10.00 as membership fee.

R. C. NORFLEET,
Vice-President.

Holland, Va.

———Peace———

BROTHER WICKER OBJECTS

As a member of the Executive Committee of the Eastern North Carolina Conference I desire to answer President G. J. Green and say by all means have the Conference. If we do not have the Conference THE CHRISTIAN SUN will suffer, the mission points will suffer and various other enterprises of the Church will be hindered. I am very much opposed to dispensing with the session this year. We do not have a right to dispense with it without the consent of the Southern Christian Convention. I suggest that we have it on Wednesday after the first Sunday in December.

J. D. WICKER.

Sanford, N. C.

———Peace———

SEAT OF CONFERENCE OPPOSES

Dear Brother Green:—

Your suggestion meets a united protest by our people here. The passing up of church letters and apportionments for the past year are only two of the many items that claim the attention of Conference.

The Church today faces a challenging opportunity of redeeming its aggressive life. To meet the demands thrust upon her by present day condition necessitates carefully organized effort, which is almost an impossibility without such meetings as our Conference.

Let the Conference come.

B. J. HOWARD.

Chapel Hill, N. C.

———Peace———

BROTHER CLEMENTS PROTESTS

I am entirely opposed doing away with the Eastern North Carolina Conference as proposed by the President. The Executive Committee has no power to eliminate anything passed by the body in session.

The remedy proposed by the President will not bring forth proper results. There will be apportionments to make which must come through the Home Mission Committee ratified by Conference, for the Mission Churches before the Treasurer can pay the orders. Besides the committee must have the church letters before it can learn anything about the money on hand, and also the treasurer's report. Also there are some important questions coming before the Conference as recommended by the Southern Christian Convention for adoption or rejection. It would cripple our Missionary Societies, and it will prove detrimental to the Orphanage. It will have a tendency to perpetuate the present officers whether they desire it or not. Many other reasons can be given. I fear that I will not be able to go to Conference, as I am still in bed.

W. G. CLEMENTS.

Morrisville, N. C.

———Peace———

PEACE TERMS MET BY GERMANY

This (Monday) morning at 8:30 as we hand the printer the final "copy" for THE SUN we are enabled to include the good news that Germany has accepted the armistice and that fighting ceases today.

SERVICE OF THE CHRISTIAN SUN

☞ THE SUN goes to press on Monday and is mailed on Tuesday, but in order that hundreds of subscribers who do not take a daily paper, and who will not receive their weekly paper until the last of the week, may be permitted to read something definite concerning the peace terms we are doubling our force today (Monday) and THE CHRISTIAN SUN will be mailed tonight so that subscribers will get their paper from a day to two days earlier. We are aware of the fact that this extra service upon our part will not serve all our constituency but we are anxious to render service to those whom we can serve and make this extra effort for that purpose.

———Peace———

CONTINUE TO PRAY

Let Christians continue to pray that *lasting* peace may be the result of the present cessation of arms.

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

Rev. W. H. Denison, D. D., Superintendent
Mr. Hermon Eldredge, Religious Education Secretary

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Prayer Covenants Signed, Shows a Growing Prayer Life

Prayer covenants are coming in signed and are from all sections of our brotherhood. We have them from Canada, Porto Rico, New Jersey, Ohio, Virginia, Indiana, North Carolina, Illinois, Massachusetts, Pennsylvania, New York, Iowa, Missouri, Georgia, Maryland, Michigan, Wisconsin, Oklahoma, Colorado, Nebraska, Kansas, Kentucky. October 22, Ohio was in the lead in the number signed to date. This is natural as it has the largest membership. Virginia and Indiana tie and are next to Ohio. Illinois and Massachusetts tie, Missouri, Kentucky, New Jersey and Kansas all have the same number.

Pastors are presenting the prayer covenants to their congregations, and continued requests come for the blanks. These prayer covenants are having good results in the congregations where they have been presented. It is one of the vital ways that our pastors, superintendents, and other workers may use now to help the Forward Movement of our Church. We need organized prayer for the Church, for the spiritual life, for the Forward Movement. A goodly number have started the family altar. There is a supernatural power that is available for our Forward Movement program and this large program will need a power that is not of ourselves. It needs all we can do, but unless the task is large enough to drive us to our knees it will not avail very much.

Many of our people are interceding for success of the Movement but we must have thousands more pledged to make it the rule of their life to pray daily for the Church and the Forward Movement, we must have thousands of family altars raised in the homes of our people. We need thousands to be behind the lines in daily prayer. It is true that some of these pledges will be broken, some will be formal, but from many sincere hearts will ascend prayers and the Forward Movement will be helped on its way by them.

Many letters that accompany the prayer covenants show that people are praying for the Forward Movement leaders and for their own relation to the Movement, and for the Church of which they are a part. When this program was launched it was made clear that the first emphasis must be upon this important element. Many pastors have not yet signed the whole covenant, nor have they presented it to their congregations with earnestness and due emphasis; many superintendents of our Sunday schools have not yet signed the prayer covenant nor urged it with power upon their schools; many of our church officers and workers have not yet felt the real meaning of this pledge and of its importance to the success of the greatest movement ever undertaken by our Church; many of our homes have not yet signed the covenant of intercession and established the family altar. No spiritual movement comes out of a prayerless church. The Methodist Church has some 73,000 at last reports pledged to pray for their Centenary Program, one item of which is the raising of $115,000,000 for missions alone in five years.

We ask our pastors, superintendents, officers, parents, young people to lay hands and hearts along side of those who have already signed the prayer covenants for a great blessing to their own lives and for their church and for the Forward Movement. Please send in those already signed, send to the office for necessary blanks, clip the one attached herewith. Pray for yourself, your family, your church, the Forward Movement, and great blessings await us.

WARREN H. DENISON, *Supt.*

PRAYER COVENANT

For the pardon of my sins, in gratitude for divine blessing, in request for personal guidance, for grace for my individual Christian duty, and in the interest of men, measures and institutions of Christ's Kingdom, I hereby pledge myself, with others, to make it the rule of my life to pray daily.

Name .....

FAMILY WORSHIP COVENANT

I hereby covenant with others to make it the rule of my life to maintain daily family worship at my home.

Name .....

FORWARD MOVEMENT COVENANT

Ie believe in the Forward Movement of the Christian Church and I hereby covenant with others to make it a rule to pray daily for the work of the Movement.

Name .....

Address .....

Date .....

Please sign as many of the above covenants as you will and forward same at once to The Forward Movement of the Christian Church, 27 C. P. A. Bldg., Dayton, Ohio.

WARREN H. DENISON, Supt.

———Peace———

STRONG ENDORSEMENT OF THE CHAUTAUQUA

—o—

Morganville, N. Y.
October 28, 1918

Mr. S. M. Smith,
Norfolk, Va.

Dear Brother Smith:—

Enclosed you will find my personal check for $5.00, being the October payment of my pledge to the Seaside Chautauqua and School of Methods. Even by a monetary contribution at this time my appreciation of the value of the Chautauqua can not be expressed. The lectures are of inestimable benefit to me in my ministry. Neither can I forget the fine fellowship enjoyed, and even so short an acquaintance with men and women of our denomination who are doing things

in the way of leadership has left its impressions. The Chautauqua deserves recognition alongside the more firmly established institutions of our people for while still young it is grand. I am talking Chautauqua throughout this section and next year expect to go to two New York conferences and urge that they recognize the institution by sending delegates even as I was sent last July. May success crown the labors of those who aid this grand institution.

Very cordially yours,

JOHN M. WILLIAMS.

———Peace———

THERE IS COMPENSATION AND HERE IS GRATITUDE

—o—

I am still agreeing with Ralph Waldo Emerson, Brother Editor, in his immortal declaration that there is compensation in life. Immediately on having engagements annulled in this State because of the influenza epidemic, I wired for an engagement with the Alabama Conference and went immediately. I lacked about four thousand dollars of reaching our goal of $100,000.00 in this campaign and I felt that the Southern Conferences would readily and gladly put me "over the top." The "flu" was just beginning in the community where the first Conference was held, but the Conference convened, nevertheless, and was in session two days and a half. It was announced on the closing day that the other Conference could not be held now as the epidemic was spreading. I began to fill interventing engagements but only met two appointments, and then all other engagements were annulled.

I went so rapidly, I presume, while there and worked under such great anxiety that I felt some the worse for wear on my return home. I had secured in cash and pledges $2,500.00 My own strength was gone, I guess from the "flu," but there is compensation. While confined to my room, my capable and efficient secretary and assistant, Miss Lucy Eldredge, (as capable and efficient with the typewriter and the pencil as her great father is in Y. M. C. A. work or editing the Teachers' Journal or arguing that Dr. Staley should shave), kindly sent out the November notices to those whose pledges were due November 1 on this great work.

I have in my hand the mail of two days, November 1 and 2, and it would do your heart good, Brother Editor, as it has melted mine with a gratitude I can never express to read these letters and see their contents. I wish I could repeat them to you for they are every one worthy. The amount enclosed for the two days was $460.00 in cash but the sentiment and the words of joy and satisfaction were unspeakable and more than compensated for the efforts has put forth in this campaign. Here is one with a check of $100.00 from a brother who a few years ago bought him a small farm and undertook to work out and pay for the same with his own labor on that farm. He promised the Lord that if he should have strength to work out that farm, he would some day undertake to do something to advance the Lord's Kingdom in the world. When I visited the church there some months ago he still owed a small part of the purchase price but declared that considered his time had come and as he had undertaken an obligation for his own benefit, he thought he could now undertake a $500.00 obligation for the advancement of his Master's cause. He therefore subscribed $500.00 and has cheerfully sent in his first payment of $100.00 on time to the day. Another young brother in modest circumstances, but beginning life with strong arms and a stout heart, devoted to his Lord and his Church, generously subscribed $125.00 last spring. On November 1, he writes, "My checkfor $25.00 is enclosed, as my first payment. I am glad indeed to send you this for the Lord has blessed me in many ways this year. I bid you God-speed and earnestly pray that God's richest blessings may rest upon you in this great work for our Church." Another brother writes: "Enclosed you will find $5.00, my first payment on the $25.00 subscription that I gave you for missions. When I made the pledge, I did not see where the money was coming from, but I have tried to do my duty and the Lord has wonderfully blessed me in many ways. I am so grateful and I am glad to send you this $5.00 and I now hope to do even better than this in 1919. May God's blessings be with you in this great work for our dear Church and His Kingdom."

Such letters, Brother Editor, speak volumes and simply melt the heart with gratitude. Truly there is compensation in life. This great work goes on in a way and manner that shows that our people are anxious to do and will do if they are given the opportunity and shown the need.

My same efficient assistant and secretary made out my October report to President Staley and Chairman West, and with it sent a check of $1,423.00 for cash collections in October and reported $3,621 of subscriptions in addition to this, for the month of October. There lacks yet about $1,500.00 in subscriptions of reaching the $100,000.00 but the epidemic through the country almost blocked my efforts during October until it or something else equally treacherous blocked me. There is eery reason to beliee that the friends yet to be seen will go on "oer the top" in this, our great missionary undertaking.

How I do wish that every friend who has subscribed and those who are meeting their payments to the day with such promptness and with such cordial letters and good wishes could know how grateful, how very, very grateful not only I am, but hundreds of others are in our Church who see in this greater things and still greater things in the future and in the opportunities that await and invite us. Truly there is compensation.

Most cordially and gratefully,

J. O. ATKINSON,

Field Secretary of Missions.

———Peace———

The Eastern Virginia Christian Conference meets November 19, 20, 21. See notice in this issue.

———Peace———

All interested parties will take note that the North Carolina and Virginia Christian Conference will meet at Reidsville, N. C., Tuesday, November 19. All delegates, ministers and visitors should notify Rev. W. L. Wells, Reidsville, N. C., immediately.

WE SHALL REMEMBER THEM

They sleep beneath no immemorial yews;
  Their resting place no temple arches hem;
No blazoned shaft or graven tablet woos
  Mens praise—and yet, we shall remember them.

The unforgetting clouds shall drop their tears;
  The winds in ceaseless lamentation, wail,
For God's white Knights are lying on their biers,
  Who pledge their service to restore the Grail.

They gave their lives to make the whole world free;
  They recked not to what flag they were assigned,
The Starry Banner, Cross, or Fleur-de-lis—
  Their sacrifice was made for all mankind.

For them the task is done, the strife is stilled;
  No more shall care disturb, nor zeal condemn;
And when the larger good has been fulfilled,
  In coming years we shall remember them.

How can the world their deeds forget? In France
  White crosses everywhere lift pallid hands,
Like silent sentinels with sword and lance,
  To keep their memory safe for other lands.

What need have they for holy sepulture?
  Within the hearts of men is hallowed ground—
A sanctuary where they rest secure,
  And with Love's immortality are crowned.

And far-off voices of the future sing,
  "They shall remain in memory's diadem;"
And winds of promise still are whispering
  That same refrain, "We shall remember them."

—By James Terry White.

———Peace———

WHITE LILIES OF FRANCE

Lilies of France, in your brave array,
Standing in seried ranks today,
Lift high your heads and fervently pray—
  White lilies of France.

Send grateful thanks, like an incense sweet,
Up to heaven set Mercy Seat,
That the hearts of your people, though crushed, still beat—
  White lilies of France.

Be ye not bowed with your stricken land,
Be ye not crushed by the ruthless hand
Of the hostile Hun and his brutish band—
  White lilies of France.

Fling wide your glory unsmirched by slime,
Of glad rebirth, all in God's good time—
As never before play your pantomine
  White lilies of France.
Steeped are your roots in the blood that came
From the hearts of martyrs of noble fame;
Turn in their honor to scarlet flame—
  White lilies of France.

Burn to their glory and never die!
To the star-gemmed altar of God's clean sky,
Burn to their glory and neer die!
  White lilies of France.

—Harvey Peake in the Philadelphia "Record."

———Peace———

THE RED CROSS NURSE

I cannot heal, O Christ, by grace of blessed garment's touch
But hear me pray for steadfast skill and courage overmuch!

My eager feet—they may not tread the waves of Galilee—
But make them swift in bitter need, tireless in serving Thee!

Mine are the broken ones of earth—the maimed, the crucified;
Grant me of love unstinted store, lest one should be denied!

Behold my alabaster box, my ointment rare and sweet,
My gifts of price, wherewith I kneel and dry Thy holy feet.

Lord, when, perchance, with numbed limbs and spirit faint I stand,
Help me to bear my cross alone—Thou of the pierced hand!

To see Thee face to face, each day my heart cries out in vain.
And yet, thou soul of mine, rejoice; be comforted again!

Hast thou not known, in vigils drear beside some anguished bed,
The mystic, tender radiance of that sorrowing, thorn-crowned head?

—By Laura Simmons, in New York "Tribune."

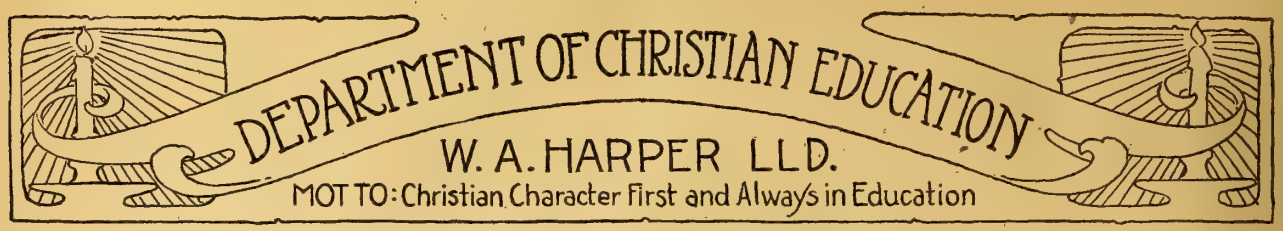
———Peace———

EDITH CAVELL

(Executed October 12, 1915.)

Room 'mid the martyrs for a deathless name!
  Till yesterday, in her how few could know
  Black War's white angel, succoring friend and foe—
Whose pure heart harbored neither hate nor blame
When Need or Pity made its sovereign claim.
  Today she is the world's! Its poignant woe,
  We thought had been outwept, again doth flow
In tenderest tears that multiply her frame.
Oh, something there is in us yet, more bright
  Than Rouen's hungry flame—that could consume
Jeanne's slender limbs but not her spirit's might.
  Fate still has noble colors in her loom.
One lonely woman's courage in the night
  Has sealed the savage Hohenzollerin's doom!

—From Poems of War and Peace," by Robert Underwood Johnson.



THE CHURCH AND THE CHILD

(Reprinted from The Christian Advocate)

—o—

"Childhood and youth are the second line of defense. To strengthen that line, to equip it for future duty, to train it for future victory is a more colossal task than the strengthening, equipping and training of those who constitute the first line. But it must be done. * * * And it must be done *now.*" So writes Margaret Slattery in her recent book, The Second Line of Defense, a book all ministers and Sunday school workers should read.

Those words express the Church's main challenge today. In this conference aim to develop a set of ideas that will help your church accept the challenge and work out a practical plan for training the "second line" *now.* It is not enough that we meet and discuss ideas and theories. We must formulate those ideas into workable plans and then "put over" the plans.

1. What is the Church for? Before you read farther stop and think up your own answer to that question. If you were "running" your church what would you try to have it do? In the conference use the blackboard, setting down on it the answers given by the group. Discourage generalized answers; try to secure specific, concrete "things the Church should do." What is the Church's obligation to society? What must it do for society? Here is a community we call "bad," "unwholesome." What do we mean by that? Wherein is the Church obligated to remedy the condition? The community needs "enriching." What part of the enriching effort must the Church do if it is done at all? Does the local church's obligation in this matter stop with the local community? What about the *world community?*

In connection with the foregoing consider the following quotations from Cope's Religious Education in the Church, chapter II. (This chapter should be read in its entirety).

"No matter how churches may differ each one is a group of people agreed on placing the religious values first in life."

"A church is a group of persons associated and cooperating for the sake of personal or spiritual values."

"In the Christian religion the ideals are essentially personal and social; the church is a group of persons polarized at the personal ideal of Jesus and the social ideals He taught. The most satisfying thing that can happen to any of us is to come along with others to a common consciousness of such commanding, elevating ideals."

"Here is the ultimate purpose of the Church: Godlike men and women in a world of God's will. Here is the program of the Church: To reach all men in all their lives, to the end that this purpose may be realized. Here is the process of the Church with men: Developing in them this Godlike life according to the laws of that life."

"The Church exists for the sake of people."

Do not fail to bring out in the discussion the relationship of individual and society. How is society to be improved? By groups, like lodges, welfare societies, churches, clubs? What is the unit—one person or several persons? or *both?* Why?

The discussion of this section can be made practical and foundational to what follows by considering all questions in the light of your local conditions. What is *your* church for in *your* community?

II. What is the Church's obligation to the child? We accept the idea that the child is a member of society and a child of God. Further, because of his tendency to grow and his ability to become, we consider him a very important member. He is a citizen in the making and may become either a good or a bad citizen. The Church, as brought out above, is concerned with people as social beings, as members of a community. What must it do, therefore, to help the child become the desirable kind of a citizen? Here is where we should devote most of our time. If we get a clear idea of the Church's obligation to the child, then it is comparatively easy to work out a plan for discharging that obligation.

How has the Church proceeded in its work with children? Coe's Education in Religion and Morals has a short chapter that will be of help here, chapter 21, pages 373-388, entitled "The Church and the Child: A Glance Backward." Some of the topics discussed are "How Can the Church Keep in Touch with Childhood?"; "The Child in the Jewish Church"; "The Child in the Early Christian Church"; "How the Church Grew Away from Childhood"; "The Reformation and the Child"; "Bushnell's Reform"; "The Sunday School Movement." Quoting from this chapter: "In every one of the churches (Roman, Lutheran, Anglican, Calvinistic, even Armenian) a central thought has been that the individual belongs within one of two classes, the saved and the unsaved. Everywhere the third alternative, a spiritual life in process of becoming, has been neglected."

What does the child need that must be supplied by the Church if supplied at all today? Use the blackboard again. What does the child need in the way of information? Opportunity to express the ideals of Christian living? Example? A home and community environment favorable to Christian living? How shall

(Continued on Page 13)

THE SPIRIT MATTERS

—o—

I found this sentence recently: "The spirit is the one thing that matters. Let men's hearts be stirred by a sufficiently powerful appeal and anything may be done. When the imagination is kindled, slumbering and unsuspected energies leap to life. * * * The Christian *must* believe in the breaking out of new energies. He is false to the genius and spirit of his calling when he begins to measure his material resources and to calculate just how far they will carry him. For Christ has opened to him (that believeth) the whole treasury of God."

It seems to me that we Christians discount the value of faith and think more of our available resources than of God's unlimited ability to supply *all needs.* Every Christian should be rooted and grounded in the conviction that "the things which are impossible with men are possible with God. God, the infinite One, from whom cometh all help, simply invites and challenges us to try Him. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I agree most heartily with the great thinker and Christian who declared that "The Christian life was meant to be from first to last a great and splendid adventure." The Christian who does not expect great things of God and undertake great things for God needs to pray this one prayer till he can do so: "Oh Lord increase my faith." Even more let us bear in mind that in doing God's work our resources are as inexhaustible as God Himself.

We of the Christian church *must* come to learn, we are coming to learn, that the support available for missionary work is to be measured not by the material wealth of our people, but by the spirit which animates them. I know of no greater hindrance, no greater curse, to our missionary work and progress than the thought, more or less current amongst us, that we are small and poor and can't. No Christian is any smaller than his faith, and no poorer than the inexhaustible resources of God.

There is nothing in God's word which leads us to expect or to hope that we shall be given tasks within our reach and power. But bold and frequent is the promise, in the Word, that we shall have power sufficient for our tasks. "The only thing open to us is to go forward." We must pray to be made big enough for what we have to do.

"It is a comon fallacy to assume that the available resources of the Church are fixed and measurable," declares the famous editor of *The International Review of Missions. Christianity is life, and life cannot be measured by the rules of arithmetic.* It is an incalculable thing with endless possibilities of growth. "So that when men's souls are on fire things become possible that could not have been thought of so long as their hearts were cold." What we of the Christian Church need is not more material resources with which to do our Lord's work, but to have our souls set on fire with ungrunchable flames of love for God, and for the saving through our blessed Christ of a lost and ruined world.

———Peace———

REPORT FOR FIRST QUARTER OF WOMAN'S MISSION BOARD, VIRGINIA VALLEY CENTRAL CONFERENCE, ENDING OCTOBER, 1918

—o—

For Mrs. W. T. Walters Life Membership

Mrs. A. W. Andes, $1.00; Leaksville Society, $2.00; Miss Olive Showalter, $2.00; Miss Virdie Showalter, $5.00; total, $10.00.

Mrs. N. M. Hasler for a life membership, $10.00.

Personal Contributions

Mrs. B. J. Earp, $10.00; Mrs. J. E. W. Bryant, $2.00; Mrs. R. A Henton, $1.00; Mrs. Mary E. Holsinger, $1.00; Mrs. Etta V. Holsinger, $1.00; Mrs. W. N. Oats, $1.00; Mrs. Willie Driver, $1.00; Mrs. Ashby Fultz, $2.00; Mrs. J. E. Foster, 50c; Mrs. Mary Susan Aileshire, $1.00; Mrs. J. E. Bryant, $1.00; Miss Ollie Armentrout, $1.00; Mr. G. W. Rothgeb, $3.00; Mr. N. M. Hasler, $10.00; Mr. Samuel Earman, $10.00; Mr. J. E. Bryant, $4.00; Mr. W. M. Strickler, $5.00; Mr A. F. Brill, $2.00; Mr. Frank Showalter, $5.00; Mr. J. R. Liskey, $1.00; Mr. R. E. Short, $1.00; Mr. H. G. Brill, $1.00; Rev. A. W. Andes, $1.00; Mr. W. H. Kiser, $1.00; Mr. C. W. Louderback, $1.00; Mr. J. B. Shifflett, $1.00; Mr. J. F. Louderback, $1.00; Mr. W. N. Oats, $1.00; Mr. W. H. Lohr, $1.00; Mr. R. A. Henton, 50c; Mrs. R. L. Williamson, 50c; Mrs. W. H. Kiser, $1.00; Mrs. Susie Strickler, $5.00; Miss Wilda Liskey, $1.00; Miss Elma Tamkins, $1.00; Leaksville Society, $3.00; Total for quarter, $103.55.

Disbursements

October 23, to Mrs. W. T. Walters, $103.55.

MISS VIRDIE SHOWALTER,
Harrisonburg, Va. Treasurer.

———Peace———

QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE EASTERN NORTH CAROLINA CONFERENCE FOR QUARTER ENDING OCTOBER 31, 1918

—o—

Henderson Woman's Society, $23.50; Henderson Cradle Roll, $5.55; Mt. Auburn Woman's Society, $7.10; Mt. Auburn Home Department, $8.65; Mt. Auburn Willing Workers, $7.90; Mt. Auburn Cradle Roll, 85c; total, $53.55.

Amount to be used for dues, $21.30; Barrett Home, $13.05; Sendai Station, $4.90; Santa Isabel Blocks, $8.75; Elon Orphanage, $2.78; Sendai Orphanage, $277; Total, $53.55.

MRS. A. F. SMITH,
Secretary and Treasurer.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

A MESSAGE AND A QUESTION
Can You Answer It?

—o—

Our financial report this week is still small—far less than expenses. The churches being closed on account of the Influenza and no services being held has greatly broken into our plans. We truly hope that the dreadful disease will soon pass away and our churches open for services and things get back normal again.

We are mailing out to each church this week a package of Thanksgiving envelopes which we trust will be used to the best advantage. If the German army accepts the armistice terms offered by the allied armies and the war ceases in the next week or so our people ought to be so full of joy and gladness that they would want to mingle their praise to God for the great victory with sacrifices and should open their hearts as never before and make the largest Thanksgiving offering for the Orphanage the Church has ever made.

To reach the five thousand dollar mark will take effort on the part of every church member, and I appeal to each one to give the value of one day's wages for the offering. I truly hope that there will not be a member in the Christian Church in the Southern Christian Convention who will fail to give something to the Thanksgiving offering this year.

While we have our discouragements and dark days and everything does not move sometimes as we would like, yet we have some bright rays of encouragement thrown across our pathway.

I wrote to two friends in the city of New York a few days ago and told them that we were trying to raise five thousand dollars for our Thanksgiving offering for the Orphanage in order to pay the balance on our indebtedness and to make some necessary improvements and asked them for $100 each. Since I made out my report for this issue I have received an answer from each of these friends stating that they were glad to enclose their check for $100.00 to help me accomplish the understanding. Neither of these friends are members of the Christian Church. Doubtless they have never seen the Orphanage, but the cause of the little orphan children in these strenuous times when there are so many things calling for our help that will likely cause us to overlook one of the most important causes we have to give to—the little helpless orphan children appealed to them.

I wrote to a number of fertilizer manufacturers sometime ago and asked them to contribute five bags of fertilizer each to help us put in a large wheat crop and to help us balance up for our loss on account of the hail storms we suffered this summer. Nine out of the number we wrote to shipped the amount asked for. I could not help but appreciate what one company wrote me in regard to the contribution. The president of that company said: "We take more pleasure in contributing to the Orphanage than anything we contribute to." If people outside of our Church feel so kindly toward us and are willing to help us so liberally, how about our own people?

The following fertilizer companies contributed: Pamlico Chemical Company, Wilmington, N. C., 5 bags; Swift & Company, Atlanta, Ga., 5 bags; Caraleigh Phosphate & Fertilizer Works, Raleigh, N. C., 5 bags; Navassa Guano Company, Wilmington, N. C., 5 bags; Union Guano Company, Winston-Salem, N. C., 5 bags; Baugh Sons & Company, Norfolk, Va., 5 bags; International Agricultural Co., Charlotte, N. C., 5 bags; Old Buck Guano Company, Richmond, Va., 5 bags; Armour Fertilizer Works, Greensboro, N. C., 5 bags.

C. D. J.

———Peace———

REPORT FOR NOVEMBER 13, 1918

—o—

Amount brought forward $7,773.50

Children's Offerings

Martha C. Mitchell, 10 cents; Robert Norwood Mitchell, 10 cents; Havanah Helen Mitchell, 10 cents; Oliver E. Young, Jr., 25 cents; total—55 cents.

Sunday School Monthly Offerings

Beulah Sunday school (Alabama Conference), $1.35; Holy Neck Sunday school, (Eastern Virginia Conference), $5.00; Rock Stand Sunday school, (Alabama Conference), $1.65; total, $8.00.

Special Offerings

A. P. Thompson, on support of children, $17.00; Woman's Board Home Missions, (Ohio), $10.00; Greenville, Ohio, Sunday school, $2.19; Mrs. Sue Brooks Siler, $5.00; Ruth Bradford, $2.00; Mrs. M. L. Bryant, $5.00; Miss Lula Pierce, $5.00; Miss Elizabeth Brothers, $5.00; Miss Lula Bell, $2.00; total, $53.19.

Total for the week, $61.74; grand total, $7,835.24.

———Peace———

LETTERS

Dear Uncle Charley:—I am a little girl eight years old. I want to join the Corner and I have a little brother six years old and a sister four who would like to join with me. We have been very busy helping papa pick cotton. He pays us for our help so we want to give the little cousins some of our earned money. Enclosed you will find thirty cents, our dues for November. Hope all the cousins are well by now.—*Martha Crowell Mitchell, Robert Norwood Mitchell, Havanah Helen Mitchell, Youngsville, N. C.*

You are fine little folks. We are indeed glad to have you join our Corner. Trust you will enjoy it.—*"Uncle Charley."*

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

"The Gospel for the Working World".....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents
"The Path of Labor".....Seven Authors
Price: paper, 40 cents; cloth, 60 cents
"Men and Things" .....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

"Ancient Peoples at New Tasks".....Willard Price
Price: paper, 40 cents; cloth, 60 cents
"Working Women of the Orient".....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

"Making Life Count".....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents
"Brother Van" .....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

"Stories of Brotherhood" .....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents
"Jack & Janet in the Philippines"..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
No. 73 French morocco, divinity circuit 5.25
No. 79 Persian morocco, divinity circuit, leather lined.. 6.50

Holman Bibles for Teachers

No. 4312 Egyptian morocco, divinity circuit, round cor...$2.85
No. 4412 Egyptian morocco, divinity circuit, red under gold edges 3.40

Holman Family Bibles

No. 823 P. R. L. Bound in American Morocco..... 6.50
No. 2014 French Morocco, large print..... 4.15

For The Pastors

"Pastor's Ideal Funeral Book"—DeLong.....$1.25
"Merrill's Holy Ordinance of Marriage"..... .70

WEYMOUTH'S TRANSLATION OF THE NEW TESTAMENT

(A Testament in Modern Speech)

Cloth, $1.25; cloth, indexed, $1.75; cloth, India paper, $1.75; leather, $2.35; leather, indexed, $2.75; leather, India paper, $2.75; Persian Morocco, Divinity Circuit, $3.75; Turkey Morocco, $4.25. Pocket Edition (without notes): Cloth, $1.00; cloth, India paper, $1.25; leather, India paper, $1.85. State definitely style wanted.

———:o:———

Cradle Roll

"Complete Cradle Roll Outfit".....$1.25

Church Offering Envelopes

Write for prices and samples. State your needs and get estimates.

Miscellaneous Books

"The New Laymen for the New Time".....Harper
Price: 75 cents
"The New Church for the New Time".....Harper
Price: 75 cents
"Vital Truths for Hungry Hearts".....Wellons
Price: 50 cents
"The Minister" .....Staley
Price: 50 cents
"Trailing the Truth".....Riddle
Price: 50 cents
"Soul of the Soldier" .....Tiplady
Price: $1.25
"The Christ We Forget".....Wilson
Price: $1.50

The above is only a partial list of books and supplies handled by the Publishing Agent. Write us your needs. Buy from your own Church institution. Address:

C. B. RIDDLE, Publishing Agent,
Burlington, North Carolina.

———:o:———

ATTENTION, SUNDAY SCHOOL TEACHERS

—o—

Now is the time to send your order for your 1919 Sunday school helps. Don't wait until late in December for that may mean a serious delay for you. Material is scarce and traffic greatly congested.

We are booking orders now for the following to be delivered between the first and fifteenth of December; earlier if you so desire:

Peloubet's Select Notes $1.25, net; $1.35 postpaid.
Tarbell's Teachers' Guide $1.25, net; $1.35 postpaid.
Practical Commentary on the International Lessons. Cloth, net 65 cents; 75 cents postpaid.
The Gist of the Lesson 25 cents; 30 cents postpaid.

Send your order *now*. You can send remittance when you receive the book if you prefer. State whether you desire your order filled at once or in December.

Address

C. B. RIDDLE .....*Publishing Agent*
Burlington, N. C.

SUNDAY SCHOOL LESSON—NOVEMBER 24

(By G. O. Lankford)

Jacob Wins Esau. Gen. 33: 1-11.

Golden Text: "A soft answer turneth away wrath." .Prov. 15:1.

In our last lesson we saw Jacob fleeing from his angry brother and in a battle with a guilty conscience. In that lesson he was running from a brother whose heart was stirred with hatred; in the present lesson, after several years of separation, probably about twenty, he is seen returning toward Palestine whence he had gone out where he would meet his brother who was ready to forgive.

1. Esau's Coming. "Jacob lifted up his eyes and looked, and, behold, Esau came." Brothers who had been separated for years, and separated on account of sin, are again near each other, even in seeing distance. At the sight of his brother whom he had wronged, Jacob's mind must have moved swiftly and his heart must have beaten more rapidly; he must have in a moment, reviewed the experiences of the past twenty years. While remembering the sin he had committd, he was not unmindful of the vision he had seen and of the victory he had gained in his own life. And while uncertain as to Esau's attitude of mind towards him, he faced in a courageous way his once angry brother. If forgiveness could be obtained at Esau's hands, Jacob was ready to receive it with a thankful heart; if not, he would face his danger as a man. His character had undergone a transformation; contact with God had fitted him for the difficulties of life. Fearing one's foe does not give strength for the battle, but facing one's problems in the strength of God gives assurance of victory.

2. The Brothers' Meeting. "He (Jacob) came near to his brother and Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." No wonder they wept. They had reason to weep. They thought of the days of childhood, of boyhood, and of young manhood, of how they played at their father's house, roamed over the hills of Beer-sheba, and, as young men, discussed their aims and purpose in life. Then came that bitter day when their hearts were divided and sin drove them apart. But time gives opportunity for change and they both had changed, wrong had been transplanted by the right. Now they remember the past with its cloud and its heartache, and in remembering the past, they forget it. The stain they had brought upon themselves is now washed away by their tears, and their heartache is healed as they lift up their arms to embrace rather than to injure each other. "To err is human; to forgive is divine." Love brings together that which hatred drives apart. Where sin would fight, love forgives, forgets and restores.

3. A Proven Reality. It is not always that man is sincere in his sayings, or honest in his deeds. That Esau was altogether sincere with Jacob and Jacob with Esau there is little or no room for doubt or uncertainty. Jacob said, "If I have found grace in thy sight, then receive my present at my hand." "He urged him and he took it." Jacob was the giver of the "present" and Esau was the receiver. What could more thoroughly indicate the genuineness of a wholehearted reconciliation than the gift of love from one brother, which gift was received in love by the other? They proved all things, holding fast to that which is good. They no longer harbored evil in their hearts toward each other, for "love thinketh no evil." There was an abiding peace that passeth understanding that had come upon them—it was the peace of God.

———Peace———

YOUR PAPER EARLIER THIS WEEK

You will get your paper earlier this week. The reason is that you may have an opportunity of reading something concerning the armistice between the allied powers and the German government. *Service* is our motto. So here is your paper.

DEPARTMENT OF EDUCATION

(Continued from Page 10)

he be considered—as a "sinner to be saved" or a life to be developed aright? Consider the following: "The Church has always been succeeding, yet never succeeding enough. Her failures have resulted from the substitution of some sort of mechanism for life—the mechanism of hierarchy exercising external authority, the mechanism of a fixed system of dogmas, the mechanism of a particular type of religious experience, the mechanism of a book." What is the implication of that? How does it apply to *your* church. Consider this also: "The Sunday school has made instruction, rather than education, its chosen work, and not even instruction in religion as such, but instruction in the Bible. Its point of departure, too, has been essentially dogmatic. It has commonly sought, not so much to develop the religious germ in the soul of the pupil as to fortify him with a set of dogmatic ideas supported by Bible texts." How far is the Church to blame for that condition? What is involved in the charge contained in the above quotation?

———Peace———

TO THE WOMAN'S MISSIONARY SOCIETIES OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE

Since we are not to have our annual meeting as planned, I take this method of calling upon all our Societies to push the matter of the Thank-Offering which comes in November. By sending fifteen cents to Mrs. Emma Powers, 33 Gordon Ave., Dayton, Ohio, you will receive all the necessary material. Be sure to state how many you will need, and include every woman in your church and congregations, for it is not necessary to confine Thanksgiving to your Society. The money from our Conference will go to the Ponce Mission Home as last year, and we should raise $500.00 at this time in our Conference. How many of our women as you read this, will lift up a prayer for the accomplishment of this? When we think of our blessings, surely our cup runneth over—let us bring a proof of our gratitude. There is no time to lose, let us act at once. The King's business requireth haste.

MRS. C. H. ROWLAND, *Pres.*

———Peace———

ANTIOCH

We had a gracious revival meeting at Antioch. Dr. Staley was with us and did the preaching. There were twenty-seven confessions of Christ and nineteen of this number united with the church. The Lord be with us and continue to bless us at Antioch.

Brother Elisha Bradshaw who has been ill and was operated on at Lake View Hospital is better and was at his post of duty again last third Sunday. He is a good worker and is greatly beloved by his church and Sunday school at Antioch. May he live long to work for the building up of his Lord's kingdom.

On Saturday morning before the fifth Sunday I baptized sixteen. There are others to be baptized and also to unite with the church but were sick at the time.

H. H. BUTLER.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. EIDDLE, - - - - - - Editor

$2.00 per year in advance

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OBITUARIES

CAMERON

Daniel Harrison Cameron was born October 7, 1846, and died October 30, 1918. He married Sallie Coltrain. To this union were eight children, all living but one son, Shelby, who died in 1911.

D. A. LONG.

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HUNTER

Mrs. Julia Hunter, the beloved wife of Harvey M. Hunter died at her home in Zuni, Va., October 16, 1918, aged thirty-six years, four months and twenty-six days. She leaves a devoted husband, four sons and one daughter, one brother and four sisters. She was a member of Antioch M. E. church. Funeral services were conducted at the grave at Tucka Swamp Baptist church.

H. H. BUTLER.

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HALL

Margaret V. Hall, the little daughter of Mr. and Mrs. W. M. Hall, Portsmouth, Va., departed this life October 14, 1918, aged six years. She was a very bright and interesting little girl. All who knew her loved her. The parents have the deepest sympathy of their many friends. Her remains were brought to Nurney and taken to the family cemetery at Mr. Frank Rawls' where the funeral services were conducted at the grave.

H. H. BUTLER.

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JOHNSON

Charles W. Johnson, son of W. H. Johnson, departed this life at his home at Suffolk, Va., on October 13, 1918, aged 31 years, four months and seven days. He leaves a devoted wife, two children, father, mother and three brothers: J. P. Johnson of Franklin, Va., W. H. Johnson, now in France, and Claude A. Johnson of Suffolk, Va.; one sister, Mrs. Mary E. Miller of Newport News, Va. Funeral serices were conducted at the grave at Bethlehem Christian church.

H. H. BUTLER.

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LILLY

Miss Idella Lilly was born July 7, 1890, and died in Richmond, Va., October 10, 1918, making her age; therefore, 28 years, 3 months, and 3 days. Deceased was a daughter of Mr. and Mrs. Charley Lilly near Mt. Olivet Christian church, of which church Miss Idella was a faithful member. She is survived by her parents, four brothers and three sisters. The body was shipped home for burial; and the services were held at the home October 14, 1918, and the remains laid to rest in the cemetery at McGaheysville. The sad occasion was made still sadder by the fact that a brother had recently been killed in France.

A. W. ANDES.

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ELLIS

Mrs. Mary Ida Ellis died at her home at Shiloh, Camden county, North Carolina, October 13, 1918, aged 37 years. She was the daughter of the late Thomas Byrd. She leaves a devoted husband, two sons and two brothers: Floyd Byrd of Portsmouth, Va., and W. J. Byrd of Newport News, Va., one sister, Mrs. Alice Pierce of Newport News, Va., three half brothers and one half sister. She was a member of Shiloh Baptist church. Funeral services were conducted at the grave at Bethlehem Christian church.

H. H. BUTLER.

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SHIPE

Elizabeth Shipe was called from labor to reward on October 19, 1918 at the age af 28 years, 6 months and 7 days. Deceased united with the Joppa Christian church several years ago. At the time of her death she, with her husband and five small children, was living at Rippon, W. Va. The husband brought the body back to Powell's Fort for burial, and the services were held at St. David's Lutheran church on October 21. Much sympathy was felt for the young husband and the five little helpless children. Her mother, seven brothers and one sister also survive.

A. W. ANDES.

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PRICE

Amanda J. Price, a charter member of East Liberty Christian church, was born November 11, 1840, and was called from labor to reward on the tenth of October, 1918, at the age of 77 years, 10 months, and 29 days. Sister Price had for a number of years been a loyal member of East Liberty church, having joined at the age of 16. She was always firm for the right, and true to her convictions, a woman of strong Christian character. She is survived by one brother and one sister, her husband having died several years ago. With the assistance of Rev. B. J. Earp the funeral services were conducted by the writer at the home of the deceased near Shenandoah City, on October 11, and the remains interred in the family burying ground nearby.

A. W. ANDES.

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DOFFLEMYRE

Pamly A. Dofflemyre was born February 8, 1850, and died October 28, 1918, at the age of 68 years, 8 months, and 20 days. Sister Dofflemyre was a faithful member of Bethel Christian church, having united with the Christian church at the age of 18 or 19. She is survived by her husband, John W. Dofflemyre, and by four sons, two daughters, two brothers, and four sisters. Her children are all grown and married, and there are several grandchildren. Besides all these many other relatives and friends mourn her departure. The funeral services were conducted at Bethel, October 30.

A. W. ANDES.

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WOOD

Charles C. Wood was born February 13, 1896, and departed this life October 6, 1918, at the age of 22 years, 7 months, and 23 days. At the time of his death the deceased was in training at Camp Humphreys. A short time before his death he made a full confession of all sin to a chaplain, and asked that he might be received as a member of Dry Run

Christian church, of which his young wife is a faithful member. The body was shipped to the home of his wife near Dry Run for burial. The services were conducted at the home on October 12. His wife, a most excellent young woman, and a bride of only a few months, was quite ill at the time. Three brothers, two sisters, and his parents also survive.

A. W. ANDES.

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BARBER

Mrs. Lucy Mae Barber, the youngest daughter of Mr. and Mrs. J. B. Gerringer of Elon College, N. C., fell asleep October 18, 1918, from pneumonia, following an attack from La Grippe. She was tender in years, bright in spirit, useful in the church and a devoted wife. She will be missed at Shallow Ford church, of which she was a devoted member, especially in the music and in the Sunday school. Her body was laid to rest in a vault in the cemetery of the church where she was a member. Many and beautiful were the flowers placed upon her grave. The funeral was conducted by the writer, assisted by Rev. A. Von Riser of the Lutheran church.

J. W. PATTON.

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CARR

Mrs. J. Clarence Carr (Carrie Estelle Jones) was born in Nevada, Ia., the daughter of Rev. Charles J. Jones, D. D., and Lydia Davies Jones. At an early age she removed with her parents to Philadelphia, where her father became the pastor of the Blockley Baptist Church. While still a girl she consecrated herself to the service of Jesus Christ, and united with the church, and, through subsequent years, never faltered in her faith or her loyalty for her Master. In her school and seminary days her great delight was the study of music, in which she became proficient, and afterward taught for a number of years; as an evangelistic accompanist and as a leader of choir and chorus she rendered fruitful service for the work of the Kingdom. On December 31, 1893, she was united in marriage with Mr. J. Clarence Carr of Norfolk, Va., with whom she lived happily for nearly twenty-five years in Norfolk, Va.; Marion, Ind., and this city. She was a member of the Roseville Methodist Church, also the Newark contemporary, and, so far as her health and strength would permit, co-operated in its various activities. She died Wednesday night, October 16, 1918. Mrs. Carr was a woman of unusual Christian character, and in her home life, public service, and in all with whom she came in contact that character bore fruit.

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WHITE

Charles Wyack White was born June 7, 1898 and departed this life October 28, 1918. He united with Memorial Christian Temple at the age of fourteen. To the church he was true and to Christ he was devoted until death smote him down. About a year ago he entered Y. M. C. A. service in which he did a most noble work. He leaves to mourn a father, M. J. W. White, six brothers and two sisters. In the shadows of the evening of October 30, at the grave in Elmwood cemetery in the city of Norfolk, the funeral services were held, and as the sun went down the body was laid away to await the resurrection of the other shore.

G. O. LANKFORD.

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The Christian Sun

State Library

Thanksgiving Season

1918

Thanksgiving

THANKSGIVING is a happy, holy and wholesome season. It is world-wide and heart-deep and heavenward high. This year it brings to us a new meaning and we ought to bring to it a deeper appreciation and a more loyal spirit. The peoples of the world have reason to be thankful for their liberation, and they are. The same hand that helped to hold back the onward march of the invader will give him bread. This is the genuine spirit of Christianity that is soon to prevail in the whole wide world. A new day and a new age, born of a new spirit—this is our inheritance.

BURLINGTON, NORTH CAROLINA

Vol. LXX **November 20** **No. 47**

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

SOME THINGS AND SOME OTHER THINGS

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Introduction

One of the easiest things is to be misunderstood and one of the most difficult things is to correct a misunderstanding. I desire to write on what I would term a misunderstanding and feel that I should do so in justice to my conscience and to my Church.

Some time last year there came into my hands a little folder headed "American Christian Convention Commissions for Session 1918 with rules for governing their procedure—submitted by the Convention's President and approved by the Executive Board, July 1917." This folder was sent out from the office of the Secretary of the American Christian Convention, Rev. J. F. Burnett, D. D., Dayton, Ohio. It contains sixteen Commissions for the American Christian Convention. By *Commissions* I mean *Committees,* as that is what it means in other terms. These "Commissions," if I am not badly mistaken, were published in full in *The Herald of Gospel Liberty.* For some reason, unknown to me, I was appointed on the Commission of Publicity and Literature. The other members of the Commission are: Rev. M. T. Morrill, D. D., Dayton, Ohio; Hon. O. W. Whitelock, Huntington, Ind.; Mrs. Ella S. Watson, Jireh, Wyo.; Mr. John J. Kyle, Perlee, Iowa; Rev. J. F. Burnett, D. D.; Dayton, Ohio; Rev. T. Darley Allen, Cleveland, Ohio; Rev. Wm. M. Dawson, Yellow Springs, Ohio, and Rev. O. D. Stoddard, Mermon, Ind.

In the early part of the year I received drafts of the Commission Reports written and sent me by the chairman, Rev. Dr. Morrill of Dayton, Ohio. This Commission has for its function the following: "To *survey* our denominational field with respect to Publicity and Literature; to *study* the character and make up of our present publications and literature; to *judge* of the present need and whether it is being met by denominational publications, and to report *conclusions* by *recommendations* or *otherwise.*" The Report from the beginning as sent me seemed a little drastic, but if the Commission was to *survey,* to *study,* to judge and to *report conclusions* I felt that that was what it meant.

This Report had first to do with the survey of the field. The *survey* seemed well done and met my approval. It presented some facts that I did not know, but facts that I should know, and all the Church should know.

The matter of *studying* the situation seemed to have been well done from the report, and so this brings me to speak concerning the *judgment* of the Report. All the periodicals of the Christian Church are mentioned in a general review, THE CHRISTIAN SUN of course included in the list. *The Herald of Gospel Liberty,* the oldest religious newspaper in the world, and I am led to believe of late, the storm center of our denomination, is very much judged. The Commission suggests "that a good deal of denominational news and information, especially pertaining to Sunday schools, might find its way in the *S. S. Herald* and the *Junior Herald* or in the Sunday school publications since they are supposed to play a part in raising up our future intelligent Church." This is all right. The Report says, "this Commission is also of the opinion that our publications distinctly fail as developers of our movements and organic life." Note that it says *publications* and not *The Herald of Gospel Liberty* or THE CHRISTIAN SUN or *The Christian Vanguard* or any *one* publication of the denomination. Here is another quotation from the Report: "This is due primarily to lack of a denominational policy which might be kept constantly before the people and gradually worked out; and secondarily because that development idea is not a definite idea of editorial policy." Note again that this charge is laid to "our publications" and not to any one publication. As editor of THE CHRISTIAN SUN I was willing to swallow that dose, and did so.

Thus we have introduced you briefly to the report, its founding and its mission. Are the quoted statements correct? As we see them they are. Who is responsible for the policy of our publication? The Church at large and not the editors.

The governing bodies of the Church have never provided fully for the best possible advantage in the editorial work. All our editors have had to do too much.

The columns of all our publications, so far as I know, have been open to the brotherhood, and so all have had a chance to make a policy for the denomination. It may hurt for those of us who are editors to be told that our work is not definite, but if it is not, the Church has a right to point out the errors and correct them by some process.

As I see it, the Commission has performed its duty in pointing out the things that I have mentioned.

The Storm Center

The storm center of the report is its criticism of *The Herald of Gospel Liberty.* The writer of the report, the chairman, says that there is "considerable dissatisfaction with *The Herald of Gospel Liberty* * * * * and that the brotherhood should know of this dissatisfaction." Is this true? I have heard criticisms of *The Herald,* as I have of all other publications of ours. I considered that Dr. Morrill was in far better position than I was to know about this, since *The Herald* is confined chiefly to the American Christian Convention.

An Analysis

The chairman of the report analyzes a year's issue of *The Herald* and points out the number of editorials in that volume in a classified order. Again I depended upon my good brother for this and had no right

to say that his analysis was not correct. I wrote Dr. Morrill that he had the facts and that I did not.

Some Things Developed

1. Dr. Barrett says that all this investigation has been going on without his knowledge of it. He further states that he knew nothing of this Commission. In this instance it was an oversight of his.

2. I am informed that the Report was printed and mailed to all members of the American Christian Convention, but Dr. Barrett did not get a copy until obtained from a friend in a distant state. The distribution of all the reports was in the hands of Rev. J. F. Burnett, whose office is in the same building as that of Dr. Barrett, and it seems strange to me that the editor of *The Herald* was not furnished in *person* a copy of the report together with a copy of all the other American Christian Convention reports, fifteen in number.

3. Dr. Burnett prints in *The Herald* a notice to the effect that any publicity of the reports would be a violation of the Convention. When called upon by THE CHRISTIAN SUN to show authority for this, he points out, in a letter, that Dr. Coffin, president of the American Christian Convention, would not give permission for its publication. So we come at this again. Who gave Dr. Coffin the right to forbid the publication of any report? I call upon the Doctor for the answer. It looks too much like the powers of a bishop to be in the Christian Church. We are against autocracy.

4. As I have quoted from the report, it says that, "The brotherhood should *know* of this dissatisfaction." I want to ask how the brotherhood can *know* if it is not told, and how can the brethren be told unless the report is published? What is the mission of our publications if it is not to inform the Church of the impending issues?

5. I am informed that the main object of the report is to defeat the present editor of *The Herald*. I did not accept a place on the Commission with any such motive in view. I felt that the report was for the good of the Church at large. And I do not say that this was not the motive of all concerned. The thing that I am taking issue with is the principle and manner in which the report is said to be handled. I am not discussing in this article the merits and demerits of the report. I am willing for the American Christian Convention to pass upon the charges laid.

6. It may be due to my ignorance of the matter, but I am informed of late that the editorship of *The Herald* is a bone of contention. I am reliably informed that several sessions of the American Christian Convention have had factions lined up for and against different candidates. I have no sympathy with such propaganda. I do not stand for it. God's Kingdom cannot prosper under such conditions. It is bad enough for politicians to campaign for an office, but when it comes to campaigning in the Church, God forbid that such should be done.

7. I am *willing* for the report to be published. I am *unwilling* for any report that I help make for the Church to go unpublished. I had occasion once to submit some unpleasant facts concerning some men. I had the chance of doing so in their presence or in their absence. I chose to present them in their presence. I mention this to indicate my position.

In summing up this article I repeat briefly: Let Drs. Morrill and Burnett show that Editor Barrett had the privilege of the reports. If they cannot, let them show why he did not. Let Dr. Coffin tell why that the publishing of a report would be a serious breach of the Convention. Let him state his authority for refusing their publication. Let the facts presented in the Commission's report be tested and see if they will stand. If they stand, all right; if they do not, all right. If the fair thing has been done let the public know it; if it has not been done, let us have that.

C. B. RIDDLE.

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THE SEAT OF THE EASTERN VIRGINIA CONFERENCE

The Eastern Virginia Christian Conference will meet in its postponed session with the Eure Christian church on November 19, 20 and 21, 1918. This Conference traces its beginnings to the year 1817 at Holy Neck church in Nansemond County, Virginia, and has held sessions every year since excepting 1862, 3-4, while the war between the States was being waged.

Eure Christian church is situated on the county road from Gatesville, to Winton, N. C. This is in the historic "Albemarle" region of the "Old North State." There are three other Christian churches in Gates county belonging to the Eastern Virginia Christian Conference, viz: Damascus, organized in 1832, the first in the county, Eure being next to be organize on August 24, 1876, Harem about 1897, and Oak Grove in 1901-3.

The Christians of this section trace their beginnings to Hon. Rishop Rawls who was one of the main leaders in the organization of Damascus. This is about sixteen miles from Eure church which is only about two miles from Eure station and the A. C. L. Railroad. It was to two good ladies of the community that Eure's church owes its existence, and the community the benefits it has derived from the church, Mrs. Emma C. and Mrs. Mary J. Sparkman were members of Damascus, and they requested the deacons of Damascus to send a preacher or some one to look over the field, and see if there were any prospects to organize a church in the community. This they did, and the Rev. C. J. Ralston who was then laboring in the Conference and the pastor at Damascus was sent. The prospects looked good and soon he was holding services under a bush shelter, and did this for some time before the house was built.

In 1878 the present house was built, and in April 1879 it was dedicated, and it has since been remodeled and repainted three times.

A partial list of the charter members is given herewith: H. A. Eure, J. A. Sparkman, M. K. Lawrence, Nathaniel Eure, Thomas R. Eure, Richard Felton, T. J. Sparkman, Mumford Green, Anderson Green, Thomas Parker, Joshua Mullen, Nathaniel J. Eure, Penelope Lawrence, Ella E. Howell, Roxannia Parker, Martha Eure, Emma C. Sparkman, Mary J. Sparkman, Adminta A. Eure, Adminta J. Eure, Agathy Felton and others.

(*Continued on Page 7*)

Voices of Thanksgiving

THANKFUL FOR ANSWERED PRAYER

So many things crowd my mind, but I believe I am most thankful for answered prayer in preserving loved ones thus far through the two great crises, and for the gift of eternal life as a present secured possession, through faith in the crucified risen and glorified Christ.

J. Lee Johnson.

———THANKSGIVING———

THE TRIUMPH OF THE RIGHTEOUS

God's power has been manifest in our midst. His love and mercy is boundless. Sin and unrighteousness are being punished in the world. The righteous triumph and are given victory. We live in the best age of the world. Our nation faces its greatest opportunity to serve humanity, and God gives her strength for her duty. For all this I am thankful.

B. J. Earp.

———THANKSGIVING———

PEACE, FRIENDS, LABORS

For the first notes of peace, coming like sparkling, dewy brightness after the darkness of night; for the faithfulness of my friends; for the fullness of my field of labors; for the friendship of so many children; for abundant hospitality; for labors amply rewarded; for Christ; and for many other things I am thankful.

J. G. Truitt.

———THANKSGIVING———

THANKFUL FOR MANY THINGS

I am so thankful that I was reared by Christian parents. I am thankful that I became a Christian and joined the church in the eleventh year of my age. I have seen many thousand souls accept Christ for which I am thankful. I am thankful for being permitted to receive so many into the church. I am thankful that I have been permitted to baptize so many. It has been my privilege to administer the Communion to many thousands for which I am very grateful. I am thankful for the many dear friends that I have always had during almost ninety-three years that I have been permitted to live and work for the Master.

J. W. Wellons.

———THANKSGIVING———

FOR WHAT I AM THANKFUL

I am thankful for the privilege of living in this new day of world's history making; for Christian parents, friends, and their fellowship; for victories that have come to America and her Allies, for Jesus Christ, and the privilege of preaching His gospel, for the progress of His Kingdom, and for the joy of being in His service.

J. F. Morgan.

———THANKSGIVING———

THANKFUL FOR A WORLD LOVE

Besides being most thankful for the near approach of peace (which seems assured now, November 7), I am thankful beyond words that we of the Christian Church, with others of common country, are at last able to think and to care in world terms. It is easy now to think about helping to save a ruined world. We have learned at last that there is one race of people, the human race; and one kind of man, mankind. The Bible has all along been a world-book, and has tried to get us to think and act in world terms. "God so loved the world that He gave." We are at last learning to so love a world as to give. For this my heart is unspeakably grateful.

J. O. Atkinson.

———THANKSGIVING———

THANKFUL FOR SERVICE

I feel very thankful for the continuation of life which to me is the privilege of service. To live should be to serve. When the Master had finished His work He went home. I am thankful for many friends; for home, health, and native land and the prospect of early world peace.

Jeremiah W. Holt.

———THANKSGIVING———

REASONS FOR THANKFULNESS

I am thankful to God for a knowledge of the truth of His wonderful power, tender care, and amazing love; that He permitted me to come into the world just at the time and place He did, and that I was given to poor, but honest Christian parents; that I have been denied so many times my wants, but feel that all my needs have been supplied; that in my weakness He is my strength, in my poverty He is my wealth; that in the midst of wars and dreaded disease when the way is untried and unknown, I can feel that underneath me are the "Everlasting Arms."

T. E. White.

———THANKSGIVING———

GRATEFUL FOR AMERICA

I am grateful to be a citizen of America, the Messiah nation,—the only nation in history to conduct a war in the spirit of sacrifice, spending lavishly its men and money with no thought of gain for itself. I am grateful that God has crowned the arms of this nation with victory and through this victory made possible world disarmament and perpetual peace for the race, that men may devote themselves henceforth to redeeming the planet and not indulge in the horrors of war and slaughter further. And I am peculiarly glad that we have not forgotten God in the hours of our suffering nor of our triumphs. Let it not be sacrilege to say, I am grateful that His cause has achieved a righteous and speedy victory.

W. A. Harper.

———THANKSGIVING———

FOR WHAT I AM THANKFUL

That we still have the family altar and the church altar; that Christian statesmen are at the helm of the nation; that a spirit of patriotism and sacrifice prevails;

that peace has again come to the world; that the nation-wide epidemic has abated; that the church has a new vision of the Cross; that a Voice still calms the soul and calls on to service and reward.

G. O. Lankford.

———THANKSGIVING———

FOR WHAT I AM THANKFUL

For a growing faith in the inherently logical and fundamental character of the Gospel of Christ in its power to save both the individual and society from sin, and to solve all social, political and moral problems, whether individual, national or international.

N. G. Newman, Sr.

———THANKSGIVING———

I AM SO GLAD

I'm so glad! I'm so glad! for all that is bright,
The sun by day, and the "Songs in the night,"
The companions of youth, the friends of old age,
As I read God's dealings, on every living page.

Yes, let us thank God today and tomorrow,
In mercy He sends the blessing and sorrow,
It is never unkindness, and never in vain,
His mercy permitted a sorrow or pain.

O Father, we can trust Thee, for days yet to be,
We know they will bring us still closer to Thee,
When all tears have vanished, through Thy boundless love,
We will spend our eternity in the mansions above.

Daniel Albright Long.

———THANKSGIVING———

THANKFUL FOR AMERICA AND ITS CITIZENSHIP

I am thankful that I am an American citizen—that I was born in America. I am thankful that I am a part of this great government—the best, wisest and greatest government in the world. The rulers of this nation are our wisest and best men. The women, (bless them) know no limit to sacrifice. There are still living old men who are heroes and have not lost their valor and worth.

J. A. Turrentine.

———THANKSGIVING———

THANKFUL FOR HEALTH AND PEACE

I have great things for which to be thankful. I am thankful for the enjoyment of health after so much sickness in our land. I am thankful for the cessation of world hostilities between warring nations and for the possibility of a world peace. I am thankful that the churches have awakened to their duties for the spreading of the Kingdom at home and abroad.

F. M. Farrell.

———THANKSGIVING———

FOR WHAT I AM THANKFUL

That Jesus Christ, incarnate, set up in the earth a Democracy of Religion that saves the souls of men and makes them brethren.

That Autocracy has abdicated, "the" war is over and democracy of governmental affairs of the nations of the earth is being firmly established.

That might does not make right, and he who violates the Golden Rule of Jesus Christ must pay the penalty.

That the peoples of the world are beginning to realize that they are so indissolubly connected and reciprocally dependent that to exist without equitable co-operation is an absolute impossibility.

J. W. Patton.

———THANKSGIVING———

THANKFUL FOR THE STARS AND STRIPES

I am thankful that I have lived to see this eventful time, the most momentous in the world's history since the advent of our blessed Saviour, and the greatest day for our beloved America since that eventful day, July 4, 1776.

I am thankful that I live under the protection of the Stars and Stripes; that we are a God loving, God serving people, ever looking to Him for guidance and strength, and that through Him, the world will soon be restored to peace and tranquility.

I. A. Luke.

———THANKSGIVING———

THANKFUL FOR PEACE AND THE SPIRIT OF HELPFULNESS

I am a thousand times thankful for knowing that the great world war is now at an end and we are again at peace and we all feel like bowing our heads and thank God that the majority of our boys will be back with us in the near future.

I feel thankful to the good people of Nansemond and Isle of Wight counties for their liberal donations towards filling a car of supplies to be shipped to the Orphanage. I have visited many of the churches and each congregation visited has contributed to the car, which will leave here about the first of December loaded to the roof with good things to eat for our poor little orphan children.

This great world-wide war has brought all the American people together and has shown the love that we have, not only for our American citizens, but for the countries that have suffered and been imposed upon.

And in this great work of peace and offering there is not an American citizen who feels more grateful and thankful than I do.

J. M. Darden.

———THANKSGIVING———

THANKFUL FOR VICTORY

I am thankful that the world war is over; that the invading armies have been driven back; that the principles of democracy have prevailed; that peace is in sight and that the great task of reconstruction is now being entered upon. I am especially thankful that this most signal victory of all history is in answer to prayer and that the world has this fresh evidence that God has not deserted the earth. Thankful for the new day dawning and the possibilities awaiting the Church of of Jesus Christ.

J. W. Harrell.

THANKFUL FOR PEACE

The blessings for which I feel thankful to Almighty God are many, but the one great blessing for which I am most thankful is peace.

Let us pray that it may be permanent, and that the kingdoms of this earth may truly become the kingdoms of our Lord and His Christ.

T. J. GREEN.

——THANKSGIVING——

THANKFUL FOR THE CHRISTIAN SUN

This has been a big year in business and in war. We should be very thankful that we have been spared through it.

1. I am thankful for the close of this horrible war.
2. We should be very thankful that we have not had the Influenza.
3. I am very thankful for the health of my family and the members of our firm.
4. I am thankful that I have lived through three wars and three panics. I am still able to work and pay my honest debts.
5. I am very glad that I have been able to read THE CHRISTIAN SUN for fifty years. It never has been better than it is now.

W. B. MANN.

——THANKSGIVING——

GREATLY THANKFUL

I am thankful for home, for health, for hope, for love of truth, for the power of love, for Christian comrades, for happy thoughts, kindly words and holy tasks, for the Spirit's guidance, for every bounty that crowns my life, and all that God in mercy sends. I am thankful that peace prevails, that the path of equity, justice and righteousness has been cleared, and that the hope of a world-wide Christian democracy, pointing to humanitarian ends, is now eminent.

R. F. BROWN.

——THANKSGIVING——

THANKFUL FOR MANIFOLD BLESSINGS

My heart is full of thanks to God at this time for a complete, personal salvation; for the many undisguised blessings—temporal and spiritual—I enjoy daily; and for my poverty, misfortunes, and afflictions—God's corrections. I am grateful to God and the Lord Christ for the complete victory recently won by "democracy" and right over "autocracy" and barbarism. I am also glad that I am living in this momentous period of the world's history.

R. P. CRUMPLER.

——THANKSGIVING——

THANKFUL FOR MANY THINGS

I am thankful that the year has been marked by plenty, prosperity, progress, promise, that we have ministered to sister nations; for a wise and strong Ruler, for the absolute strength of righteousness, that the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever; for God's eternal mercy, and our confidence in God; for the prevalence of Christian civilization; for the Church of Christ, with all her Divinely appointed means of grace; for the gift of Himself as our Saviour; that we can build on a foundation which no man can disturb. "Thanks be unto God for His unspeakable gift."

'How can I county thy mercies up?
What boisterous seas hast thou made calm;
My day and night, my work and rest,
Even my sorrows, thou hast blessed,
Unworthy I! And yet I pray,
O Lord, accept my thanks today.'

L. I. COX.

——THANKSGIVING——

FOR PRESIDENT WILSON

I am thankful to God for the Bible, His revealed will to us; the gospel of Christ unfolding the great plan of salvation, and the guidance of the Holy Spirit unto all truth.

I am thankful for such a man as Woodrow Wilson to guide us safely through the world crisis to peace.

"Praise God from whom all blessings flow."

H. A. ALBRIGHT.

——THANKSGIVING——

THANKFUL FOR FELLOWSHIP AND PEACE

I am thankful for life and health. For all the blessings God has given to me. For the acquaintance and fellowship of so many of the ministers and laymen of the Christian Church. For the armistice of the warring nations, for this means peace at its termination, and being spared to see this glad hour.

J. D. GUNTER.

——THANKSGIVING——

VICTORY WITHOUT REVENGE

For the end of the world war; the triumph of democracy; the downfall of autocracy; a just and lasting peace; national Christian leadership; international and co-operative fellowship; the liberation of the slaves of Europe; victory without revenge; the vindication of Christianity; the spirit of Christ in feeding our enemies; and for the joy of living at a time like this.

W. C. WICKER.

——THANKSGIVING——

THANK GOD FOR PEACE

Aside from heart felt peace in the abiding life in Christ no event of the year has so stirred my heart to thanksgiving as the good news of the prospect of a speedy peace among the nations, as foreshadowed in the signing of the allied terms of the armistice by the German envoys. All praise to our God. It is He, "Who maketh wars to cease to the ends of the earth."

W. D. HARWARD.

——THANKSGIVING——

FOR THE CHURCH AND SUNDAY SCHOOL

1. I feel thankful most for the gift of Jesus Christ, the life He lived, the plan of salvation, and redemption of lost humanity.
2. For the Bible and many of the beautiful lives mention therein.

3. For the Church and Sunday school and the good they are doing.

4. For the great victory the allied powers have won. I trust and believe it is for the good of the entire human family.

J. A. KIMBALL.

——THANKSGIVING——

GRATEFUL FOR PRESIDENT WILSON

I am thankful first that the greatest carnage in all history has ceased. I am thankful that God is using America through our matchless President to liberate the world. Although bitterly assailed for writing "notes," our President never faltered until he made the German people see a way to peace.

T. H. CROCKER.

——THANKSGIVING——

THANKFUL FOR PEACE

I am thankful for many things, but most especially for the close of the war with the nations which seem to be most lacking in Christian ideal defeated. I am also especially thankful that our nation has learned that labor is as important as capital and that human life, strong and vigorous and virtuous, is more important than silver and gold.

G. J. GREEN.

——THANKSGIVING——

THANKFUL FOR WORK AND HEALTH

I am thankful to be living in such a day of golden opportunities as the present; for plenty of hard work for the Master; for the good health of myself and family; for material things sufficient; for growth of favorable sentiment in temperance and missions; for hushing of the cannon's mouth; for the Savior, God's unspeakable gift.

A. W. ANDES.

——THANKSGIVING——

THANKFUL FOR COMFORTS

I am thankful for good health; for the ability to work; for plenty of work to do; for enough of this world's goods to keep the wolf from the door. I am thankful that the war is over, and for the prospect of a brighter day for all the world.

HERBERT SCHOLZ

——THANKSGIVING——

A THANKSGIVING PRAYER

We thank the Father for health, food and raiment; for home, church, and native land.

We thank Thee for the Bible and for the inestimable gift of Thy dear Son, Jesus Christ our Savior; and for Thy loving kindness and divine watch care over us.

We thank Thee for peace and freedom; and that our boys are coming home from the war. Preserve thou us in perfect peace and help us to do thy will. We ask in the name of Jesus, who loved us and gave Himself for us.

P. H. FLEMING.

(*Continued from Page* 3)

The church has a membership now of 225, and the following ministers have served it: Rev. C. J. Ralston, H. C. Moore, (twice), M. L. Williams, (twice), John T. Kitchen, (twice), R. H. Peele, S. B. Klapp, B. F. Black, J. W. Barrett, H. H. Butler, J. W. Rawles, C. E. Newman, and J. M. Roberts, the present pastor who has served the congregation for fourteen years.

This is the first time that the annual Conference has ever met with this church, and the coming session will no doubt be a great benefit to the church, and the Conference will get better acquainted with this prosperous community.

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DISCOVERING THE NOBLE GIFT

It takes unusual times and unusual conditions for some of us to discover the noble spirit in our fellowman. The recent country-wide epidemic proved to be a testing time and laid bare the noble spirit of cooperation and genuine helpfulness in many places. We could name hundreds of instances, but as an example the Rock Ridge Farm Life School, Wilson County, North Carolina, Prof. W. B. Crumpton, Superintendent, is worthy of mention. This school with its practically two hundred pupils went into the fields and gathered the cotton for their neighbors who had been stricken with Influenza. Not only this, but they administered to the needs of the homes invaded by the epidemic. A worthy example indeed. Miss Nannie Hart, principal of the school, was once a teacher in the Burlington Graded Schools.

In time of trouble many a man has found his neighbors, whereas before he thought that he had none. It takes the unusual so often to put us in touch with the fine human sympathies and make us realize that we are our brother's keeper.

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MY APPOINTMENTS

My appointment for the Conference year of 1918-1919, subject to the approval of said churches and the conferences to which they belong: Pleasant Hill, first Sunday; Salem Chapel, third; and Liberty, fourth. Open for second Sunday.

DANIEL ALBRIGHT LONG.

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Nothing can conquer the conscience of man, for the conscience of man is the thought of God.—*Victor Hugo.*

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The vast distinction between the lives that triumph and those that go drifting out into the night, is not so much the kind of thing they meet with as the kind of way in which they understand it.—*G. H. Morrison.*

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"Those who enjoy God's company will make good company for you."

BROTHER FRANKS REPLIES

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Dear Brother Riddle:—

In answer to President Green, I have this to say: Unless the epidemic continues to the extent that the health officials prohibit public meetings, let us by all means have our Conference, beginning December 4.

J. E. Franks.

Cary, N. C.

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NOTICE

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The Western North Carolina Christian Conference will meet with the church at Shiloh, Randolph County, North Carolina, Tuesday, November 26, at 10:00 A. M., and will be in session three days. All ministers and delegates will please take due notice. Readers of The Sun, in the bounds of said Conference, please look after your church duly represented. All together for a good Conference at Shiloh.

By order of the Executive Committee.

L. I. Cox, *Member.*

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NOTICE

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Brother R. C. Norfleet, Holland, Va., vice-president of the Christian Missionary Association, has asked that the Third Christian church, Norfolk, Va., give instructions through The Sun how delegates can reach this church on Tuesday, December the third, at which time the above Association meets with the Third church.

Attention, Delegates

Upon your arrival in Norfolk over any of the railroads we would advise you to first inquire of some officer or citizen that you may see to tell you the best way to get out to *Thirty Fourth* and *Granby Streets.* Those coming into the Union Station may get cars going uptown way marked *Riverview* and ask the conductor to put you off at 34th street, you will find yourself in front of the City Park. Go two blocks to the left and you will be at the church. Those coming over other lines may go to Main and Granby streets and get car marked as above described and follow same route. Those who find it convenient to be on Main Street at any point west of the Monument may get a jitney and get off at 34th street, or you may get a car going East on Main Street marked *Naval Base* and get off at Llellyn Avenue. This will put you at the church. Our car service is not the best at this time and we would advise delegates to lose no time upon their arrival in the city in making inquiry of some one and try to get to the church as early as possible for the all day session of the Association.

J. H. Blanchard, *Church Clerk.*

113-14*th St., Norfolk, Va.*

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ATTENTION, DELEGATES!

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The Forward Movement needs the presenc of every delegate at the coming session of the American Christian Convention. These are wonderful times the like of which we have never seen. Great changes will take place during the next four years before our Convention meets again. If we fail to arise to our privilege *now,* if we fail to get a clear vision *now,* if we fail to carry back to every church, every member, every conference the program *now,* the day of our opportunity will be passed. No delegate can afford to neglect his duty and opportunity at this Convention.

Your conference has chosen you to go and bring back to it and to the churches thereof the messages and plans for them to work by; it has chosen you to help make those plans, to offer suggestions, to consider these proposed. You may be busy at home, your church may have been closed and you feel that there is so much now to be done to get back, you may be planning evangelistic meetings, and all that, but your church has called you, the whole Church, and these other important matters must wait a few days until you give your best to the Convention whenever it is held. The Forward Movement needs you there. Come with a note book; come to attend the Forward Movement special conferences from your section; come to hear all the Forward Movement messages; come to carry back something of the Forward Movement vision and spirit; come to throw yourself heartily into its cause; come in the Spirit of Christ, with a prayer in your heart, and your mind open to larger things for the Christian Church.

Come, let us build a worthy constructive program for our Church that she may take her place and do her work in these great days in which we live, and let it be an heroic task that we set before us a task that challenges our ministers and church officials, a task that inspires our young people and calls hundreds of them into definite Christian service. Let us fully realize that the Forward Movement is of God, that it is our definite answer to His call to us to *go forward.* We must not be contented with our past nor satisfied with our present.

Warren H. Denison, *Supt.*

Dayton, Ohio.

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THE FORWARD MOVEMENT

Rev. W. H. Denison, D. D., Superintendent
Mr. Hermon Eldredge, Religious Education Secretary

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Is Your Name In This List?

The following ministers have indicated that they are now preaching a series of sermons on The Forward Movement points or will soon do so. We assume that every pastor of our churches do so, *and will you please notify the office of your intention?*

Rev. Roy C. Helfenstein, Urbana, Ill.; Rev. Leon E. Smith, Huntington, Ind.; Rev. W. W. Staley, Suffolk, Va.; Rev. A. E. Kemp, Conneaut, Ohio; Rev. W. T. Walters, Winchester, Va.; Rev. W. P. Minton, Defiance, Ohio; Rev. C. B. Kershner, Warren, Ind.; Rev. D. G. Pleasant, Dayton, Ohio; Rev. Frederick Cooper, Clemons, Iowa; Rev. Thomas C. House, West Liberty, Ohio; Rev. G. O. Lankford, Berkley, Va.; Rev. Hugh A. Smith, Warren, Ind.; Rev. Wm. Mason Jay, Holland, Va.; Rev. E. C. Geeding, Atwood, Ill.; Rev. Clarence Defur, Frankfort, Ind.; Rev. E. A. Watkins, Lima, Ohio; Rev. H. Russell Clem, Springfield, Ohio; Rev. Jesse M. Kauffman, Buckland, Ohio; Rev. J. M. Williams, Morganville, N. Y.; Rev. O. Roscoe Mason,

Merom, Ind.; Rev. Rue Burnell, Bismarck, Ill.; Rev. J. F. Morgan, Norfolk, Va.; Rev. E. M. Carter, Wadley, Ala.; Rev. J. Vincent Knight, Greensboro, N. C.; Rev. H. Russell Jay, Dayton, Ohio; Rev. Raymond G. Clark, Superior, Neb.; Rev. R. G. English, Amesbury, Mass.

Please send us your name today that it may be published in our next list. It is important that your people be told now in the beginning of this Movement about each of the points which are so fundamental. It is important at this office that we know about your plan in the matter.

The Movement a God-send

This office has been opened only a few weeks, and we have been able to get to but few conferences in the short time. The Influenza has closed up the churches for weeks throughout the whole brotherhood so that there were no services. We have been able to get but few churches to present the Forward Movement program, but one thing is sure, that you cannot be at this headquarters very long, nor read the letters of our pastors and workers, nor the pledges of loyal support from our laymen without feeling that the day of larger opportunities and broader vision is at hand; that our people are longing to undertake larger programs of service, and that this Forward Movement is one of the providential ways in which God is helping our Church to make ready for the great events of the kingdom that are upon us. Our pastors are ready we believe, our strong laymen are ready, the smaller churches as well as our larger ones are ready to go forward, go forward in their devotional and spiritual life; go forward in their soul winning campaign; go forward in training for larger efficiency; go forward to become missionary churches; go forward in large and sacrificial gifts for the kingdom and our Church. Look again at that list of pastors above that have at the outset expressed themselves as carrying the messages of the Movement right to their own congregations. They are among the strong men of our Church. That list speaks volumes for the success of the Movement, but it means more for the individual members who need the messages of the Movement.

Let Us Have Your Answer

What are you doing to double the attendance and interest at your prayer meetings?

Have you explained the Prayer Covenant to your people and urged them to become pledged intercessors?

Have you a church program at which you and your church in its several departments are working?

Did you start the Teacher-Training class in your Sunday school when the Teacher-Training drive was on last month? Do it now.

Have you introduced the Every-Member-Canvass into your church yet?

Are you a tither and are you teaching tithing to your people?

Have you organized your mission study class yet?

Are you planning your mid-year institute, convention, program, and will you make it a Forward Movement program?

Have you begun a soul-winning campaign yet, not merely a few days revival meeting, but a steady continued soul-winning, all-the-year-round, evangelistic spirit in your congregation?

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The Church and Its Leaders Meeting the Needs of the Times

Did you read the words of our Foreign Mission Secretary, Dr. M. T. Morrill, in the Herald of Gospel Liberty, November 7, when he made that clear cut statement: "We of the Christian denomination can contribute our largest share toward stable peace and international righteousness by enlarging and making as effective as possible our foreign missions." Those statesman-like words should set our people to serious thought and larger activity and sacrifice. In the same issue Rev. O. S. Thomas, the Home Mission Secretary of our Church, said words that need to be driven into our souls when he said: "The Church should realize the significance of her opportunity. Her ministers should make a supreme effort to impress the members of the Church that they are living in the time when great transformations are taking place." The Church is arising to meet these opportunities. The writer sat a few days ago in a group of some seventy ministers in Dayton, Ohio. The Y. M. C. A. Secretary, a man of God, who had recently returned from France where he had spent nearly a year at the front in Christian work was speaking to those men of the navy in which the Church could meet her great opportunities. There was a heart to heart discussion as to how the Churches were meeting their responsibilities and the reply came with deliberation from leaders in the great Forward Movements as are now being worked out by the Methodist, Baptist, Presbyterian, Christian, United Brethren, Disciples of Christ, and others. The Church is seeing and planning and doing. In a later article I am planning to give an outline of the Forward Movement programs of the churches which will show how our Forward Movement program is abreast in these great times. Let every pastor, superintendent, church and conference officer, layman, line up with it and make it a great success.

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There is no better way to bring the truth home to the minds and hearts of those we teach than by effective illustration.—*Luther A. Weigle.*

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The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Ruskin.*

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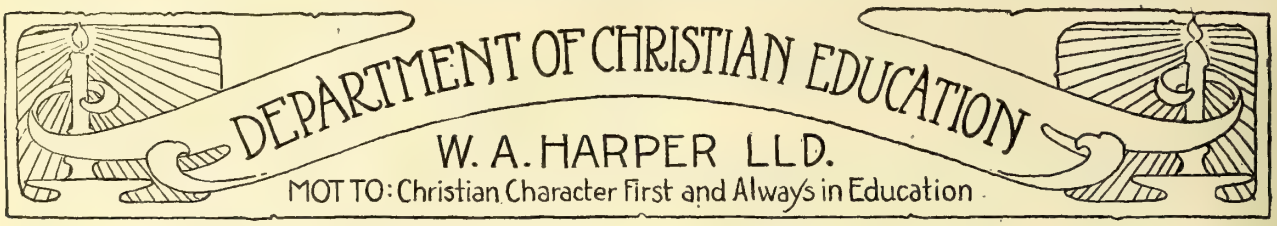
"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both." —*Anon.*



THE COMMISSION ON EVANGELISM

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Our Executive Secretary

The Commission on Evangelism has elected Rev. Charles L. Goodell, D. D., of New York as its Executive Secretary. He will devote his entire time to the Commission and has already entered upon his work. Dr. Goodell is known throughout the country as a successful evangelistic pastor. His books on pastoral and personal evangelism are accepted as a standard in a large number of theological seminaries and are in the course of study for ministers in some of the denominations. His addresses at Northfield, Winona, Chautauqua and the great assemblies of the church in all parts of the country have notably stimulated ministers and laymen to increased spiritual activity.

Our Program

The Commission believe with Bushnell that "the soul of reform is the reform of the soul." It believes that rootage precedes fruitage and that if a man is to do the work of the Master he must first seek to have the Master's spirit. The success of an army depends chiefly upon its morale and its morale is dependent not so much upon material as upon spiritual forces. This Commission will therefore give itself to that work which it believes to be fundamental to all social and economic progress.

Dr. Goodell spent a large part of the last year as Camp Director of Religious work. He knows the attitude of our soldiers. He believes it to be a time of great crisis for the Church and that she will need to be her best when the boys come marching home. The Commission will co-operate with the Y. M. C. A., and the Wartime Commission of the Federal Council in religious work within and without the camps.

Federation is in the air. Our soldiers have seen it in camps, they will expect it at home. He will most truly serve his denomination who best serves the Church of God. The Commission will encourage and support all federated evangelistic movements. It will co-operate heartily with the Commission on Inter-Church Federation in the cities where those federations exist.

The inspirational addresses of our Executive Secretary have proven most stimulating to the great gatherings of the Church. No program is complete which does not exalt the chief business of the church in winning men to God and putting them to work for Him and their fellows. The Commission with its speakers and literature is at the service of the Church.

The Commission has speakers widely and favorably known through the Church who will conduct meetings or give addresses at our colleges and schools. Courses of lectures on Evangelism will be given before Theological Seminaries whenever desired. Dr. Goodell has already accepted several requests both for single addresses and for a course of lectures covering the whole field of Evangelism.

Napoleon was right when he said the greatest need of France was mothers. The greatest bulwark of any nation is its homes. As go the homes of the people so goes the nation. Has not the religious training of the home broken down? Busy about everything else have we not forgotten to attend to the greatest thing? If we cease to nourish home religion the country is doomed. By all the forces at its command the Commission means to do its part to quicken the conscience of the fathers and mothers of the country as to their religious duty to their children.

These are days of anxiety for all lovers of the Sunday school. We would expect a decrease of enrollment because so many of our boys are in camp and trench, but the deflection is not alone among the boys. Let us rally to the Sunday school, and when we come let us realize the purpose of our coming. A leading Sunday school worker is authority for the statement that out of every five who attend Sunday school, one is won to Christ in the school, one after he leaves it, and three are not won at all. And yet the Sunday school is the recruiting station of the Church. The Commission on Evangelism will do all in its power to help usher in a new day for the training of the Home and Sunday school.

With a program like this before it, the Commission on Evangelism asks the prayers, the sympathy and active support of all those who put the first thing first and would like to share in a federated movement that will help to give us a democracy that will be safe for the world.

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COMPETENT TESTIMONY

—o—

Major-General Leonard Wood has no hesitancy in setting forth the benefit prohibition has been to the work of the training camps. Writing from Camp Funston, Kans., he says: "I know of nothing which has been more helpful in the training of men, in the maintenance of conditions of health and good order, and above all of good general morality, than the doing away with alcohol. In the Southern States and those in this vicinity where prohibition is rigidly enforced the difficulties incident to training have been enormously reduced. Not only are we free from the direct results of alcohol, but, what is equally important, we are largely free from the indirect results."—*Exchange.*

GONE OVER THE TOP

—o—

The Mission Fund is over the top. The one hundred thousand dollar fund has been subscribed. This is the good news sent us by the Field Secretary, Dr. J. O. Atkinson. Good news! Good news! !—*Editor.*

———: o :———

FOURTH QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE, QUARTER ENDING SEPTEMBER 30, 1918

—o—

Woman's Societies

Bethlehem	$ 30.01
Berea, (Nansemond)	22.30
Damascus	11.20
Dendron	37.15
Franklin	13.25
Holland	5.55
Holy Neck	51.00
Ivor	7.00
Liberty Spring	14.31
Memorial Temple	4.80
Mt. Carmel	9.90
Newport News	7.80
Oakland	33.50
Portsmouth	25.18
Rosemont	25.72
Suffolk	97.35
Third Church	16.95
Waverly	15.65
Wakefield	27.50
Windsor	10.85
	$466.97

Young People

Berkley	$ 42.75
Berea, (Nansemond)	3.15
Bethlehem	2.50
Burton's Grove	9.67
Dendron	8.45
Franklin	1.90
Holland	35.00
Memorial Temple	2.90
New Lebanon	4.00
Portsmouth	28.00
Suffolk (Girls)	244.50
Suffolk (Boys)	24.44
Third Church	7.80
Waverly	11.30
Union (Surry)	3.00
Special (Mrs. Bullock)	1.00
	$430.36

Willing Workers

Berea (Nansemond)	$ 11.00
Damascus	24.00
Franklin	.25
Holland	27.00
Holy Neck	13.01
Memorial Temple	37.61
Suffolk	58.15
Waverly	1.50
Wakefield	1.57
Windsor	19.08
	$193.17

Totals

Woman's Societies	$466.97
Young Peoples	430.36
Willing Workers	193.17
	$1,090.50

The above amounts are to be used as follows:

Woman's Societies

Dues	$ 163.73
Life Memberships	74.70
Cradle Roll dues	9.36
Mite Boxes	14.55
Barrett Home	66.98
Literature Fund	10.30
Dr. Atkinson's Fund	40.00
Mrs. Watanaba	26.85
Santa Isabel blocks	14.35
Miss Hamaguchi	12.50
Sunday School in Japan	12.50
Support of Eulice Bradshaw	15.00
Special on gift fund	5.00
Contingent Fund	1.15
	$466.97

Young Peoples'

Mr. Martinez salary	$ 130.42
Santa Isabel blocks	167.94
Dr. Atkinson's Fund	10.00
Support of Orphan	75.00
Cradle Roll dues	2.40
Support of Coy Franklin	24.60
Life Membership	15.00
Support of Eugenia Hilliard	5.00
	$430.36

Willing Workers

Mr. Martinez salary	$ 40.91
Santa Isabel blocks	101.00
Support of Coy Franklin	36.26
Support of Mary Thompson	5.00
C. M. A. dues	10.00
	$193.17

Total

Woman's Societies	$ 466.97
Young Peoples	430.36
Willing Workers	193.17
	$1,090.50

MRS. M. L. BRYANT, Treasurer.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

Our financial report this week drives away the blues and makes us begin to think that we are going to receive the largest Thanksgiving offering we have ever received.

We make our first report this week and it runs a little over $500.00. That is fine for the beginning.

Our report this week takes us beyond the eight thousand dollar mile post and carried us a good portion of the way to the ninth.

Mt. Zion church in Orange County, North Carolina, has the honor of being the first church to send in a Thanksgiving offering. Brother Apple, the pastor, brought it to us and we were delighted to see this church doing better work and being so progressive as it is nearly twice as much as the offering from that church last year. Brother Apple is doing a splendid work there and this large increase is some of the fruits of his labors.

We heard from one other church this week and learn that its Thanksgiving offering made last Sunday was twice as large as last year. That is very encouraging.

But our Thanksgiving offering should be large this year. We should show our appreciation for the great victory God has given us in the world war by giving as we never gave before.

Now, let us all pull together and at the same time and keep pulling till we reach the goal. Don't satisfy yourself by doing as little as you can, but make your conscience as easy as possibe by doing as much as you can. Let us make an offering that will show our appreciation for the goodness the Lord has shown us during the year. We have lots to be thankful for.

C. D. J.

———: o :———

REPORT FOR NOVEMBER 20, 1918

Amount brought forward		$7,835.24
Children's Offerings		
Rebecca Harden, Graham, N. C.	$ 1.00	
Raymond Sharpe, Cumnock, N. C.	.20	1.20
Sunday School Monthly Offerings		
(Eastern Virginia Conference)		
Berea (Nansemond county), Va.	10.00	
Rosemont	5.00	
Isle of Wight,	1.50	
Washington Street, Portmouth, Va.	3.00	
(Eastern North Carolina Conference)		
Lebanon	6.25	
Henderson, N. C.	8.00	
Fullers Chapel	15.00	
(Western North Carolina Conference)		
Burlington, N. C.	56.67	
Ramseur, N. C.	5.14	
(North Carolina and Virginia Conference)		
Pleasant Grove	4.00	
(Virginia Valley Conference)		
Linville	1.00	115.56
Thanksgiving Offerings		
Mr. B. N. Duke, New York City	100.00	
Mr. Junius Parker, New York City	100.00	
M. Orban, Jr., Whittier, Cal.	100.00	
Mr. Geo. W. Watts, Durham, N. C.	100.00	
Mr. T. W. Tilghman, Wilson, N. C.	50.00	
Raymond Sharpe, Cumnock, N. C.	1.00	
Mt. Zion Church	45.17	
Mrs. E. J. Hicks, Ridgeway, N. C.	2.00	
Miss Hulda Frederick (One of the Orphanage family)	2.00	500.17
Special Offerings		
Mrs. Minnie Andrews, Burlington, N. C.	2.00	
Mr Reps Williamson, Jr., Great Bridge, Va.	2.00	
Mr. B. F. Blanchard, of Long's Chapel church	5.00	
Friends, Rosemont Church, (Va)	4.00	13.00
Miscellaneous		
Dr. W. P. Lawrence (cash item)		1.00
Total for the week		$630.93
Grand total		$8,468.17

———: o :———

LETTERS

Dear Uncle Charley:—I am so glad the little boys and girls are well again. I had Influenza but it did not hurt me. I wish more of the cousins would write. I would enjoy seeing our Orphanage page full of letters. If a little boy like me, four months old, can write once a month, surely the older cousins can do likewise. —*Oliver E. Young, Jr., Elon College, N. C.*

You are just as faithful as you can be. You are a fine little man anyway.—*"Uncle Charley."*

—o—

Dear Uncle Charley:—Find enclosed my dues for October and November. Also one dollar for my Thanksgiving offering. I hope all the children are well now. —*Raymond Sharpe, Cumnock, N. C.*

You are the first cousin to send your Thanksgiving offering. I congratulate you, and trust that many will remember us.—*"Uncle Charley."*

———: o :———

Dear Uncle Charley:—I am a little girl twelve years old. I am sending you a dollar that I earned picking cotton for Uncle Walter Harden. Hope it will do some good. Best wishes.—*Rebecca Harden, Graham, N. C.*

Money made picking cotton is hard earned money, isn't it? It was so good of you to contribute this for the benefit of the little orphan children. I wish we had many little girls like you.—*"Uncle Charley."*

AN EXPLANATION

—o—

The Young People's General Convention in session at Virginia Beach during the 1917 session of the Seaside Chautauqua elected the undersigned to edit the Sunday school notes in THE CHRISTIAN SUN. The Southern Christian Convention at its last session voted to dissolve the Young People's Convention, and, instead, provided a Board of Religious Education charged with the responsibility of all work of a general nature as touching our Sunday school activities. This Board has just recently organized and adopted its charter. With the organization of the Board, the office of Sunday school editor automatically ceases. For this reason the space in THE SUN that has been occupied by Sunday School Lesson will be taken over by the Board and the notes as published for the past fifteen months will be discontinued after this week.

G. O. LANKFORD.

Berkley, Va.

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BOARD OF RELIGIOUS EDUCATION
A Word of Explanation

—o—

The recent session of the Southern Christian Convention adopted the following:

"1. That the Sunday School and Christian Endeavor General Convention be dissolved and give place to a more effective organiation.

2. That the Sunday School Board, and the Christian Endeavor Board, appointed by the Convention, be incorporated by the laws of the State as a Board of Religious Education whose business shall be to conduct the Young People's work of the Convention, with power to transact business, promote missionary work among the young people, organize and support Sunday schools, Christian Endeavor Societies, collect money, publish literature, distribute periodicals and papers, and to undertake any other work that may be conductive to the growth and progress and religious education and training of the young people of the Church. That the Board shall not involve the Southern Christian Convention financially, and shall report its doings to this Convention, biennially, and be otherwise amenable so as to maintain its auxiliary relation to this body."

In keeping with that decision of the Convention the following is self-explanatory:

Minutes of First Annual Meeting of Board of Religious Education, Southern Christian Convention

The Board of Religious Education of the Southern Christian Convention met in their first annual Convention at 8 P. M., Raleigh, N. C.

Members present—Rev. J. O. Atkinson, D. D.; Rev. A. T. Banks, Rev. J. W. Harrell, D. D.; Mr. Chas. A. Hines, Mr. C. H. Stephenson, Mrs. Fred Bullock.

It was moved and carried that Rev. J. O. Atkinson, D. D., act as chairman, and Mrs. Fred Bullock as secretary, pending permanent organization.

Letters were read from Rev. J. V. Knight, Mr. I. A. Luke, Mr. R. C. Boyd, Rev. W. T. Walters, D. D., regretting their inability to be present, and enclosing waivers duly signed.

The Articles of Incorporation were read and adopted.

Moved and carried that the attainment of the following *aims* constitute the program of the Board for this year:

1. A Sunday School and Christian Endeavor Society in every church in the Southern Christian Convention.
2. Every School a Standard School, and every Christian Endeavor Society a Standard Society.
3. Monthly Missionary instruction and Offering.
4. Raise the sum of $1,000.00 for Sunday School and Christian Endeavor Missions during this year.

Moved and carried that the Executive Committee consist of the President, Secretary-Treasurer, and one member to be elected.

The following officers were elected, previous to above motion: President, Rev. J. W. Harrell, D. D.; Vice-President, Mr. I. A. Luke; Secretary-Treasurer, Rev. J. O. Atkinson, D. D. C. H. Stephenson was elected as the extra member of the Executive Committee.

Moved and carried that the charter as read at this meeting be filed in the office of the Secretary in State of North Carolina, and that a copy be recorded in the clerk's office of Alamance County, North Carolina.

Moved and carried that the seal of this corporation be an indented disc with the name of the corporation in a circle, and the word "Seal" in the center thereof; and that the Secretary-Treasurer be authorized to purchase said seal.

Moved and carried that the matter of electing a Field Secretary be held in abeyance for a year, and that the Secretary-Treasurer discharge such duties of that office as may be necessary.

Moved and carried that owing to the lateness of this meeting, and the lack of funds, the Board of Religious Education do not attempt the publication of a Handbook for this year.

Moved and carried that the Executive Committee be authorized to give this Board suitable publicity in the pages of the *Christian Annual.*

Moved and carried that this Board shall meet in annual session on the Thursday after the first Sunday in September of each year at Raleigh, N. C., unless the Executive Committee for good cause shall see fit to change time or place. Notice of time and place of meeting to be given by Secretary ten days in advance of such meeting. Special meetings may be held at any time upon call of the Executive Committee.

Moved and carried that Rev. G. O. Lankford, and Mr. H. S. Hardcastle be given a vote of thanks for their splendid work in preparing Lesson Comments in THE CHRISTIAN SUN, and that the editor of THE CHRISTIAN SUN be asked to give the page in the SUN to the Board of Religious Education, the material for which shall be furnished by the members of the Board.

The meeting adjourned after prayer by Rev. Dr. Harrell.

J. O. ATKINSON, *Chairman.*
MRS. FRED BULLOCK, *Secretary*

SUFFOLK LETTER

—o—

Peace! Peace without a decisive battle. Peace with a new purpose, and that purpose the freedom of the world and the equality of nations. Small nations will now enjoy the same *rights* as large nations. It should be so for individuals as well as nations. It should be so for churches as well as for nations. It should be so in business. In fact all peoples should enjoy the same rights. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." The President of the United States has already expressed his purpose to feed the German people in their necessity, provided they will preserve order and see that equal distribution of food is made. While punishment will be meted out to autocracy, kindness will be bestowed upon the people. This nation, by its generosity, will help to make a lasting peace. The angels sang of peace on earth and it is coming. The Christmas which is near will find the world at peace once more, and Thanksgiving Day will be the best since its first celebration in this country.

The next great conquest will be that of missions. The great adversary is still doing his mischief among men. "We wrestle not against flesh and blood, but against principalities and powers, against *spiritual wickedness* in high places." No guns are sounded, no visible armies appear, no bodies are wounded; but invisible hosts invade the citadels of human society and wound the souls of men, and destroy forces of righteousness. The victory over the Hun will amount to little unless the world can win a victory over sin; and "this is the victory that overcometh the world, even your faith." Faith is the mightiest weapon in the possession of man. "Through faith we understand that the worlds were found by the word of God, so that things that are seen were not made of things which do appear." All that man has accomplished is the product of faith. The harvests of the world are the product of faith. And the victory of Allies is the victory of faith—faith in God, faith in the cause, and faith in one another. The reconstruction of shattered nations, devastated cities and farms, and temples of worship will be accomplished by faith. "The peace of God" must come next in order of human progress. Material forces and civic ideals are not sufficient of themselves to create permanent peace among nations. The powers of darkness must be overthrown. Righteousness must be the goal of human effort, and Jesus must be enthroned in the hearts of men.

While these great things are transpiring among nations, we must not forget the small opportunities that confront us in our personal and present obligations to the needy ones at home. The car of food for the Orphanage, which Mr. J. M. Darden is collecting, will be loaded in Suffolk on Friday and Saturday, the twenty-nineth and and thirtieth of this good month of November and it will be shipped about December the second. Do not forget that Holland and Beamon will receive whatever you have to give on the days named above, November 29 and 30. Now is a good time to give potatoes while the price is low. Mr. Darden will close his orphanage campaign for this car load of food at the Suffolk church on the first day which is the first Sunday in December and close the car on the second day of December. Remember the *time* and *place;* and remember the *orphans, too.*

W. W. Staley.

—: o :—

Sometime

(*Mary Louise Riley Smith*)

"What I do thou knowest not now, but thou shalt know hereafter."

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine no more in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so!
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath,
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest bloom his love can send.
If we could push ajar the gates of life
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the hidden cups of gold,
And if through patient toil we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "God knows the best."

FROM A SERMON BY JOHN WESLEY

—o—

July 2, 1789 John Wesley preached from this text: "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8:22: He closed his sermon with these words: * * * "But why is self denial in general so little practiced at present among the Methodists? Why is so exceedingly little of it to be found even in the oldest and largest societies? The more I observe and consider things, the more clearly it appears what is the cause of this in London, in Bristol, in Birmingham, in Manchester, in Leeds, in Dublin, in Cork. The Methodists grow more and more self indulgent, because they *grow rich*. Although many of them are still deplorably poor; ("tell it not in Goth; publish it not in the streets of Askelon.") yet many others, in the space of twenty, thirty, or forty years, are twenty-thirty, yea, a hundred times richer than they were when they first entered the society. And it is an observation which admits of few exceptions, that nine in ten of these decreased in grace, in the same proportion as they increased in wealth. Indeed, according to the natural tendency of riches, we cannot expect it to be otherwise.

But how astonishing a thing is this! How can we understand it? Does it not seem (and yet this cannot be) that Christianity, true, Scriptural Christianity, has a tendency, in process of time, to undermine and destroy itself? For, wherever true Christianity spreads, it must cause diligence and frugality, which, in the natural course of things, must beget riches. And riches beget pride, love of the world, and every temper that is destructive of Christianity. Now, if there be no way to prevent this, Christianity is inconsistent with itself, and of consequence cannot stand, cannot continue long among any people; since, wherever it generally prevails, it saps its own foundation.

But is there no way to prevent this? To continue Christianity among a people? Allowing that diligence and frugality must produce riches, is there no means to hinder riches from destroying the religion of those that possess them? I can see only one possible way: find out another who can. Do you give all you can, and save all you can? Then you must in the nature of things grow rich. Then if you have any desire to escape the damnation of hell, *give* all you can; otherwise I can have no more hope of your salvation, than of that of Judas Iscariot.

I call God to record upon my soul, that I advise no more than I practice. I do, blessed be God, gain, and save, and give, all I can. And so, I trust in God, I shall do, while the breath of God is in my nostrils. But what then? I count all things but loss for the excellency of the knowledge of Jesus my Lord! Still,

"I give up every plea beside,
Lord, I am damn'd! but thou hast died."

Dublin, July 2nd, 1789."

Wesley was certainly a wonderful combination of heart and brain.

D. A. Long.

Burlington, N. C.

NOTES AND PERSONALS

Rev. B. J. Earp changes his address from Stanley, Va., to Shenandoah, Va.

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Rev. A. D. Woodworth and family, of Azabie, Tokio, Japan, are spending some time in this country.

—o—

We have just received a cheerful letter from our friend, Chaplain B. F. Black who is "over there" with the boys.

—o—

Miss Bessie Holt is attending the Eastern Virginia Conference this week in interest of The Christian Sun and its work.

—o—

The editor is at Reidsville, N. C. this week attending the North Carolina and Virginia Conference.

—o—

The Western North Carolina Conference meets November 26, 27, and 28. Shiloh is the place.

—o—

The Eastern North Carolina Conference meets December 4. Chapel Hill is the place. Bear it in mind.

—o—

We are indebted to Mr. R. W. Fitch, of Union Ridge and Capt. J. A. Turrentine, of Burlington, for a chance of nice Irish potatoes. These brethren could not compete in the sweet potato contest, but made a fine showing with the other variety. Many thanks, good friends.

———: o :———

THE MISSION FUND GONE OVER THE TOP

The first Sunday in September, 1917, our Field Secretary for Missions, Rev. Dr. J. O. Atkinson, presented for the first time his call for what was then $50,000 for missions. This call was presented at the Pleasant Grove, (Va.) church and was met with a liberal response. A short time afterwards the fund was upon a challenge by Brother J. M. Darden, Suffolk, Va., raised to $100,000. Sunday, November 10, 1918, at Virgilina Christian church, Dr. Atkinson presented this special fund, which was his last time to present it in reaching the maximum point. Less than two years $100,026.00 is the total sum raised when we started out considering it a heroic task to raise it in five years. To the Pleasant Grove church belongs the honor of starting the fund and to the Virgilina church belongs the honor of subscribing the last $1,500.00 and putting the fund "over the top," bringing honor to the work and progress to the Kingdom. Three cheers to our Field Secretary! Congratulations to all who participated, and a prayer that may be the greatest awakening in the cause of missions among our people.

At a later date we shall speak concerning the continued work of our Mission Secretary and the things yet to be done—things more difficult than the things already accomplished.

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NOTICE! NOTICE!!

The Eastern North Carolina Christian Conference will meet with the church at Chapel Hill, N. C., December 4.

G. J. Green, *President.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

WEBB

On October 16, 1918, Clarence Webb departed this life at the age of 21 years, 4 months, and 23 days. Deceased was the son of Mr. and Mrs. William Webb near Rawley Springs, and at the time of his death was working in Coatsville, Pa. The body was brought home for burial, and the services were held at Mt. Olive Presbyterian church, October 18, and interment made at Mt. Clinton. Besides the parents, five brothers and two sisters survive. The writer was assisted in the service by Rev. S. B. Hanna of the Presbyterian church.

A. W. ANDES.

FLOYD

Miss Annie Gordon Floyd, daughter of the late J. D. Floyd, of Abanda, Ala., died at the home of her sister, Mrs. Thyra Swint, Elon College, N. C., September 30, 1918, after a brief illness of influenza and pneumonia. The remains were accompanied to Abanda by Mr. Linwood Floyd and the writer and the funeral conducted by her pastor, Rev. G. D. Hunt, at New Hope church where the deceased had been a faithful member since childhood. Miss Floyd is survived by her mother, Mrs. Ellen Floyd, three sisters, Mrs. W. H. Burdett, Mrs. J. T. Clack and Mrs. Thyra Swint, one brother, D. W. Floyd, and a number of half brothers and sisters. Miss Floyd was a beautiful Christian character with high ideals and worthy ambitions. She was much loved and respected at Elon College, where she had been a student for three years, and the influence of her life will abide as a permanent treasure.

N. G. NEWMAN.

—:o:—

GRIGGS

Mrs. Cora Rebecca Griggs, wife of the late James Griggs came to death accidently October 16, 1918, by a gun shot by her son, Clarence, who was perfectly devoted to his mother. He loved her above all things and he deserves the sympathy and prayers of God's people. It was one of the saddest occasions of my life because I know he was devoted to his mother and proved it by his life. The Lord says: "My grace is sufficient for thee." Mrs. Griggs was a dear, good Christian woman aged 68 years. She leaves five sons, one daughter, five brothers and five sisters, several grandchildren and many friends. She was a member of Bethlehem Christian church where the funeral services were conducted at the grave by Dr. W. W. Staley and myself. God bless and comfort the dear bereaved ones.

H. H. BUTLER.

THIS CHRISTMAS must count as no Christmas of recent years has counted. The spirit of Christmas must be kept up. Only sensible, wisely selected things can be given, and one gift should provide for many. Here it is—an ideal gift, for one and the whole family are sure to be delighted with it. The Youth's Companion fills the bill completely, coming *all new* 52 times a year. Stories, Articles, Receipts, Special Pages and more in quantity for all ages than any monthly magazine gives in a year. A distinct benefit to all hands. You give cheer, uplift, inspiration and entertainment—an actual *need* of these times. The Companion is still only $2.00 a year.

Don't miss Grace Richmond's great serial, Anne Exeter, 10 chapters, beginning December 12.

The following special offer is made to *new* subscribers:

1. The Youth's Companion—52 issues of 1919.

2. All the remaining weekly issues of 1918.

3. The Companion Home Calendar for 1919.

All the above for only $2.00, or you may include

4. McCall's Magazine—12 fashion numbers. All for only $2.50. The two magazines may be sent to separate addresses if desired.

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1918 NOVEMBER 1918

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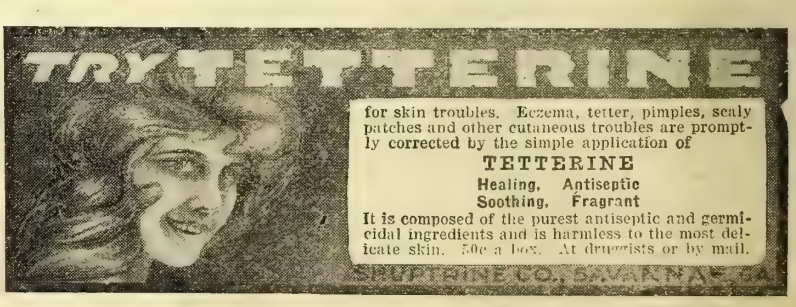
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ORGANIZED 1847

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

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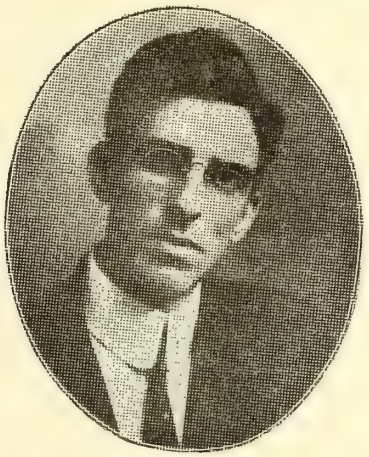

REV. LEON E. SMITH

who has accepted a call to the Third Christian church, Norfolk, Virginia, and will begin his work there at an early date. Since 1915 he has been pastor of the First Christian church, Huntington, Indiana.

Volume LXX **WEDNESDAY, NOVEMBER 27, 1918** **Number 48**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

NORTH CAROLINA AND VIRGINIA CONFERENCE MEETS

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The 93rd session of the North Carolina and Virginia Christian Conference met at Reidsville Christian church November 19 and 20. Dr. P. H. Fleming, president of last year's session was re-elected to that office. All the other officers were also re-elected.

Ministers Present

All ministers of the Conference were present except the following: J. O. Atkinson, J. O. Cox, T. B. Dawson, W. T. Herndon, A. F. Isley, J. W. Pinnix and H. S. Smith. The following licentiates were absent: H. W. Carter, H. J. Fleming, J. D. Scoggins, R. H. Coble and J. F. Cook.

Churches Represented

All churches of the Conference except the following were represented: Belew Creek, Concord, Goshen Chapel, Palm Street, Hine's Chapel, Lebanon, New Hope, Shallow Ford, South Boston and Union (Va.)

Annual Address

Dr. P. H. Fleming, president, delivered the Annual Address on Tuesday night.

Report of Home Mission Board

Report of the Home Mission Board showed that the Home Mission Secretary had visited twenty churches during the Conference year, secured seventy-one new members, amount of $442.50. The total amount received for the past year for membership was $891.00 against $790.00 the previous year. Amount collected from all sources the past year was $3,855.04.

Reidsville Mission church received favorable comment and splendid endorsement. Rev. W. L. Wells has been called to this church for practically all his time at a salary of $1,200.00. The church is to pay $550.00 of this and the Mission Boards the remainder.

Danville church also was favorably mentioned and is doing well under the leadership of H. S. Hardcastle.

Winston-Salem, N. C., and South Boston, Va., mission points, showed no progress over last year's report. Goshen Chapel, Kallam Grove and New Hope are favorable points and the outlook is hopeful at these places.

Report on Foreign Missions

The report on foreign missions was read by Rev. P. T. Clapp who discussed the report at length. The report made general recommendations which were adopted. The matter of foreign missions is gradually growing in the North Carolina and Virginia Conference and deep interest is being manifested in that work.

Apportionments

The apportionments to the Southern Christian Convention were, by vote of the Conference fixed as follows: Convention Missions, $900; Foreign Missions, $900; Convention Fund, $300; Elon College Fund, $900.

Report of Woman's Board

The report of the Woman's Board showed 2 Woman's Societies, 7 Young People's, 3 Willing Workers' and 4 Cradle Rolls.

Report on Christian Union

The Special Committee on Christian union reported as follows: "We, your committee to memoralize the Eastern and Western North Carolina Christian Conference on the question of Christian union report that these bodies have not met and so we cannot now report.

"We request that this matter lie open until our next session and that this committee or another be constituted to make further report.

"We should further add that the Southern Christian Convention give its consent to effecting the union of these three conferences should they desire it."

This report was signed by P. H. Fleming, W. A. Harper and J. O. Atkinson.

Report on Moral Reform

The reort on Moral Reform was possibly the warmest issue of the session. This report was rendered by Rev. C. E. Newman and Rev. J. G. Truitt. The tobacco question was the storm center and proved to be so complicated that those arguing the question found themselves with much to consider. Practically every church in the North Carolina and Virginia Conference is in a tobacco section. The report was adopted condemning the use of tobacco with continued permission to raise it.

Brother R. A. Truitt was licensed as a probationer. Rev. L. L. Wyrick and Rev. J. W. Knight were ordained to the full gospel ministry. G. C. Crutchfield was admitted to the Biblical Class. J. Sipe Fleming was ordered to be licensed later, and his brother, H. J. Fleming, to be ordained later.

Report of Committee on Religious Literature

The report of the Commitee on Religious Literature made about the usual report, urging our people to take The Christian Sun and support all our publications. No special discussion followed this report. The Editor of The Sun made several remarks concerning the present circulation of the paper and the loyal support that it is being given.

Christian Orphanage

Brother Chas. D. Johnston, Superintendent of the Christian Orphanage, represented that institution. The Conference as usual gave its full endorsement to this splendid enterprise of the Church.

Report on Memoirs

The Committee on Memoirs rendered a beautiful report concerning the life of the late Rev. S. B. Klapp who did much work in all parts of the Zion.

Report on Education

Dr. N. G. Newman, College pastor at Elon, rendered a report on Education. It fully endorsed the additional endowment that is soon to be undertaken by the Institution.

Hospitality

Reidsville church knows how to entertain and did so in a royal way. Nothing was left undone for the comfort and convenience of all.

Next Session

New Lebanon, Rockingham county, North Carolina, was chosen as the meeting place next year.

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A GREAT TRIBUTE TO A GREAT MAN

In the death of President E. K. Graham of the University of North Carolina, the State and the Nation lost a great citizen, a noble heart and a big brain. He was a leader among men, an educator among educators. *The University News Letter* pays the following tribute which is fitting and appropriate:

Edward Kidder Graham: born 1876, died 1918. President of the University of North Carolina, a director of the American Universities' Union in Europe, a member of the International Committee of the Young Men's Christian Association, a member of the Educational Committee of the Council of National Defense, Regional Director of the Students Army Training Corps Colleges, Southeastern Division.

He was stricken on the march, at the head of his division of war, in plague swept areas of duty. Wearied and worn, he fell on sleep at Chapel Hill, October 26, under the shadow of the institution that gave birth to his ineffable spirit and on the soil of the state that gave birth to his moral body.

Take him for his all in all, The Hill is not like to look upon his like again.

Frail as a windflower in his physical frame, he was strong of soul as corps commanders are who are born to leadership in critical causes.

A rare and radiant spirit. Gentle and lovable as a woman, genial as the sun's rays, lilting as the lark, soaring as the eagle.

His visions of the University as an agency of service to the State and of the State as an agency of wholesome democracy were mountain-top visions that swept the farthest horizons, that considered alike the inescapable necessities of mortal time and the final values of spirit and destiny.

No man in the South or the Nation better knew the functions of a state University. He believed with all his soul in the Physical Sciences—in the conquest of Nature for the relief of man's estate in the earth; and just as strongly in the Social Sciences—in the new humanities whose field is the conquest of Human Nature for the common weal. He treasured the Classics of every race and all ages as priceless memorials of the noblest in man, forged in the fires of spirit by the choicest souls among men. And true to the genius of his Scotch forbears, he held The Book to be the classic of classics —the final source of human strength in the everlasting struggle of the Best with the Beast in the affairs of men and the destinies of nations.

A greater, nobler University and a greater, nobler State—these were the soul, the very essence of the being of Edward Kidder Graham. As this institution and this state move forward in the years to come they will forever glimpse far in the fore the beckoning hand of this gentle, sweet spirit, this lover of his kind, this prophet, priest, and king among his fellows. His life brief as it was as men count time is a lasting, everlasting benediction to the State and the Nation.

O friend of our souls, our prayer in this crushing hour is Tennyson's prayer over Arthur Hallam's mortal clay—

I would the great world grew like thee;
Who grewest, not alone in knowledge and in power,
But day by day, and hour by hour,
In reverence and in charity.

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WHO WILL HELP?

We have before us a letter from which we quote the following: "I must acknowledge that I am ashamed that I have not remitted for my subscription earlier. I had not been in position to meet it, but I am sending it now and you will have to stop it until I am more able to pay. As soon as I am in position to take The Sun again I will send for it. I certainly do enjoy reading The Christian Sun and regret to give it up. All members of my family have either been sick or are sick now and we have had a great time with the Influenza. My son's wife died in ..... and left four children, one being a babe of six weeks old. My daughter's husband died about ten days ago and she does not know it yet. I need the prayers of all God's children that I may have grace sufficient to go through it all."

The amount remitted by this dear soul only paid for the year that she was behind. We are quoting from this letter so that if some one who has been so fortunate as to be abundantly blessed during the recent epidemic and would like to contribute $2.00 to send this woman The Sun for another year, it would be properly applied. We have a Worthy Aid Fund, though exhausted at this time, and anything sent will be credited to this Fund and disbursed accordingly. If more than one person should respond the remaining amount will be used for an equal good purpose in sending The Sun to some worthy person who is unable to pay for it.

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NOTES AND PERSONALS

Don't forget the Orphanage this week. How about that day's wage?

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Dr. J. O. Atkinson is recuperating in Eastern Virginia for a few days.

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We include some Thanksgiving notes this week that reached us too late for our issue last week.

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A letter from Chaplain B. F. Black states that he is delighted with his work in France.

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The Western North Carolina Conference is in session this week at Shiloh church, Randolph county, North Carolina.

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Friends will be glad to know that Rev. L. E. Smith is to return to his native section. We welcome you, Brother Smith.

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The Sun's Editor is attending the Western North Carolina Conference this week. He will attend the Eastern North Carolina Conference next week.

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Rev. R. L. Williamson changes his address from Raleigh to Henderson, N. C., where he is to serve for the coming year.

Rev. A. T. Banks has moved from Henderson to Ramseur, N. C. He takes charge of the pastorate formerly occupied by Rev. T. E. White.

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We find the following in the Ledger-Dispatch, Norfolk, Va., November 22, 1918:

Rev. W. H. Garman, pastor of the Christian church at Lambert's Point the other day was walking about town attending to some business affairs when he noticed that he was closely followed by a man and woman. He determined to find out why they were trailing him and stopped and pretended to look in a show window till they came up.

Then they hesitated and stammered and managed to ask him if he were not a clergyman. It developed that they were strangers to the city and had secured a license to wed, but didn't know where to find a minister and had noticed the clerical cut of his clothes and had followed him to ask him to perform the ceremony.

Mr. Garman agreed to do this and went with them to the Southland hotel, but found the lobby and parlor full of people and so he accompanied them to the Y. M. C. A. building. Here, too, every nook and corner were occupied and they left there to seek a place that was not so popular. When they reached the sidewalk the prospective groom looked at his watch and found that the time was growing very short as they wished to catch a boat to Baltimore.

"Well, come right over here," said the minister, and he lined them up against the walls of the Y. M. C. A., building on Freemason street. A curious couple came along and the preacher halted them and asked them to remain as witnesses to which they agreed and he proceeded with the ceremony. A colored woman came along and stopped and exclaimed: "Fo de Lawd sake ah do belebe he's marrying dat couple."

A dozen others came along and stopped and by the time the strange wedding was over there was quite a congregation. Then the groom went down into his trousers pocket and got a five-case note which he passed over to Mr. Garman and the couple sped away to catch that boat.

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IMPORTANT NOTICE

(Long Distance Message)

We received a long distance message from Rev. B. J. Howard, Chapel Hill, N. C., just in time for this week's issue, to the effect that all who expect to attend the Eastern North Carolina Conference should notify Miss Lizzie Neville, Chapel Hill, N. C. *at once.* The Conference meets December 4.

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PRAYER OF A SOLDIER IN FRANCE

My shoulders ache beneath my pack
(Lie easier, Cross, upon His back).
I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen.

A DEAD COUNTRY

(The Berlin "Lokal Anzeiger" applies the above term to the region over which the German army has retreated).

A land of happy homes, a smiling land,
A land of peace, until one dreadful day
When the invader, with presumptuous hand,
Snatched all the beauty and the joy away.
The furious charge, the cannon's fiery breath,
The trenchtool, the murderous bursting shell,
Have made this once fair land a land of death,
The dreadful wake of a retreating hell.
No more the chiefs of the invader-host
Pass to and fro with military tread;
They stand afar, exulting in the boast
That here before them lies an empire—dead.
If this fair land lie dead beneath its pall,
What of the soul that glories in its fall?

—*E. Leigh Mudge.*

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UNION GROVE

The revival meeting at Union Grove was held the week following the third Sunday in August. Rev. J. E. Shaw was with us in this meeting and preached earnestly and effectively. Thirteen professed our Lord as their Savior and renounced their allegience to sin. I have been called to this charge for the coming year.

Antioch

Rev. W. L. Wells assisted in the revival meeting at Antioch. The meeting resulted in six professions with three additions to the church.

A business meeting will be held at this church the fourth Sunday in November.

We have been hindered for one month in all church services. Preaching will be at the usual time during this month.

L. W. Fogleman.

Seagrove, N. C., Route 1.

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THE LORD'S HARVEST

When we read the twenty-fourth chapter of the gospel according to St. Matthew it seems an established fact that the Lord's harvest is at hand. We have heard of wars and rumors of wars but the end is not yet. We have witnessed some of the great plagues of disease, as the Spanish Influenza which has visited many homes and taken away loved ones. Today we look at France and Belgium, war torn countries, winter finds them without food and without clothes. We must help those countries for they cannot help themselves. We must help bear one another's burdens in this hour of need.

J. R. Miles.

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THANKFUL FOR PEACE AND FOR THE CHURCH

I am thankful that the dove of peace has returned. May the peoples of the earth go forth under the shadow of His protecting wings and bring order out of chaos so that one great Democracy may be formed on the earth. I am indeed thankful that our beloved America has for its chief head, Woodrow Wilson. I am also

very thankful that we have such a great Church, with its different organizations, and each one officered so efficiently.

J. Byrd Ellington.

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THANKFUL FOR MANY BLESSINGS

As we near Thanksgiving Day there are three things that I feel profoundly thankful for: First, that after my family and many of the members of my churches have had a seize of Influenza not one yet has died. Second, that I have lived to see the end of the greatest of all wars. Third, that I have been able to close another year's work in which God's blessings have followed me every step of the way.

H. W. Elder.

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THANKFUL FOR A PROMISE OF PEACE

When I say that I am thankful for cessation of hostilities and the promise of honorable peace I unite my gratitude with that of millions. Besides this I am thankful for a larger sense of brotherhood and consequest opportunity of giving the Gospel to the nations that have it not.

R. L. Williamson.

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POUNDED

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On Saturday before the second Sunday in October a few of the members of Wentworth church—and some not members—met for service. After a short service the people went out of the house and began to visit my Ford and load it up with good things, such as ham, chicken, wheat, cereals, butter, cheese, flour, can goods, money,etc. It made our pantry pant to hold all this and made the pastor fatter, and too, very grateful for the kindness and love shown by these fine people. Beside the pounding this church has given me an extra purse of $25.00

All this makes me feel more unworthy to try to minister to them and yet the more anxious to serve as a faithful and loyal pastor. May God's richest blessings rest upon this splendid people.

J. Lee Johnson.

———Peace———

THE BOARD OF RELIGIOUS EDUCATION

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The last session of our General Convention abolished "The Young People's Convention" and in its stead created a "Board" of ten members to be known as the "Board of Religious Education," to have general oversight of the Sunday School and Christian Endeavor work throughout the bounds of our Conferences. This Board is now chartered and organized, and its first annual session adopted the following, as the objective for the coming year:

1. A Sunday school and Christian Endeavor Society in every Church in the Convention.

2. Every school a standard school. Every Christian Endeavor Society a standard society.

3. Monthly Missionary instruction and a monthly offering for missions in every Sunday school and every Christian Endeavor.

4. To raise the sum of $1,000.00 for Sunday school and Christian Endeavor missions during the year.

Dr. J. O. Atkinson, Secretary of Board of Religious Education says: "In preparing your report for your annual Conference now soon to be held, may I ask that you embody these recommendations in the same so as to get them definitely before our Sunday schools. In case it happens that you do not attend your Conference, will you send this in as a part of your report or place the same in the hands of your President so that in appointing his committees this may reach the same?"

As Chairman of the Committee on Sunday school for the Western North Carolina Conference, I request said committee and all the members of said Conference to read, study, and be ready to act on these important recommendations.

Daniel Albright Long.

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SUFFOLK LETTER

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The Eastern Virginia Christian Conference held its ninety-eighth session in Eure's Christian church, Gates county, North Carolina, November 19-21 of this good year of world peace. The attendance was good, the entertainment was not only hospitable, but super-abundant. The weather was ideal, with cool, clean air, after a rain, bright sunshine by day and full moon by night. Plenty of automobiles to convey delegates and visitors to and fro and a good colored sexton to keep the Lord's house in order. It was one of the best sessions in the history of the Conference with everybody happy over the end of the war.

Every church sent up its apportionment in full, except one, and many, many had gone over the top. The actual paid by the churches for missions and benevolences above Conference call, so far as data was in hand was $10,450.11. The total paid into the Conference apportionments was $5,139.25. The following will pass up from this Conference this year to W. C. Wicker, Treasurer of the Southern Christian Convention:

1. Foreign Missions	$ 1,000.00
2. Convention Missions	1,000.00
3. Elon College Fund	1,000.00
4. Convention Fund	500.00
Total	$3,500.00

The Southern Christian Convention request to increase the apportionment for the above four items—Foreign Missions, Convention Missions, Elon College Fund and Convention Fund—50 per cent was endorsed and other items for Conference also. If the year is prosperous the Conference hopes to bring up the new apportionment in full and to do its part in helping Dr. W. A. Harper to raise the $125,000 Endowment Fund for Elon College.

The Forward Movement received recognition through the Superintendent, Dr. W. H. Denison; and a vote of appreciation was passed in recognition of the success of our Field Secretary, Dr. J. O. Atkinson, in completing the subscription of $100,000.00 for missions.

The Orphanage received renewed recognition and the Conference will continue through regular agencies to do its part to support the Institution.

Rev. W. M. Jay, pastor of Holland and Holy Neck, and Rev. H. W. Dowding, pastor of Portsmouth church, were received into Conference by letters, and both made fine impression upon the members of Conference.

Rev. E. T. Cotten was ordained and all think he is a young minister of promise. He has served Mt. Carmel, Windsor, Isle of Wight C. H., and Crittenden during the past year and has Bethlehem added for the coming year.

Three of our ministers are serving as chaplains in the United States Army: Rev. H. E. Rountree, in Portsmouth, N. H., and Revs. B. F. Black and Stanley C. Harrell in France. It is not known whether the demobilization of our armies will release them from army service or not.

A committee was appointed to arrange for a centennial celebration of this Conference in 1920 and we will try to make that Conference the best in our history.

All sincerely regretted the absence of Dr. W. A. Harper, President of Elon College, and Dr. J. O. Atkinson, Field Secretary; but their Conference met at Reidsville, N. C., at the same time.

Miss Bessie Holt made a good representative of THE CHRISTIAN SUN and its Editor, Rev. C. B. Riddle.

The close of the session was clouded by a telegram to President C. H. Rowland from his wife that his mother was in a critical condition by a second stroke of paralysis.

W. W. STALEY.

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CHRISTIAN ENDEAVOR PELLAGRA

By Karl Lehmann

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Here in the south, we are troubled considerably with a terrible disease called pellagra. I do not know much about the disease except that it is a generally accepted fact that it is usually if not always caused by an unbalanced diet. Not that one eats too much of a certain kind of food so much as that there is a lack of variety. It is said that eating too much potatoes can cause pellagra just as easily as eating too much meat. It is not the quantity of an article of food, so much as the fact that one fails to eat a variety of food.

We have some Christian Endeavor societies that suffer with this same disease. They do good work along certain lines, but they fail to keep their society program well balanced. Some societies carry out a splendid missionary program of work. They substitute a Mission Study Class for the prayer meeting Sunday nights, their socials are all missionary socials they give large sums for missions, but in the meantime other very much worth while work and training goes undone and soon all but the missionary enthusiasts drop out of the society and it becomes a pellagra infected society, not because there has been too much missionary training, and work but because they have failed to maintain a balance due.

In these days of stress some societies will give all their attention to war work. The prayer meetings will be turned into Red Cross study classes, letters from the boys with the colors will take up most of the meetings not devoted to Red Cross study, the socials will all become Red Cross knitting parties, their money will go to the war Y. M. C., Red Cross, Liberty Bonds, War Camp Activities and similar funds, and denominational missionary work will get no contribution and the state Christian Endeavor union will not be supported. This society, too, will soon become infected with Christian Endeavor pellagra, not because all these things are not good and important in these days, but because they have failed to maintain "a balanced diet."

Still another society will work hard on its Increase and Efficiency Chart and Society Standard Chart. They will graduate a large class of experts, their prayer meeting will be turned into an Expert Endeavor class, their socials will be quizzes in Expert Endeavor, they will enter into one contest after another with nearby societies and they will do their utmost along lines of efficiency. Even this society, too, will soon suffer from Christian Endeavor pellagra, not because all these things are not good, but because they have failed to maintain "a balanced diet."

Then there will be the society that determines that its members need a greater knowledge of the Bible, so they will substitute a course of Bible study or a series of Bible lectures for the Christian Endeavor prayer meeting. They will become another Sunday school class on Sunday evening, their socials will be Bible games and they will neglect their committee work of training in participation in the meetings as non-essential and all the while Christian Endeavor pellagra will be fastening itself upon the society.

The real preventative for this dread disease is that we shall have not a lopsided Christian Endeavor society, but one that shall present to our young people a well balanced diet on which they may feed and become strong and effective in their service for Christ. The prayer meeting will be kept on a high plane, the members will be trained away from clipping reading until they shall be able to speak effectively for Christ, the committee work shall be brought up to the splendid all round standard of the efficiency chart and society standards of your state, an expert class meeting after the mid-week service on Wednesday night will give the information needed, there will be at least two good mission study classes during the year, large gifts will be made to the denominational missionary work, the society will have a war program of service that shall do things for the men who have gone to the colors, delegates will be sent to local, county, district, state and other Christian Endeavor conventions and the organized Christian Endeavor work will be generously supported. The visit of the Christian Endeavor field workers will be well advertised and planned and the society will become really effective in training young people for service for Christ and the church.

Don't let your society become a Christian Endeavor pellagra hospital.

SUNDAY SCHOOL TOPIC FOR DECEMBER 1

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"Joseph sold by his brethren." Scripture text, Genesis 37:18-28. Time—About B. C. 1729. Place—Twelve miles north of Shechem and sixty-two miles north of Hebran. Golden text: "Hatred stirreth up strifes; but love covereth all sins. —Prov. 10:12. Practical truth—Jealousy and hatred tend to lead to other sins.

For timely comment and exposition see "The Christian Bible Class Quarterly," published by the Christian Publishing Association, Dayton, Ohio.

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CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 1

All for Christ. VI—Our Pleasures. Scripture text, 1 Cor. 10:23, 24, 31-33, and 1 Cor. 11:1. This is consecration meeting. For comment, explanation and suggestions, see Christian Endeavor World, published by Christian Endeavor Society Publishing Company, Boston, Mass.

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A SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR OBJECTIVE

We are not advised of the number of Christian Endeavor members who are won for Christ and the church through Christian Endeavor. Fact is most Endeavorers have already been enlisted in some church before they became Endeavorers. But as to the Sunday school we have what are reputed to be the actual facts and they are quite startling, to say the least. They are these: One out of every five Sunday school pupils is won to Christ and the church through the Sunday school; one out of every five is won after the pupil has quit the Sunday school, while three out of every five Sunday school pupils are never won to Christ and the church at all. This, I say, is startling if one has not heretofore seen and considered the facts.

But the question now at attention is this: Why is it that such a large proportion of those entering Sunday school are never won to Christ, and never enrolled in the church? Is not the fault with the character and conduct of the school itself? We think so. Youth is impressionable, and, moreover, impressions made in youth are the most lasting. The Sunday school then must be falling far short of making real and abiding impressions. And we are inclined to think the same is largely true of Christian Endeavor.

Now one cannot make the right sort of impression without having the right sort of *motive*—the proper and proportionate objective. This question is now pertiment, what is the objective of our Sunday school and Christian Endeavor? What are we aiming at through the Sunday school and Christian Endeavor? What have we got a Sunday school and Christian Endeavor for anyhow? What are we to accomplish through these organizations?

Now if they are something gotten up just to keep children and young people out of mischief awhile on the Sabbath, the object is negative, and you will not long fool your pupils with a negation. Maybe this is why many quit the school and the society as they do—they discover no objective worth while.

Or suppose we say that Bible study is the objective, and we have a Sunday school and a Christian Endeavor that young folks may learn more about the Bible. Immediately the question arises. But why learn about the Bible? What is the object in that? Why a pupil might say, "should I learn about the Bible any more so than about any other book?" Even Bible learning in and of itself is not worth while. Even the devil is acquaintd with the Bible and can quote it quite glibby. Besides most young people go to a real school in which they must do real study of books during the week. If our Sunday school and Christian Endeavor would just have in mind, and as motive, to teach a book, however good that book, the motive is all unworthy, and is certainly on too low a level to win and hold the bright and intelligent and impressionable young people of the community. Young people are idealistic. *They are visions.* (Acts 2:17, "Your young men shall see visions.") —your old man may dream of the past (Acts 2:17). But young people look out into great things to be done —and as the Word says, see visions. They are visionary. Now, why not fill these visions with great and wonderful things to undertake and to do for Christ, for the church and the world? Is not just here where our Sunday schools and Endeavor Societies often fail —they give the young people no sort of vision of great and wonderful things to do?

Now is there a brighter, grander, more glorious vision to hold up before the mind of a young person than of world-wide conquest for Christ? We think not. That has something daring, and something heroic about it. Hold up before the pupils in the Sunday school and workers in Christian Endeavor the possibility and obligation of world-wide conquest for Christ and you have an objective that will save your school and rivet for life the attention and interest, not of one in every five, but five of every five of the pupils of the school. *There must be an objective*—and a worthy, large and inviting one. A young woman in a Mississippi school, of whom we read recently had no trouble in keeping the attendance, and the attention of all her class of 15 girls. She constantly kept before her class the thought and objective of world-wide brotherhood, of world-wide conquest for Christ. Three of that class went as missionaries to Africa, one to China, one to Korea, one to Japan. And all the other members are today not only enlisted Christians converts, but active and aggressive Christian workers. Our schools and societies must have an objective if they are to live, prosper and achieve.

J. O. Atkinson,
Sec. Bd. Religious Education.

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CARD OF THANKS

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We wish to sincerely thank all of our dear friends and neighbors for their many acts of kindness and sympathy to us during the illness of our dear wife and daughter, and for help rendered us during the recent illness of the other members of the family

May God richly bless each one.

T. D. Barber,
J. B. Gerringer, and Family.
Elon College, N. C.

FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

Rev. W. H. Denison, D. D., Superintendent
Mr. Hermon Eldredge, Religious Education Secretary

—o—

December

The United Society of Christian Endeavor, its Field Secretaries and the whole Christian Endeavor organization has set apart December as the time when they are to lay great stress upon "Religion in The Home." Isn't that fine? From every angle that great theme will be emphasized. It is right in line with the first fundamental point of our Forward Movement and I am asking that all our people join in this special emphasis during December. It will be a good time for those pastors who have not yet begun the series of sermons on the Forward Movement to begin. Others would do well to preach special sermons on "Religion in the Home." There is where we have got to begin. Our religion must be real and vital in the home. The home is the center and heart of the nation and our worthy institutions. It will be a fine time to read the splendid book by Dr. Martyn Summerbell, "Christian Home Training" for its aim is "A better observance of religious expression in the home." This department has several strong articles that will lay emphasis upon "The Quiet Hour," "The morning Watch," "The Family Altar" and other elements that enter into the making of more thoroughly religious homes. In the very beginning of our Forward Movement program we have placed this fundamental point of deepening the devotional and spiritual life of the people who are already professed followers of Christ. If our pastors and Christian Endeavorers, with the heads of families of our whole brotherhood will make December a special time for "Religion in the Home" emphasis much good will come. Then Christmas and New Year will be a splendid time to begin anew the family altar. Many of them in these days of rush have fallen down and been neglected. How sad the result has been! Start the family altar on Christmas or New Year. Let there be worship in your home. Let the young people in our colleges all begin the "Morning Watch" and all our young people start the "Quiet Hour."

Wonderful Days

Will the Church be able to meet the need of these days? These are great days. In this year's call for the week of prayer for young men for November are the following expressions of the greatness of the times in which we are living: "Truly we are living in great days; great in upheavel and overturning; great in adventure and constructive achievement; great in sacrifice and suffering; great in the discovery and releasing of men's latent capacities for heroism and unselfish devotion; great in the challenges summoning men to enter with wide plans and God-touched spirited into new and better days. Such days call for men, and call for men at their best. They must be men of comprehension, that they may have understanding of their times. They must be men of the finest loyalties—loyalty to undying principles and loyalty to our Divine Lord and His undying cause—that they may not miss the way, and that they may indeed be true leaders. They must be men of contagious character and with a passion for helpfulness.....Times like these not only demand all that is best in men, but also call us to prayer that the power of the living God may be manifested."

To that spirit of life for you and for your pastor and wor your church, to that loyalty to Christ, to that earnestness of prayer, to that unselfish devotion, the Forward Movement of your church summons you. How anxious we are lest any of our people should not come up to a higher plane of Christian living, lest any of them should fail to catch the spirit of this Movement in our Church, lest any of us should not be summoned to unselfish devotion, lest any of our leaders and workers should not have their spirits God-touched.

What Kind of a Christian Am I?

Am I really and truly interested in my church—how much do I really help to accomplish the objects and ideals of a real church? Am I really trying to make my church fill the mission of a real church? Have I compared what my church is doing in the world with what real churches are doing in the community and world? What am I actually contributing to the life of my church? Am I doing as much as I think I am? What does my neighbor think of my interest in my church? What do the other members of my church think of my interest in our church? What is my example in the matter of loyalty, service, consecration, giving, attendance, spirit? Is my example really an inspiration to my pastor, to others, or do I just think it is? Have I really taken note of the number of times I have missed church service during the last year? Have I any real interest in the Christian Endeavor Society, in the Mission Study class, in the new families that have moved into my community? How does my pastor classify me in his own mind? How does he feel when I am placed on a committee? Does he know the work will be done and done as it should be done? Am I a pleasant weather Christian or a real Christian? How much attention do I give to my church other than Sunday? Why do I belong to the church anyway? Where would I rightly be classed by my pastor—active, inactive, interested, indifferent, friend, helper, where? Have I given as much to the work of the Lord this year as I think I have? Have I given as He has prospered me, have I? How much have I actually given for missions in the last twelve months? What proportion of my actual income would that be? Where would I be classed in the minds of my neighbors and the members of my church—generous, selfish, stingy, glad to give all I am able—if they knew all my circumstances just as they are? How do my mission gifts compare with my cigar, candy, pleasure bills? Did I ever stop to actually figure it up or do I jump at conclusions that I am pretty liberal? What kind of a Christian am I? What kind of a church member am I really? Think it through clearly and honestly.

WARREN H. DENISON.

BIBLE CLASS IN ARMY CAMP

—o—

I have been told that it is impossible to have a good Bible class in an army camp, but I am glad to say that my fifteen months experience here has proven different. I have had a Bible class most of the time since I came here. Without a question I have found the men in the army just as ready and willing to attend Bible classes as I found in civilian life.

One of the Bible classes gave a dinner with an attendance of about three hundred. We had many speeches from the enlisted men and officers which proved that they were very enthusiastic over the Bible class and what it is doing. One of the Lieutenants said that he regretted that he had to be absent from the class so much but on account of spending most of the Sundays in the city with his wife he could not attend regularly. However, he secured another Lieutenant to take his place. He made a very interesting talk and would make some of our preachers feel badly for he really had a greater message than we hear from many of our pulpits on Sunday morning.

Then came the speech from the Commanding Officer. When he arose there was great applause but soon everything was quiet. We soon found that he was at ease making talks to Bible classes. He stated that he was glad to see so many taking part in the work and he hoped that every man in the company would become interested. He assured all that no duties in the work here would in any way conflict with the hour for the Bible class. He spoke of the army as being a wonderful piece of machinery in which every person was a cog and each person had his place to fill. He pointed out three things that determine one's position: Physical training, mental training and spiritual training. All three are necessary in running the machinery without a broken cog.

It was not all in attending the dinner. When I went before my class on Sunday morning, as leader, there were about one hundred and twenty-five present. An orchestra with five pieces to make the music, and a song leader. How many of my readers have had such a class?

I find some of the men here the most ready and willing to do religious work that I have ever seen. A few days ago some of the fellows were discussing Christianity. One frank fellow spoke up and said that some people said that there was nothing in Christianity or the Bible but that he knew his feeling. He stated that there was a longing in his soul that could not be satisfied any other way than by reading his Bible and praying and it brings peace to the soul, which gives proof that there is a Divine being within. I wonder how many have this longing in their soul and do not know where to go to become satisfied. What more can you do than to satisfy one of these longing ones?

D. F. PARSONS.

Chattanooga, Tenn.
Army Y. M. C. A., No. 31.

The New Church For The New Time

I have read President W. A. Harper's new book—"The New Church for the New Time"—with a deep interest for it deals with the vital problems of the day in church life, and presents them so clearly. I had heard him give the substance of the book in an address before some sixty ministers representing at least six different denominations who listened with intense interest and when he had finished they gave their hearty approval by marked applause and many personal expressions. The book is a survey of the needs of the Church necessary to meet the demands of these wonderful days and Dr. Harper is to be congratulated on the splendid and sane contribution he has made to the solution of the problem. This should be read not only by pastors but by the official members of the churches. It contains a vital message and rings true to the gospel message.

WARREN H. DENISON.

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COMMENDATIONS
The New Church For The New Time

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The Christian Intelligencer says: "A ringing challenge to the laymen of the churches and proclaims the fundamental principles which should animate the modern layman. Is calculated to accomplish a great work in setting ministers and their church leaders everywhere to planning definitely for the aggressive work of laymen."

The Daily Virginian Pilot says: "Every page bristles with challenging informations. Many of the progressive laymen in all the churches, and not a few clergymen also, will hail these ringing utterances upon a great and timely theme with interest, which at times will deepen into keener pleasure."

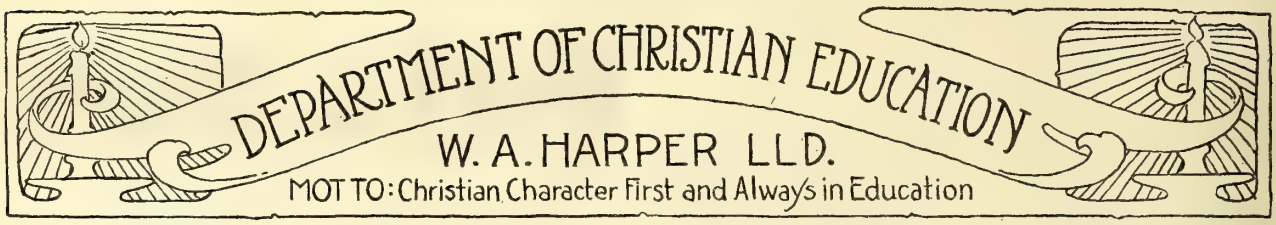
Amos R. Wells says: "Characteristically fresh and vigorous. Deals with the large principles of the kingdom and equally with the necessary prosaic details. It is a prophetic book in the true sense of that word."

The Christian Guardian says: "The book is a valuable one for those who would see the Church adapt itself more perfectly to its present environment."

The Dixie Endeavorer says: "The finest thing that has come from his pen."

The Christian Work says: "A clarion call to Christian men and women to give themselves for the new day in which we live. In these days of uncertainty and heart-searching, this vigorous volume will prove a whole armory of faith."

Auburn Seminary Review says: "Stronger and even more useful than its predecessor. The individual Christian must give himself to this service and cannot meet his obligation by proxy."



THE STUDENTS' ARMY TRAINING CORPS AT WASHINGTON AND LEE

By Henry Louis Smith

—o—

Since Elon is an S. A. T. C. College, this article by President H. L. Smith will be of general interest.

From the hour of America's entrance into the great struggle, our American colleges have been white-hot foci of militant patriotism and fruitful nurseries of war leadership. It is not surprising, therefore, that the War Department has at last taken over all our higher institutions of learning and is now utilizing them as military-intellectual training camps, whose special function is to supply our vast armies with officers, engineers, chemists, and experts of all kinds.

In ordinary times this sudden and dramatic transformation of the American college, our most characteristic and stable institution, would have stirred a thousand editorial pens to hot debate. Amid the roar of a world conflagration, however, and the crash of falling empires, it has passed almost unnoticed.

This little bulletin, therefore, is written that the alumni and friends of Washington and Lee may keep in touch with campus affairs and catch at least a glimpse of their Alma Mater in her robes of khaki.

The present Students' Army Training Corps, now in operation at 550 schools and colleges, is the result of a rapid and continuous evolution from the Reserve Officers' Training Corps of former years. Our own unit was formally established on August 14th, but not till Congress passed the Manpower Bill was the transformation completed and the final plans announced.

All physically fit registrants of September 12th, prepared for college entrance, were invited by the government to go to college, and by voluntary induction join an army post established on the campus, called the Students' Army Training Corps. They would thus become regular soldiers on active duty, drawing regular pay, and furnished by the government with subsistence, quarters, clothing, medical care, and both military and college training. This amazing opportunity caused all the colleges to open with a larger attendance than was expected, the enrollment at Washington and Lee exceeding 500.

Students under 18, or for other reasons not eligible to the S. A. T. C., are, under the government's new plan, allowed to attend college as usual. They may live in barracks if they wish and receive the benefits of the military discipline and drill, but must meet all their own expenses. This group at present numbers 81, 35 of whom are quartered with the S. A. T. C.

The regular Army Corps, numbering 407, is barracked in Lee's Dormitory and the immense Doremus Gymnasium. The basement of the latter has been transformed into a modern kitchen and dining-hall, run on the cafeteria plan. A complete meal is served to 450 men in ten minutes.

The former dining-hall has been turned over to the Army Y. M. C. A. as a social centre, under the care of Secretary R. G. Walters, sent by the National War Work Committee, and has been transformed into a most attractive club-house.

The barracks are supplied with admirable costs and blankets, and the soldiers clothed in government khaki. A fine military band has been organized, to which an orchestra will soon be added.

The corps has been busy digging trenches in Woods Creek bottom, and the engineers are bridging the stream at frequent intervals.

The Commanding Officer of the Corps is Captain J. C. Harper, with a staff of eleven first and second Lieutenants under him. The soldiers rise at six, drill from 7 till 9, recite from 9:30 till 3.30, with dinner at 12:30, study from 7 till 9 each evening under the supervision of their officers, and are in their bunks at ten. The camp drills, discipline, cleanliness, and general routine are full of "pep", and according to the best army standards.

The War Department has reorganized the curriculum on a military basis, the Law School being practically suspended, Latin, Greek, and other studies dropped, and numerous "War Courses" introduced in History, Engineering, Chemistry, etc.

The organization of the corps is exclusively on an age-basis, all former classes being abolished. Men of 20 years are preparing to enter active service after a 3-months' term; those of 19 after two terms; those of 18 at the close of the session. The government is planning to bring in new detachments as these are withdrawn.

Under the coaching of Lieut. Fitzpatrick, a football squad is practicising, and a few informal intercollegiate games will be played, but military and college duties leave little time for ordinary athletics.

The fraternities are allowed by the War Department to maintain their organizations, recruit their membership, and hold strictly business meetings, but cannot be segregated in quarters or hold social functions.

The University not only teaches the S. A. T. C. but under contract with the government furnishes housing and meals. Verbal assurance has been given that the institution will be repaid for the expenses of fitting up the barracks and dining hall. Since the government pays tuition by the day and expects to withdraw large bodies of students during the session, the solvency of an institution like Washington and Lee depends entirely on the attitude and policy of the War Department.

(Reprinted from Washington and Lee University Bulletin, November 15, 1918).

ANNUAL REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE FOR YEAR ENDING SEPTEMBER 30, 1918

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Woman's Societies

Bethlehem	$ 51.60
Berea	78.65
Damascus	51.60
Dendron	64.55
Franklin	80.70
Holland	41.80
Holy Neck	99.98
Liberty Springs	51.50
Ivor, Cradle Roll	7.00
Memorial Temple	110.45
Mt. Carmel	33.10
Newport News	21.20
Oakland	33.50
Portsmouth	79.23
Rosemont	85.79
Suffolk	408.60
Third Church	59.20
Waverly	62.17
Wakefield	56.40
Windsor	40.96
Union, Southampton	14.00
Isle of Wight	5.00
	$1,536.98

These Amounts Were Used For:

Dues	576.23
Mrs. Watanaba	129.00
Life Membership	75.25
Barrett Home	449.47
Dr. Atkinson's Fund	40.00
Mrs. Rowland's trip	12.00
Literature Fund	11.30
Mite Boxes	14.55
Cradle Roll and Mite Boxes	41.93
Miss Hamaguchi	50.00
Support of Eulice Bradshaw	45.00
Sunday School in Japan	50.00
Santa Isabel blocks	25.35
Contingent Fund	9.90
Mrs. Rowland's pin	7.00
	$1,536.98

Young People's Societies

Berkley	$ 151.50
Berea	19.90
Bethlehem	2.50
Burton's Grove	65.20
Dendron	15.09
Franklin	8.70
Holland	119.86
Memorial Temple	14.73
New Lebanon	16.50
Portsmouth	37.00
Suffolk, (Girls)	507.85
Suffolk, (Boys)	40.49
Spring Hill	6.00
Third Church	7.80
Waverly	11.30
Wakefield	1.80
Union, Surry	14.00
Special by Mrs. Bullock	21.00
	$1,061.22

These Amounts Were Used For:

Dues	$ 33.40
Mr. Martinez, salary	415.59
Mrs. Rowland's trip	5.00
Barrett Home	97.59
Santa Isabel blacks	362.75
Support of Coy Franklin	30.89
Support of Orphan	75.00
Support of Eugenia Hilliard	10.00
Contingent Fund	3.60
Life Membership	15.00
Dr. Atkinson's fund	10.00
Cradle Roll	2.40
	$1,061.22

Willing Workers

Berea	$ 19.67
Bethlehem	4.42
Damascus	24.00
Franklin	2.50
Holland	37.09
Holy Neck	20.15
Memorial Temple	84.21
Suffolk	78.86
Waverly	6.00
Wakefield	3.04
Windsor	22.78
Spring Hill	1.50
	$304.22

These Amounts Were Sent For:

Dues	$ 12.70
Mr. Martinez, salary	84.41
Support of Mary Thompson	11.00
Support of Coy Franklin	48.86
Santa Isabel blocks	137.25
C. M. A. Membership	10.00
	$304.22

Totals:

Woman's Societies	$1,536.98
Young People's Societies	1,061.22
Willing Workers Societies	304.22
	$2,902.42

Entire Amount Raised During Year For:

Mr. Martinez, salary	$500.00
Santa Isabel blocks	525.35

MRS. M. L. BRYANT, Treasurer.

—o—

Cake parties, soup festivals, and oyster stews will not be welcome in a church where the members tithe.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

A few days since while we were busy at our desk some one knocked and when we opened the door our dear old friend, Captain J. A. Turrentine of Burlington, was in the yard with his wagon loaded with things for the Orphanage. He commanded us to unload as he was in a hurry and we proceeded to obey the command as we could not refuse so kind a friend. The load consisted of flour, potatoes, pumpkins, rape and corn given by different parties.

In the lot was five bushels of corn as fine as I have ever seen. The Captain told me it was his birthday and he wanted to make a Thanksgiving offering to show his appreciation of seeing his eighty-third mile post. He raised the corn, he brought himself, and did all the work and ploughed it with a mule twenty-three years old. I just thought if a man eighty-three years old ploughing with a mule twenty-three years old could raise as fine corn as this, what ought a young man like myself with the Orphanage team do? So I stored all of this corn away in a safe place and expect to plant my crop out of it next spring.

This is our last letter before Thanksgiving and we have been working, hoping and praying that we might have the largest Thanksgiving offering that we have ever had. I realize the problem we have to meet on account of the Influenza, but trust that it will pass out and our churches have well attended services and that our people will contribute as never before.

Let us all stand together, shoulder to shoulder with our faces to the front with a grim determination that we will go over the top and never give up till the goal has been reached.

C. D. J.

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REPORT FOR NOVEMBER 27, 1918

Amount brought forward—$8,468.17.

Children's Offerings

T. D. Matthews, Jr., 10 cents; Mills Wellons Staylor, 10 cents; Willie A. Staylor, 10 cents; Virginia, Elenor, Annie and Robert Wells, $1.00; Maude Griffith, Claudie Apple, Nora Vandyke and Cora Payne, 40 cents; Katherine Williams, $1.00; Annie Aldridge, 50 cents; Total, $3.60.

Sunday School Monthly Offerings

(Eastern Virginia Conference)

East End Christian S. S., New Port News, Va., $10.85; Holy Neck, Va., $5.00; Windsor, Va., $2.00; First Christian, Norfolk, Va., $6.32; Wakefield, Va., $1.00; Suffolk, Va., $25.00; Berea (Norfolk), $2.00.

(North Carolina and Virginia Conference)

Durham, N. C., $10.00; Liberty, $6.00; Reidsville, N. C., $2.00; Bethlehem, $1.00; Shallow Ford, $3.00; Mt. Bethel, $3.00; New Lebanon, $1.46; New Lebanon (Baraca Class), $1.00.

(Eastern North Carolina Conference)

Wake Chapel, $5.72; Christian Chapel, $4.40.

(Western North Carolina Conference)

Pleasant Hill, $2.01.

(Virginia Valley Conference)

Dry Run Sunday School, (Va.), $4.00; Total, $95.76.

Thanksgiving Offerings

Jas. N. Williamson, Jr., Burlington, N. C., $100.00; W. H. Etheredge, $5.00; A Friend, Norfolk, Va., $5.00; Miss Ida Williams, Norfolk, Va., $5.00; Mr. and Mrs. W. E. Cook, Haw River, N. C., $5.00; B. W. Johnston, Graham, N C., $5.00; Mrs. Ben T. Holden, Louisburg, N. C., $5.00; Mrs. J. W. Holt, Burlington, N. C., $2.00; Mrs. J. L. Barksdale, Southerlin, Va., $2.00; Mrs. J. W. Boon, Clayton, N. C., $1.00; Mrs. Peter Strickler, $1.00; Mills Wellons Staylor, 25 cents; Willie A. Staylor, 25 cents; Total, $136.50.

Special Offerings

Bolen Haizlip, Salem Chapel Church, $5.00; Miss Julia V. Marshall, Salem Chapel Church, $5.00; Mrs. A. F. Marshall, Salem Chapel Church, $5.00; Total $15.00.

Miscellaneous

J. H. Jones, on support of children, $30.00.

Total for the week, $280.86; Grand total, $8,749.03.

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LETTERS

Dear Uncle Charley:—My uncle gave me $1.00 and I am sending 50 cents for the dear little orphans for my Thanksgiving offering. With love for you all.—*Annie Aldridge, Altamahaw, N. C.*

You are a good little girl to give half of your income to the orphans. It is a nice way to begin life—helping others.—*"Uncle Charley."*

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Dear Uncle Charley:—We are four little girls who want to be your nieces and we send a dime each for the dear little orphans. We visited the Orphanage this summer on our picnic and hope to come again next year. We are members of the Junior class at Reidsvill Christian church and Mrs. J. W. Michael is our teacher. We like her fine. With love to all the children.—*Maude Griffith, Claudia Apple, Moree Vandyke, Cora Payne.*

Glad to have you join the Corner. We give you a hearty welcome. Get more of your little friends to join.—*"Uncle Charley."*

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Dear Uncle Charley:—Grandma Yarborough gave us one dime a piece to send you for Thanksgiving and mother made out the dollar so here we are with the best wishes for you and the little orphans a happy Thanksgiving with plenty of turkey and pumpkin pies with sugar in them.—*Virginia, Elenor, Annie and Robert Wells, Edgerton, Va.*

We are delighted to have your letter this week with your dimes and good wishes. One god brother brought us the pumpkins but we will not have turkey. —*"Uncle Charley."*

BOOKS, BIBLES AND CHURCH SUPPLIES

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"Preparation for Teaching" .....Oliver
Price 60 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

MISSION STUDY BOOKS

Home Missions

"The Gospel for the Working World".....Harry F. Ward
Price: paper, 40 cents; cloth, 60 cents
"The Path of Labor".....Seven Authors
Price: paper, 40 cents; cloth, 60 cents
"Men and Things" .....Henry A. Atkinson
Price: paper, 40 cents; cloth, 60 cents

Foreign Missions

"Ancient Peoples at New Tasks".....Willard Price
Price: paper, 40 cents; cloth, 60 cents
"Working Women of the Orient".....Margaret E. Burton
Price: paper, 40 cents; cloth, 60 cents

For Intermediate Boys and Girls

"Making Life Count".....Eugene C. Foster
Price: paper, 40 cents; cloth, 60 cents
"Brother Van" .....Stella W. Brummitt
Price: paper, 40 cents; cloth, 60 cents

For Junior Boys and Girls

"Stories of Brotherhood" .....Harrell B. Hunting
Price: paper, 40 cents; cloth, 60 cents
"Jack & Janet in the Philippines"..Norma Waterbery Thomas
Price: paper, 40 cents; cloth, 60 cents

Testaments

No. 13RL Morocco bound, red letter.....$ .75
No. 2114 Morocco bound, limp, gold side title..... .50
No. 2113 Morocco bound, limp, gold side title, gold edges .60

BIBLES

Scofield Reference Bibles

No. 70 Fine grain cloth, round corners, red edges.....$ 2.00
No. 72 Half morocco, library style, gilt top..... 4.50
No. 71 French morocco, limp..... 4.50
No. 73 French morocco, divinity circuit 5.25
No. 79 Persian morocco, divinity circuit, leather lined.. 6.50

Holman Bibles for Teachers

No. 4312 Egyptian morocco, divinity circuit, round cor...$2.85
No. 4412 Egyptian morocco, divinity circuit, red under gold edges 3.40

Holman Family Bibles

No. 823 P. R. L. Bound in American Morocco..... 6.50
No. 2014 French Morocco, large print..... 4.15

For The Pastors

"Pastor's Ideal Funeral Book"—DeLong.....$1.25
"Merrill's Holy Ordinance of Marriage"..... .70

WEYMOUTH'S TRANSLATION OF THE NEW TESTAMENT

(A Testament in Modern Speech)

Cloth, $1.25; cloth, indexed, $1.75; cloth, India paper, $1.75; leather, $2.35; leather, indexed, $2.75; leather, India paper, $2.75; Persian Morocco, Divinity Circuit, $3.75; Turkey Morocco, $4.25. Pocket Edition (without notes): Cloth, $1.00; cloth, India paper, $1.25; leather, India paper, $1.85. State definitely style wanted.

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Cradle Roll

"Complete Cradle Roll Outfit".....$1.25

Church Offering Envelopes

Write for prices and samples. State your needs and get estimates.

Miscellaneous Books

"The New Laymen for the New Time".....Harper
Price: 75 cents
"The New Church for the New Time".....Harper
Price: 75 cents
"Vital Truths for Hungry Hearts".....Wellons
Price: 50 cents
"The Minister" .....Staley
Price: 50 cents
"Trailing the Truth".....Riddle
Price: 50 cents
"Soul of the Soldier" .....Tiplady
Price: $1.25
"The Christ We Forget".....Wilson
Price: $1.50

The above is only a partial list of books and supplies handled by the Publishing Agent. Write us your needs. Buy from your own Church institution. Address:

C. B. RIDDLE, Publishing Agent,
Burlington, North Carolina.

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ATTENTION, SUNDAY SCHOOL TEACHERS

—o—

Now is the time to send your order for your 1919 Sunday school helps. Don't wait until late in December for that may mean a serious delay for you. Material is scarce and traffic greatly congested.

We are booking orders now for the following to be delivered between the first and fifteenth of December; earlier if you so desire:

Peloubet's Select Notes $1.25, net; $1.35 postpaid.
Tarbell's Teachers' Guide $1.25, net; $1.35 postpaid.
Practical Commentary on the International Lessons. Cloth, net 65 cents; 75 cents postpaid.
The Gist of the Lesson 25 cents; 30 cents postpaid.

Send your order *now*. You can send remittance when you receive the book if you prefer. State whether you desire your order filled at once or in December.

Address

C. B. RIDDLE .....*Publishing Agent*
Burlington, N. C.

ITEMS THAT MAY INTEREST YOU

(Item No. 1)

The Well-Head of Missions

"One of the mysteries of the ancient world," writes the late Dr. George Robson, "was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshipped with a wonder all the greater that no one could tell the secret of its rise and fall. Down even into the literature of last century you find references to the mystery of its birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source.....The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by His own Word, we find the primary source of the whole missionary enterprise, its primary motive from beginning to end —'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The love in God—there is the well-head of missions.' "

"God so loved that He gave." It is from that central fact that missions draw their strength and inspiration. "Because God loved and gave, those who love God and desire to be truly His sons must also love and give. Christianity is a missionary religion in a unique sense. It rests upon a divine sending. 'As the Father hath sent Me,' Christ said, 'even so send I you.' The fires of missionary devotion are kindled at the undying flame of the love of God.' "

(Item No. 2).

The Missionary Need

A recent note from Mr. Hoover, United States Food Administrator, Washington, D. C., says, "In Serbia, Roumania, a great part of Russia and China, if the war should close today, there must be from twenty to sixty millions of people who will starve to death this winter, chiefly because there is not the food anywhere in the world to be sent them. For at least five years after the war something approaching this condition must still exist." All this in spite of Matt. 18:14, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." And nearly, if not, all of these **must** perish not only in body, but in soul, never having heard, never having been told, of the blessed Redeemer who came to seek and to save all the unsaved of this world.

Moreover, and apart from what Mr. Hoover has told us, authentic records declare that forty million heathen die every year in foreign lands. Forty million will die during the ensuing year. They are passing away at the rate of one hundred thousand a day. Every tick of the watch sounds the death-knell of a heathen soul. With every breath we draw four souls pass away never having heard of Christ. "Carest **thou** not that these perish?"

God so loved the world—the whole wide world,—that He gave. Have we so loved the world, the wide, wide world that **we** give? Or do we just love a small portion of it, a very small portion at that, and so make our gifts to fit the little that we love? "To love one's country is noble, is patriotic. To love the world is holy and God-like."

(Item No. 3).

A MISSIONARY PROGRAM

"This Kind Cometh But by Fasting and Prayer"

At its recent session the Southern Christian Convention unanimously voted:

1. "That we set as our goal for the next five years the raising of $125,000.00, one-half for Home, one-half for Foreign Missions, * * * * and one hundred new recruits as ministers and missionaries."

2. "That the Budget System, with the every member canvass and the envelope system, be adopted as the best method for financing the churches."

3. "That tithing is the Scriptural method of securing funds for the Kingdom's work * * * * and when the law of the tithe is adopted, the financial problem of the church will be solved, and the Lord's treasury will have abundance."

Any resolution, however essential, is as lifeless as a lump of clay, until like a lump of clay it has breathed into it the breath of life. Then it becomes a living soul. Shall these three resolutions lie dead on our records or shall they be vitalized with our interest, our prayers and our endeavor?

They mean life and they mean majesty and might and power, provided they are vitalized. However, let it be known to all of us that, "This kind can come by nothing but by fasting and prayer."

We certainly have everything to encourage us on the one hand; and everything to challenge us on the other.

The readiness and the liberality with which a hundred thousand dollars have been donated or subscribed to be paid one-half for Home Missions, one-half for Foreign Missions, in five annual installments, at once guarantees to our Boards a permanent income and gives us a guarantee of what we can do. The church prayed for this hundred thousand dollars, is still praying for it. Every man, woman and child who has given a dollar to it is a Christian Church benefactor for generations to come. They did this thing in answer to prayer; and they, with hundreds yet to be seen and solicited will give more. But there must be prayer, prayer, prayer. We agree most heartily with the great and lamented Arthur T. Pierson, "Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success." And with John R. Mott, who declares, "Prayer and missions are as inseparable as faith and works."

Everywhere there is the crying need of workers, more workers,—ministers, preachers, missionaries. "This kind cometh not but by fasting and prayer." But who are fasting, and who are praying that these workers be given? God will never call these workers into service in our church until we of the church feel sorely the need and call upon our God to send forth the workers. Christ was in the hinder part of the ship asleep on a pillow. The storm was raging, and was like to capsize the boat in which He and the disciples were travelling. But Christ never rebuked the winds nor stayed the storm **until the disciples felt the need of His help and called upon Him for deliverance.** From that day till this, our blessed Christ does not help human beings until human beings feel the need of His help and cry out in their need. "Master carest thou not that **we** perish?" My friend and brother, carest thou not that we of the dear Christian Church perish, perish for lack of money and for lack of men to do the saving work?

(Item No. 4)

The Missionary Obligation

"I don't believe in missions." That does not alter the situation one whit. It is not a question of your belief or my

belief in the matter. Our Lord Himself forever and forever settled that. "Go ye into all the world and preach my gospel to every creature." A young minister once spoke disparagingly of foreign missions in the presence of the Duke of Wellington, "Look to your marching orders. How do they read?" was the firm rebuke of the great general. Christ, our Lord, the Captain of our salvation, gave the command. If we are fit soldiers of His we will obey. What would you think of a soldier who being commanded to go forward, should decline to do so, and wilfully say, "I don't believe in your order." That soldier would either be called a coward,—or court-martialed.

How about those who sing, "Am I a Soldier of the Cross?" and then refuse to obey the most direct and emphatic command our Captain ever gave?

And every disciple of His can go in one or all, of three ways. We can go either in prayer, in purse, or in person. How is this most bounden of obligations resting upon you, and what will you do with it?

"We are the children of the converts of foreign missions, and fairness means that I must do to others as men once did for me." (Maltie Babcock). And the same man has truly said, "I tell you fellow Christians, your love has a broken wing if it cannot fly across the ocean." God's love is so great that it reaches a whole world. We fulfill our obligations to Him only when our love also reaches the whole world and we become co-workers together with Him in saving this lost and ruined world.

(Item No. 5).

The Missionary Response

The church, the people, the denomination that responds to the missionary challenge today will be the Church, the people, the denomination of power and of progress tomorrow. God has never prospered a non-missionary Church. He never will. He cannot and keep His word. "Lo I am with you always," is a promise, conditioned on "go ye!" The church that will not go in prayer, in purse, in person, need not count on Christ's presence. He will not be there. Some one has very aptly divided the churches into three classes, —Missions, Omissions and Anti-Mission. The Mission churches have grown and become powerful! The Omission churches have had a hard time holding their own and have hardly done so; the Anti-Mission churches have been, and are, growing weaker and weaker through the years.

John R. Mott has truly declared that "The greatest hindrance to the evangelization of the world are those within the Church." And every student of church history and of the Bible must confess with Bishop Hindrix, "The Church has no other purpose in existence, no other end to serve save the great end of giving the Gospel to the world."

(Item No. 6).

The Missionary Hour

And now the supreme missionary hour has struck. The whole world is in ferment. The time of Church testing, and of Christian civilization testing is at hand.

The answer that our dear Christian Church shall give within the next five years to the missionary challenge, and the missionary opportunity now before us, will make our history and fix our destiny for a hundred years to come. The churches, the denominations, the Christian forces and organizations are getting ready on a scale, are preparing in a manner, such as was never witnessed before in all the ages past. Shall our dear Christian Church arise to the demands and obligations of this challenge; or shall we be deaf and indifferent to the mightiest call of all time and be left and lost with the foolish virgins that took no oil in their lamps?

Here are our marching orders. Read them afresh with us: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations; * * * and lo I am with you, even unto the end." (Matt. 28.18-20). And the Holy Spirit by St. Paul addeth thereto, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15).

Reader, are you doing your part either in giving to carry the message of life and salvation, or of helping to send those who will go, or of praying that God will raise up others to go? It is a question worth considering in this supreme hour of the world's history.

W. W. STALEY, President,

J. O. ATKINSON, Field Secretary,

Southern Christian Convention.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

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MARRIAGES

MANNING-BEAN

Mr. Oliver Manning, of Carrboro, N. C., and Miss Daffie Guy Bean were united in marriage at the residence of the writer, November 12, 1918. Only a few invited persons were present.

J. W. Holt.

OBITUARIES

FARRELL

Mrs. Mary J. Farrell, wife of the late S. G. Farrell, died October 16, 1918, aged eighty-two years and was buried at Hank's Chapel on the following day.

The writer promised Sister Farrell twenty or more years ago that if he were living at the time of her death he would conduct her funeral. Sister Farrell was the mother of ten children, three of whom are dead. The living are: J. M., A. D., H. D., Anna, Ella, Lucy, R. T., Daisy, Mrs. Fethey White and Mrs. Lena Johnson.

Sister Farrell was one of the best women I ever knew. She was like a mother to me. Her devotion to her family and her church was beautiful. Her children were very obedient to her and were untiring in their efforts to comfort her in her declining years.

"A good name is rather to be chosen than great riches." Proverb 22:1.

G. R. UNDERWOOD.

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PIERCE

Martha Esther Pierce died at her home, News Ferry, Va., October 27, 1918, aged eighty years, nine months and twenty-one days. She was the third child of Archer Anderson Farmer and Lydia Ann Jane Carlton. Her only brother died in infancy. Deceased married Edgar Theopolis Pierce in March 1869 and to them three children were born, each of whom survive her. Her husband died May 30, 1915. The three children are Archer Edgar, William, Jeremiah, and and Mrs. Anne Elizabeth Sipe. Two grandchildren survive her, Janie and Edgar, children of Archer Edgar and Dora Covington Pierce. She was truly a friend in need to an unnumbered multitude of those who, during her long life, shared the benediction of living in the radius of her unbounded and religious benevolence. She had no desire for unusual praise from the lips of mortal man, but instead she longed always and lived ever for the smile of her Lord and Christ. She studied His precious promises which poured consolation into her pious soul and lightened the burdens of her most active career.

In her long suffering she was very patient and never complained. With Christian fortitude she bore it all and was ever thoughtful and careful both in her greeting and benedictions toward all who sought with tenderest hand to give her every earthly comfort. She sleeps but angels attend her sleeping. Never known to fear death, she was most anxious about those who would survive her.

Dr. P. H. Fleming assisted the writer in the funeral services by preaching from the words "To die is gain." Phi. 1:21.

J. G. TRUITT.

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WICKER

J. T. R. Wicker, of Sanford, Route 1, departed this life October 21, in his 73rd year. He was a son of Blake and Flora Wicker, and is survived by five brothers and one sister: Rev. J. D. Wicker, Sanford, N. C.; Hon. A. W., Colon, N. C.; Duncan, Utah; W. H., and A. D., both of Sanford, and Mrs. Margarett Patishall of Sanford.

He married Lettitia A. Dye, December 27, 1879, and there are six children living, P. L. and W. B. Wicker of Sanford; R. M. Sumpter, S. C.; Mrs. Arthur Copeland, Columbia, S. C.; M. A. and Mrs. J. F. Morgan of Sanford.

He was buried at Turner's Chapel Christian church where he was a member since its organization. He was sick several months before his death, and his family were assured by him of his readiness for death. He was a very hospitable man and had many friends who mourn his departure.

T. E. WHITE.

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KENNEDY

On November 5, 1918 Brother J. A. Kennedy departed this life. He was sixty-five years old. For several months he was a patient sufferer. Before coming to Durham he resided in Norfolk, Va., and held his membership with the Berkley church. Brother Kennedy leaves a wife, two sons and one daughter to mourn their loss.

The funeral was conducted by the writer, assisted by Rev. W. A. Ayers of the Temple Baptist church. The interment was made in Maplewood cemetery. May the Holy Spirit make known His power to comfort.

R. F. BROWN.

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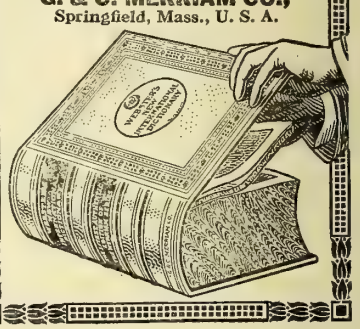

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OFFICIAL ORGAN OF THE SOUTHERN ORIGINAL CONVENTION

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Give The Best You Have

—o—

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honor will honor meet;
And a smile that is sweet will surely find
  A smile that is just as sweet.

For life is the mirror of king and slave;
  'Tis just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

—M. S. BRIDGES.

Volume LXX **WEDNESDAY, DECEMBER 4, 1918** **Number 49**

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

WHEN SHOULD THE A. C. C. MEET?

When should the American Christian Convention meet seems to be a question much discussed and about which there are many opinions. The recent country-wide epidemic caused its postponement. We grant that it needs to meet, but we feel that it should *not* meet now for the following reasons:

1. At this season of the year weather conditions are likely to be unfavorable.

2. The demobilization of the military forces will congest passenger traffic for several months.

3. Many of the delegates have been attending Conferences and cannot spare more time for a while.

4. Great questions of world reconstruction are daily presenting themselves and until these things get in definite shape, no Church can outline a definite program. Had the Convention met in October, we are of the opinion that the Executive Committee would have had many tasks for the next four years.

Our work is not necessarily delayed, and no time will be lost in postponing the Convention until spring if the proper things can be worked out preparatory to our Coming together.

Hasten not the meeting of the American Christian Convention, for in so doing the time may not be ripe for the consideration of many present day problems.

o——o

CHANGING PASTORS

This is a time of the year when churches are entering upon another Conference year. Some of them do not have the same pastors. There are some considerations in making a pastoral change. We have known cases where it was necessary and where it was the best for all concerned. We have known other cases where a few ruled and the pastor had to go. This should never be. A pastoral change should never be unless there are interests at stake touching the largest number of members, and first of all the interest of the Kingdom. A change "just to change" is not the King's business.

o——o

GIVING THE NEW PASTOR A WELCOME

Your new pastor has already, or will soon, come to your church and home. A welcome awaits him of course, but giving a *welcome* is not all that he needs. He needs your prayers, your co-operation and your support in every way. Back up your welcome with a reality and help your pastor in all his work.

o——o

A TIME TO TAKE HEED

Now is *the* time for some of the churches to take heed "lest they fall" short of their obligations for next year. Take heed and begin *now* to raise the pastor's salary and apportionments. Even if you knew that there would be no epidemic next year to hinder and harm, the business of the Kingdom should come first, and therefore, should not be put off until the last of the year. Why procrastinate?

o——o

ANOTHER TESTIMONIAL FOR THE CHURCH PAPER

The other day we received a check from a stranger for five dollars to be sent to the Christian Orphanage. This stranger does not take THE CHRISTIAN SUN. We know of a probable way that he saw a few copies of this paper. And if he saw THE SUN in the way which we suppose he did, he saw an editorial asking that members of the Church give one day's wage to the Orphanage. We take it that the five dollar check represented his wage for one day.

This leads us to restate our position—that our institutions cannot live without the Church paper. THE CHRISTIAN SUN in the Southern Christian Convention brings every enterprise of the Church before the people, pleads for their causes, tells of their successes and unifies their every purpose.

o——o

DID YOU KNOW IT?

Did you know that you do not pay for the cost of your paper, dear SUN reader? Did you know that some one else helps to pay for your paper? But you say that you pay your two dollars, and do so in advance. That you may do, but $2.00 the year does not meet the cost of the paper. The Convention meets the deficit out of the Convention Fund. So you are only paying $2.00 on your account and from the Convention Fund comes the deficit.

o——o

CONTINUING OUR MISSION FUND

The Mission Board in session last week decided to let Dr. Atkinson continue his work as Field Secretary by raising an additional $50,000.00 and continue to visit the churches. Many local churches have not been reached by our Field Secretary, and since this means so much to the cause and to the interest of the individual church and the individual member, the work must necessarily go forward without hindrance. More than one-fifth of the $100,000.00 already subscribed has been paid and all subscriptions made are coming in beautifully. Our people are certainly waking up to their opportunity in the cause of missions.

None of us are the poorer by having given to this fund; we are richer. Such tasks and undertakings only give us a chance to pay the Lord a *part* of the money that we have that belong to Him.

o——o

A heart may be changed in a moment, but it takes time to train that heart so that it will remain changeless.

THE UNION OF THE CONFERENCES

When the North Carolina and Virginia Conference was in session at Haw River, N. C., November, 1917, a resolution was offered memorializing the Southern Christian Convention to give its permission for the consolidation of all the Conferences in North Carolina. The Southern Christian Convention in session at Franklin, Virginia, last May gave sanction to this memorial leaving the matter with the Conferences. On account of the postponement of the Eastern and Western North Carolina Conferences, the North Carolina and Virginia Conference met first. This Conference, since the other Conferences had not met, appointed a Committee on Union to present the matter to the Western and Eastern North Carolina Conferences. The matter was presented at the Western North Carolina Conference last week and was passed, favoring the union of the Conferences in this State, making one Conference to be called the "North Carolina Christian Conference."

There are *pros* and *cons* concerning the consolidation of these Conferences, and for fear that any reader would feel that we are not presenting but one side, let us first state the negative and then endeavor to meet it.

The arguments presented by those opposing the union are chiefly these: 1. The removal of the Conferences from the local church, that is, fewer local churches will be able in the same period of time to be benefitted by the Conference. 2. The problems will be enlarged thus making it a more difficult situation to handle. 3. The entertainment of the Conference by any one church on account of its largeness. 4. The inconvenience of reaching the Conference by the delegates of the various churches.

The removal of the Conference from the local church will not hinder; it will help. Why will it help? In this period of reconstruction if the Church—the whole Church—is to do its duty the local church must line up for some definite, progressive and forward work. All too long have the local churches depended upon the Conferences to undertake the forward steps for the Kingdom. The local church must initiate its own program and go forward in its own strength. And as it goes forward in its own strength the stronger it will be, the more independent it will become and the more leaders it will develop. The local churches have been leaning upon the Conferences and too many of them have become dwarfs in the Kingdom's progress.

The problems will be enlarged, but that is just exactly what we want to be done. The enlarging of a problem is all right if we are able to meet that problem. In union there is strength, but where men or organizations are divided there must necessarily be weakness. Our problems will be taken care of all right, for our organization will be larger. An undertaking will be given more moment because of a unified situation. Just as our Mission Secretary of the Southern Christian Convention is handling in a most beautiful way, the problems of missions, so can the various Conference problems be handled that originate in the various departments. When the three Conferences in North Carolina come together we can put a Sunday school Secretary in the field and support him. We can put a Mission Secretary in the field and support him. We can put an Educational Secretary in the field and support him. And instead of making a report in all the Conferences on the same subjects it can be easily handled in one report. The success that we are meeting in our mission work is due largely to the fact that our Field Secretary can visit the local churches, and so when we come together and place in the field secretaries looking after the other enterprises of the Church, these will go forward.

The entertainment of the Conference is a minor consideration. The revised Government and Principles of the Church provides for one delegate from each local chuch and that immediately begins to handle the situation of entertainment. We have never attended a Conference where the people were burdened, and there are plenty of churches in our territory that can amply and beautifully entertain the Conference and will do so joyfully and gladly.

The inconvenience is another minor consideration because the new requirements of representing will relieve the necessity of two, four, or six delegates from a church. One man will go from each local church, thus relieving the burden of travel and expense for the larger number.

We plan to write at other times on other phases of this matter of Conference union, but permit us to state one further fact and cite some cases. For a number of years Greensboro was a mission point. Its burden was upon the North Carolina and Virginia Conference, a small Conference compared with the Conferences represented by other denominations having churches in Greensboro. What was the result? Other denominations behind those churches were large enough to come to the rescue of the churches. Suppose that all the Christian churches in North Carolina would have been organized so as to have contributed to Greensboro it would have been relieved of its indebtedness years before it was. We site Greensboro as only one instance. We can name dozens of other circumstances. Raleigh, for instance, without any reflection upon that church, its work or its workers, has gone forward at snail-gait speed. There is a reason. For years it has labored under a financial burden when there was absolutely no reason for it other than it was a bigger problem than the Eastern North Carolina Conference could handle.

We hope and pray that the Eastern North Carolina Conference in session this week will see fit to give its unanimous endorsement to this union idea. Let us not hope in vain. We believe that the brethren of that Conference see the need and the necessity and will rise to met their challenge. The hour for union has struck. Shall we stand dumb and blind before the wide open gate of opportunity? The question is with the individual. How will you vote?

o——o

It is not the *too much* machinery in the Church that impedes its progress, but the way the machinery is operated—and often by whom it is operated.

WESTERN NORTH CAROLINA CONFERENCE MEETS

Notes Taken From the Floor

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The fifty-second annual session of the Western North Carolina Christian Conference met at Shiloh Christian church, Tuesday, November twenty-sixth. Rev. T. E. White, president of last year's session, was elected president. Rev. L. I. Cox was elected vice-president. Brother R. C. Boyd was re-elected secretary and Brother Rufus Farrell assistant secretary. Dr. E. L. Moffitt was elected treasurer to succeed Captain J. A. Turrentine who has been treasurer of the Conference for a quarter of a century. Captain Turrentine was elected treasurer emeritus for life.

Rev. G. R. Underwood, pastor, welcomed the members of the Conference and Rev. J. W. Harrell responded. Dr. E. L. Moffitt, Asheboro, N. C., delivered the annual address. His message was a clarion call for definite duty and active work for the Church. His message was clear and emphasized the duty of the future Church. Dr. Moffitt has promised a gist of his address for THE CHRISTIAN SUN.

The Lord's Supper was administered by Dr. D. A. Long and others. Ajournment for dinner.

Afternoon Session

Devotional services conducted by Rev. J. W. Patton. Church and ministerial letters read by President W. A. Harper. Rev. T. J. Green read report on Moral Reform and discussed it. No special discussion. Motion prevailed to dispense with the Committees on "Character and Standing of the Ministry" and "Financial Conditions of the Churches."

Rev. Dr. J. W. Harrell read the report on missions which showed thought and a program constructive. Dr. Harrell spoke on the report. Expression of gratitude to Dr. J. O. Atkinson for his good work.

Special prayer was offered for Dr. Atkinson's health. Dr. Atkinson was physically unable to attend the Conference.

Dr. W. A. Harper made a very stimulating talk on Missions, so did Dr. D. A. Long.

Wednesday Morning

Devotional services conducted by Rev. J. F. Morgan, Norfolk, Va. Report on Resolutions read by Rev. J. W. Patton. Report of religious literature read by C. B. Riddle. Report discussed by C. B. Riddle and Miss Bessie Holt.

Report on Sunday School and Christian Endeavor work read by R. C. Boyd, High Point, N. C. Report was discussed by Brother Boyd and Rev. J. W. Harrell. Rev. J. F. Morgan made a splendid talk on Christian Endeavor.

Report of Education presented by Rev. L. I. Cox. Letter of transfer granted to Rev. J. F. Morgan to unite with the Eastern Virginia Conference, and also a letter of transfer was granted to Dr. J. U. Newman to unite with the North Carolina and Virginia Conference. Rev. A. T. Banks was received as a member of the Conference, his membership to begin when granted a letter of transfer from the Eastern North Carolina Conference.

Rev. W. J. Edwards was continued as a licentiate. Rev. L. W. Fogleman was continued as a licentiate. Brother R. O. Smith was licensed. Rev. W. C. Martin was continued as a licentiate.

President W. A. Harper made an address in behalf of education.

President Harper, fraternal messenger from the North Carolina and Virginia Conference, presented the matter of combining the North Carolina Conferences.

A special Committee reported on the union of the Western North Carolina and the other North Carolina Conferences and the report was passed.

Rev. T. E. White read the report on Home Missions. This report recommended *The Tither* as a publication for the the subject of benevolences. Rev. L. L. Wyrick was approved as pastor of the High Point mission. Rev. L. I. Cox was employed for one-fourth of his time as Mission Secretary. Other recommendations were made and passed. Rev. T. E. White made a favorable comment on the report.

A report of the Woman's Board was, in the absence of Mrs. W. H. Carroll, chairman, read by Miss Bessie Holt. Report adopted.

Ether, North Carolina, was chosen as the next meeting place.

The hospitality was fine—none better. A two days' session was held instead of three.

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LARGE PRINT TESTAMENTS

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We call attention of our readers that we have the finest line of large print Testaments that we have ever had. If you desire something nice send for Testament No. 3913 R. L. This is a Testament bound in morocco, all the words of Christ in red and is handsome in every way. The price is only $2.00 and we will gladly refund your money if you are not pleased with this Book.

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THAT FAMILY BIBLE

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For a long time you have been wanting a family Bible. Number 2014 is just what you want. It is the best and most popular thing that we have ever handled. It is a beauty, soft back and easy to handle. The print is large and your reading in it will be a joy. It has the family record. See list of books and Bibles on another page.

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GOING AT HALF PRICE

All khaki Testaments now on hand are being sold at one-half the former price. Send 30 cents to THE CHRISTIAN SUN office and you will receive by return mail a nice khaki Testament.

BURLINGTON LETTER

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The Burlington Christian church has just closed a good year. The different departments make a splendid showing in their annual reports. The Sunday school reports $813.57 raised for all purposes. The Ladies' Aid Society raised $301.65. The Woman's Missionary Society received twenty new members and raised $324.-26. There has been twenty-seven new names added to the church roll. The three Christian Endeavor Societies have been faithfully endeavoring to train the young in Christian service. They have an enrollment of about seventy. The Young People's Missionary Society raised $99.45.

The church and its departments raised for current expenses, $2,206.14; for Orphanage, $504.24; for missions, $946.74; for the new building, $9,878.82, which makes a grand total of $13,534.94. These results have been obtained with comparative ease and no one has been burdened. The giving of the congregation has been voluntary and free, as well as liberal. Opportunities for investing in the work of the Kingdom have been gladly accepted. It is especially ease to raise money for the Orphanage because the congregation is intimately acquainted with the work and deeply interested in the institution. We hold our annual Sunday school picnic on the Orphanage grounds each year and have the inmates of the institution join us around a big picnic table loaded with good things. First hand knowledge makes us liberal and cheerful givers to this institution.

We are working faithfully to get the new building under roof before the winter. We have been greatly delayed by the scarcity of workmen. Much of the time we have had on the job only two or three workmen. The building is now beginning to show up splendidly. It will be a handsome structure and ample for the needs of the congregation.

The Woman's Missionary Society held their annual Thanksgiving service the third Sunday evening in November and the offering was $101.00. Dr. W. A. Harper was the speaker of the evening and his message was timely and full of inspiration. The service was a great success and an encouragement to our women in their noble work.

J. W. Harrell.

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BROOKLYN LETTER

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It was my privilege to attend the Interdenominational Mission Study Conference at Ridgewood, New Jersey. There were present at the conference delegates from fifteen of the leading religious organizations in New York and New Jersey. I was pleased to represent the Christian Church in the Conference. It was a great inspiration to me, and a great blessing to all who attended.

The first speaker on the program was the Rev. W. W. Clark, D. D., one of America's best Bible teachers, a man able to impart and inspire truth. He spoke of the Christian Life as a Gift from God and proved his position by the Word.

Rev. Charles Carroll Albertson, D. D., pastor of the great Lafayette Presbyterian church, Brooklyn, N. Y., spoke on the subject of Missionary Principals. Principals approved by the Word of God; approved by the Lord Jesus Christ; approved by good conscience. Missionary service must be rendered. First, to the glory of God; second, for the good of the race; third, to keep the Golden Rule; fourth, in fulfillment of the law of love; fifth, in fulfillment of the law of obedience. It was a beautiful address made out of a loving Christian heart. Other speakers on the program were the well known Mr. William Danner in the interest of lepers all over the world. Rev. Thomas Percy, a great preacher from New England; Dean Emma Lee Williams speaking for the colored people, and the Rev. A. W. Bailey, Missionary in Africa, the Livingston of the present day. The offering amounted to several thousand of dollars which will be distributed to various missionary enterprises in many parts of the world. I was pleased as a representative of our dear Christian Church to be invited to the Conference.

L. F. Johnson.

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THE WAR IS OVER

How happy are the people of America since the War has ended and the victory is won. Just think of the mothers that are longing for their sons to return home; think what a happy union it will be when the mothers clasp their arms around their sons and weep with joy upon their returning. Sisters will rejoice as they welcome their brothers back home. The fathers will clasp their sons hands and say: "Son, you have been a fortunate boy, and I am proud of you."

How happy will the babies be to hear the adventurous war stories told by the big brothers.

When the soldier meets his sweetheart again, how happy will he be! He will surely think more of his little lady who remembered him through the dreadful battles with cheerful letters.

As for the mothers whose sons rest on the bloody fields of France, they should be even prouder than those whose sons return for these boys have given their lives for such a noble cause.

Cheer up mothers, your sons have given their lives to save America. When the boys come home we are going to do our best to make them happy. They have found many hardships, trials and temptations that we know not of; just think of leaving home and going across the deep blue ocean knowing not whether they will see home or mother again, and fighting through the bloody battles that America might be safe for Democracy.

Then since the fight is over and the victory is won, we shall, as honest citizens of America, keep the Stars and Stripes waving forever over them.

E. C. Blanchard.

Elon College, N. C.

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Paying and *praying* are very much alike. So often we pray for things and then not pay that they may come.

NEW HOPE

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I was here by request the fourth Saturday and Sunday. Considering the conditions the congregations were good. I took charge of this church thirty-four years ago and found it with twenty-seven members. At the close of ten years I left them with one hundred and sixty-six members. I have preached for this church for sixteen years, tendering my resignation last September. Last Sunday when I closed my last message to them Brother Rubin Rodgers made a few touching remarks and in behalf of the friends presented me, the retiring pastor, a beautiful grip and a nice purse of money. The salary had already been paid in full a month previous to this. The friends who made this donation were: W. F. Edwards and wife, J. T. Mann and wife, P. G. Hagwood, Johnie Edwards, Nannie Edwards, J. H. Murray, Claud Chamblee, Kate Clifton, John Barnett, W. R. Young, J. A. Clifton and B. Baker.

When I left this congregation I felt that I was leaving some very dear friends. God bless these people with a home in glory. I am truly grateful for the love and respect that these friends have shown me.

P. T. KLAPP.

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FROM THE FAR SOUTH

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I have filled only a few appointments since our annual Conference on account of Influenza and bad weather. I am due at New Hope today, November 24, but the weather has been too bad to venture out much. I was also due at Pleasant Grove this afternoon but have not gone.

We have had many deaths to occur in our community recently. Influenza has taken a very large toll of human life. I hope to be able to resume my regular work next Saturday if it be the Lord's will.

We had a fine Conference at New Hope and nearly all the reports were good. We were indeed glad to have Miss Bessie Holt, Burlington, N. C., as representative of THE CHRISTIAN SUN and our publishing interest. We were also delighted to have Dr. Atkinson with us to talk on missions. We regret that both these representatives of our Church were hindered so much on account of the Influenza epidemic. We were also glad to see Revs. H. W. Elder and P. L. Dukes of the Georgia and Alabama Conferences.

I trust that all of us will do our very best for God and for humanity next year. God has heard prayer; humanity needs our help as never before. The hearts of all of us are filled with joy on account of peace. Let us go our way and sin no more lest a greater thing come upon us. Our work in the South is in great need of laborers. Shall we not pray that the Lord will send many laborers into his vineyard?

G. D. HUNT.

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Giving cultivates the soul. Oh, the many who never know the joy!

Liberty Loans to support the army, cake raffles to support the Kingdom. What a shame!

NOTES AND PERSONALS

Rev. G. D. Hunt changes his address from Joppa, Ala., to Roanoke, Ala., Route 4.

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Rev. A. T. Banks writes: "We arrived at Ramseur last Friday and found everything in fine shape. We like our new field very much."

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Forward Movement notes reached us too late to be inserted this week.

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The Eastern North Carolina Conference is in session this week at Chapel Hill, N. C.

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Rev. George D. Eastes has accepted a call to the Raleigh, N. C., church and is soon to enter upon his duties there as pastor.

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THANKSGIVING SERVICE

Over 2,000 people including workmen and men of the military service attended the Union Thanksgiving and Prayer Service held in the Navy Yard at noon today. Prayers were offered by Chaplain Rountree and short addresses made by Fr. Henry and Fr. Hurney of the U. S. S. Charleston. The services closed by everybody participating in the Lord's Prayer and the singing of "America."—*From The Portsmouth Herald, November* 13, 1918.

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BRITAIN DAY DECEMBER 7

On December 7 gatherings in all parts of the United States are going to do honor to the most powerful of the Allies by celebrating "Britain Day." The nation-wide celebration was initiated by the Sulgrave Institution in association with the National Committee of Patriotic Societies, the National Security League, and the American Defense Society.

In view of the great part which Great Britain bore in the war against Prussian world domination, protecting our interests along with her own, it is the plainest justice to acknowledge our debt. Acknowledgment to England is due also for our own sake. If the British navy had not promptly guarded the highways of the world four years ago and three months ago, and from that day to the close of the hostilities, if the Old Contemptibles had not delayed the German advance from Mons and Charleroi to the Marne, the Prussians would have won. They would have taken the French front and flank, would have realized the Pan-German dream, would have seized naval bases all over the world from which to threaten all the free nations, including the United States. The three million Britons and Irishmen killed and wounded in the Great War suffered or died in our cause not less truly than in their own.

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President Wilson and others leave this week to attend the peace conference.

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Turn to page 13 and select that present for Christmas.

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The Georgia and Alabama Conference meets December 10-12.

DRIVEN INTO SOLITUDE

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Every man who has a Christian ideal of life finds as it grows into his experience, that he is driven in upon his own soul more and more imperatively. Secret resources become more and more necessary to him. Conceptions of truth grow up within him, which the soul must develope alone.

Men who are not cynics often live, by force of nature, apart from their equals. They do their life's work better alone than they would with human help. Such men must meet Christ in the "solitary places." They have no adequate resources elsewhere.—*Austin Phelps.*

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THIS IS MY FRIEND

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Let me tell you how I made his acquaintance.
I had heard much about him, but took no heed.
He sent me daily gifts and presents, but I never thanked him.
He often seemed to want my friendship, but I remained cold.
I was homeless and wretched and starving and in peril every hour, and he offered me shelter and comfort and food and safety; but I was ungrateful still.
At last he crossed my path, and with tears in his eyes he besought me saying, "Come and abide with me."
Now He supplies all my wants.
He gives me more than I dare ask.
He anticipates my every need.
He begs me to ask for more.
He never reminds me of my past ingratitude.
He never rebukes me for my past follies.—*Unknown.*

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PRAY—GIVE—GO

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Three things the Master hath to do,
And we who serve Him here below,
And long to see His kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—*Annie Johnson Flint, S. S. Times.*

SUNDAY SCHOOL LESSON FOR SUNDAY, DECEMBER 8

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Scripture text—Genesis 41:33—44. Subject—Joseph made ruler over Egypt. Golden Text: "He that is faithful in that which is least is faithful also in much. Luke 16:10. Practical truth, simple, constant faith in God receives its reward. For exposition of the lesson see The Christian Bible Class Quarterly, S. B. Helfenistin, Editor, Dayton, Ohio, and for teacher, The Sunday School Times, Philadelphia, and Peloubets Select Notes.

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CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 8

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All for Christ, begin now. Scripture, 2 Cor. 6:1-10. For exposition and comment see Christian Endeavor World, Boston, Mass.

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GIVING THE SUNDAY SCHOOL SOMETHING TO DO

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Dear Superintendents and Teachers in The Sunday Schools:—

I am wondering if this personal line through THE SUN will reach many of you? I hope so for my heart is in it, my sympathy is *with you,* and since I cannot get you together to talk with *you face to face,* this is the only means I have of giving you my message.

A Sunday school superintendent told me the other day that he was very much discouraged. He said that his school, including teachers and officers, did not seem to be interested in anything particular, and he was unable to get them interested. He frequently went to his school Sunday morning and not half of his teachers were there. Some times he went and not one of his teachers would come. Some times the Secretary was out of place, and often the organist was absent.

I admitted that this was enough to discourage any superintendent who really cared, and I asked him what his pastor was doing to help remedy the situation. He said the pastor showed some interest by teaching a class the Sundays he was there, but outside of that he did not see that the pastor was particular helping or was worrying over the situation.

I wonder if this superintendent who talked with me is alone in his discouragement; if he does not represent a large class of others in our Church.

Now I will say to all our superintendents that which I tried to say to one quoted above, namely, Was not the big reason why his school was not doing more the fact he or his pastor, or both combined, were not giving the school more to do? Was it not possible that his school had little interest in it because those at the head of it were giving it so little to be interested in? Were the teachers not frequently absent because they had little to accomplish if they were present? "When is a school not a school?" was asked of a bright lad recently. "When it is a Sunday school," was the bright reply. Now, no sort of a school is or can be much of a school unless there is something very definite in mind to be taught. And the thing to be taught must be in keeping with the cost, the time, the institution involved and employed in the teaching.

My honest conviction is that the big reason why there is so little interest in many of our Sunday schools is

because there is so little in the schools to interest either teacher or pupil. *No person has ever got accomplished anything worth while without having something definite in view to accomplish.* What definite thing have our superintendents in view, what definite thing have our Sunday school teachers in view, Sunday by Sunday as they face their schools and classes? I do not wish here to argue this matter. I do wish with all my heart I could bring to the mind and the heart of our superintendents and teachers this one thought, namely: "As for me and my school we will, by God's good help, have in view the coming year this one thing, *we will do our part in helping to win and save for Christ this lost and ruined world.*"

Now, how can your school get at this thing? In this way: For at least one Sunday in each month let each of your teachers bring home to the mind of their pupils the needs, the distress, the misery, the ruined condition of the millions and millions of people who are without Christ and without hope. Let your teachers get and read some such book for instance as "The Price of Africa," say "India Awakening," or "The New Era in China," and in the light of the Sunday school lesson bring home to the minds and hearts of the pupils these stirring facts and I will guarantee a quickening of interest Sunday school.

Maybe your school is not deeply interested in anything because you are giving it nothing to be interested in except itself.

I know a Sunday school that spends all the money it raises on itself—to buy its own literature and supplies, and hardly has enough for that, I will guarantee a sure and safe remedy for that pitiable condition to any school that will apply it. Here is the remedy, and I challenge any superintendent reading this to try me and see if I do not live up to any teaching: My offer is this: If any Sunday school in the Southern Christian Convention now spends all its money on itself, and hardly has enough to buy its own supplies will decide that henceforth for one year it will only use half it raises on itself and will give the other half equally to missions and to the Christian Orphanage, and then does not find it easier to buy its literature and run the school with the one-half it retains for this purpose than it now does with all it raises, I myself will buy and furnish the literature for that school one year at my own expense. When our schools learn to do as much for others, give as much to others, as to themselves, and begin to teach and think and pray and talk and give in terms of others as much as for themselves, their own schools will become interesting and the school will have something to live for, and accomplish. A school, as well as an individual, may be selfish, and selfishness is the great trouble with many of the schools. Let's have a program—an object in view in our schools and stick to it.

J. O. Atkinson.

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Giving has to be cultivated. You cannot usher a man into the habit of giving, and the full joy of it, in a moment.

METHODS OF TEACHING CHRISTIAN GIVING

IT IS the writer's firm conviction that one reason for the present indifference in the matter of giving, and the consequent lack of funds in our mission treasury, is that our people have never been properly taught on this subject. If we are to have a giving people, we must have a people properly taught. There is, perhaps, no better place to do this teaching than in the Sunday school. If pastors and teachers will do their full duty along this line, a few years will show a marvelous increase in the support of our mission work and other church enterprises.

It is very unfortunate that this subject has been so sadly neglected or improperly taught in the past. We need a mighty moving of dry bones and a gracious revival in this matter of giving. It is important that proper conceptions of giving be instilled into the minds and hearts of all Sunday school pupils, not only because of the immediate need of the funds they may contribute, but more especially for their character development and the preparation for future stewardship. Those who would teach giving should, therefore, acquaint themselves thoroughly with Bible teaching on the subject. If to this can be added personal example and testimony, all the better. "Practice what you preach," is a good maxim to observe here.

As far as possible, children without a regular income should be encouraged to earn the money they contribute. We prize a thing in proportion to the amount of work, thought, or sacrifice it has cost us. This is especially true of the child. If a child earns the money he contributes, the giving of it will be a thing of much greater importance and greater joy to him, and will mean much more in the development of his character, and will call forth more interest in, and sympathy for, the cause to which he contributes than if he is simply a conduit for money given by the parents.

There are many ways for children to earn money, depending, of course, upon locality and environment. Some of these are: farming a bit of land, caring for a tree in the orchard, or a hive of bees, setting a hen, collecting old iron, bottles, etc., shoveling snow, blacking shoes, selling papers, pencils, fancy articles, etc., running errands, and many other similar things.

An effort should be made to have every member of the school contribute something every Sunday, so that habits of regular giving may be formed as early in life as possible. This is important. Do not neglect it. Habits are powers.

Good results may come from keeping a correct record of the number of contributors each Sunday, and comparing with the record of the corresponding Sunday of the previous year.

1. The matter of systematic and proportionate giving should be often presented to the class by the teacher, and to the whole school by the superintendent. The pastor should be asked to make an address occasionally in the Sunday school or preach an occasional sermon on the subject from the pulpit. Use as much resourcefulness and persistency in teaching the subject as in teaching any other great moral or religious duty.

As a further aid in getting the subject impressed upon the pupil, when opportunity permits or may be made, have some of the more advanced pupils prepare papers on some of the following kindred subjects: Exposition of Bible Teaching on Giving; Ownership or Stewardship, Which?; Christian Stewardship; the Law of Spiritual Capital; Bible Examples of Liberal Giving; Modern Examples of Liberal Giving; Giving as a Duty and a Privilege; The Relation of Giving to Growth in Grace; Systematic and Proportionate Giving; Why Support the Church?; God's Promises to Faithful Stewards; Bible Motives for Giving, etc.

A wide distribution of literature on the subject of giving will also be very helpful. Such literature may be obtained from Layman, 310 Ashland Boulevard, Chicago, Ill.; Rev. R. W. Woodsworth, 105 Yorkville Ave., Toronto, Canada; American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.; Young People's Christian Endeavor Union, U. B. Building, Ohio.

2. Lest giving should appear to be simply cold duty, and thus lose all its charm and joy, the place of love in all giving should be kept prominent before the mind. It was love for a perishing world that enabled our Savior to endure the exacting toil, the mocks and scoffs characteristic of His earthly life, and the agony and pain of the cross. Much should be made of the love on the part of the Father in giving His Son, and of the love so plainly evident in the life of Christ, Who gave Himself for us; and from this let the teaching be drawn that all our giving should be from the same motive. It is from this motive of love that all other Christian duties are rightly performed, if rightly performed at all. The keeping of all the commandments, praying, reading the Bible, etc., all must be done in love; otherwise, guilt rests upon us. Likewise must this duty of giving, though governed by certain laws, be performed in love in order to be accceptable to Him, and though we should give all, it would be but a feeble expression of love as compared with that manifested on the part of the Father and Son.

But in addition to this, the fact should be impressed that all we have comes from God, and, returning to Him a minimum of one-tenth, we virtually acknowledge His right to the remainder, and the sacredness of the trust imposed upon us of (through His benevolence) occupying it. Just as one day in seven kept holy instructs us to live every day in fear of the Lord, just so the one-tenth given to the Lord admonishes us to use the remaining nine-tenths acceptably to His name and will.

In further applying the principle that true giving is founded upon love, advantage should be taken of the fact that love grows from sympathy, and that sympathy is nourished by information. The purpose for which the money is collected should be clearly and fully explained. For instance, if the money is for missions, name the mission field, the missionaries there, the condition of the work, and as many interesting facts about it as can be gathered. If for an orphanage, be able to give all the interesting facts connected with that institution. If it is a special offering taken on a special day, such as Christmas, Easter, Thanksgiving, Children's Day, Rally Day, etc., explain also the full meaning and significance of the day.

3. The offering should be made as much an act of worship as the singing of a hymn. All through the Bible the act of giving has been closely connected with worship. But in many Sunday schools and churches of the present day it seems to be looked upon as a necessary evil to be gotten out of the way as easily and quickly as possible. It ought not so to be.

The attitude and bearing of the officers, teachers or pastor toward this part of the service will almost wholly determine the light in which it will be regarded by others. Care should be taken, therefore, to speak of this part of the service, and conduct it throughout in a reverent manner. Do not speak of taking up the "penny collection," but of receiving the offering. Always regard it and speak of it as an important part of the worship. Endeavor to impress the truth that in our giving we are exercising one phase of our sacred responsibility as a steward, and that in this we can worship God as well as in many other ways.

Faithful teaching in the Sunday school and pulpit on this all-important subject of giving will be time and effort well spent. The present condition of apathy toward giving is only too apparent to all. The cause is not hard to find—improper or insufficient teaching in early life. If proper and vigorous efforts are made to correct these evils in the rising generation, we may confidently expect such effort to be "as a tree planted by the waters, that spreadeth out its roots by the river," and the Church of the future to "flourish like the palmtree," and grow like a "cedar in Lebanon." To the attainment of this ideal may we be guided and blessed by Father, Son, and Holy Spirit.

A. W. Andes.

Harrisonburg, Va.

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NOTICE

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The Georgia and Alabama Conference will meet at the North Highland Christian church, Columbus, Ga., December 10-12, beginning at 7:00 P. M. We hope all the churches will take notice and send their delegates and letters. We hope all the committees will have their reports ready. On account of the Influenza at Lanett, Ala., we could not hold the session there. The church and pastor at North Highlands extended the invitation the Executive Committee accepted.

H. W. Elder, *Chairman.*

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Who is the eloquent man? He who has something to say, who knows he has it to say, and who believes that no other man has the same message, and who is obsessed that the world needs for him to deliver his peculiar message. This is the apostle who cries out, "Woe is me, if I preach not the gospel!"—*De Vore.*

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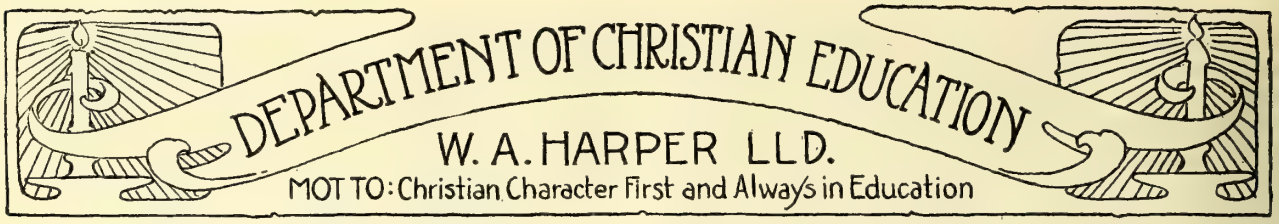
He that does not trust at least one-tenth to the Lord does not trust his Lord in all the promises.



ELON FACULTY MUSIC RECITAL

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The Faculty Music Recital, held on Thanksgiving evening, was heard by a large and appreciative audience, and was enjoyed by every one.

The piano group by Mr. Edwin M. Betts opened the concert. Mr. Betts displayed great skill and remarkable technique in playing rapid passages and the vivid rhythms of McDowell. He was very happy also in the gossamer touch in Schumann's fascinating Aven.

Miss Mabel Harris was heard in three numbers of different style, in which she exhibited the beautiful flexibility of her bird-like voice with radiant charm and scintillant delicacy. The old French song by Wekerlin was captivating in its lucent witchery.

The head of the violin department, Miss Pauline Nelson, in playing the "Adagio" by Ries displayed depth of tone, melodic beauty and an excellent command of the low, which responded beautifully to the spirit of her other numbers also.

In making her first appearance here, the new voice director, Miss Posalie Asbury completely won every auditor; especially exquisite was the Massenet's "Ouvre test yeaux bleus." Miss Asbury's voice is a rich, mellow mezzo soprano and she sings with astonishing power and tonal beauty.

The high water mark of the concert, however, was the delivery of the duet, "The Night" by Milolotti, by Misses Harris and Asbury. The perfect blending of tone color thrilled the audience.

Miss Clara M. Flowers, as Reader, assisted in the program. She has an excellent voice, good action and fine dramatic talent. Her interpretation of the White Swan by Parker showed fine dramatic ability.

In addition to the full program which follows each participating member graciously responded to an encore in lighter veign to the great satisfaction of the audience.

Program

Whiting .....Prelude from Suite Moderne
Schuman .....Aveu, from Carnaval
McDowell .....Polonaise— Op. 46, No. 12
Mr. Betts
Wekerlin .....Conseils a Nina (Old French)
Bishop .....Love has Eyes. (Old English)
Seiler .....A Burst of Melody (American)
Miss Harris
Ries .....Adagio from Suite, No. 3
Miss Nelson
Parker .....Going of the White Swan
Miss Flowers
Curry .....A Summer Wooing
Massenet .....Ouvre tes yex bleus
Miss Asbury
Tschetschulin ..... Berceuse
Pierne ..... Serenade
Miss Nelson
Mililotti ..... La Notte
Miss Asbury and Miss Harris

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CHRISTIAN FARMER WANTED

Elon College desires for its college farm a Christian man with family. Apllicants must be interested in education and loyal to the Christian church. A personal interview will be required and references must be furnished. A fine opportunity for the right man. Write to PRESIDENT W. A. HARPER, Elon College, N. C.

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MOTHER IS RESTING

The long rough road is ended,
Her weary feet have pressed;
How rough to her weak footsteps,
Perhaps we never guessed;
But with the weary journey
She'll be no more distressed.
The face we bend and softly kiss
Bears no impress but that of bliss.

We gaze at her dear features,
Within the casket bound,
And know that she is dwelling
Where changeless peace is found;
That there no painful partings
Her loving heart will wound;
And, weeping for her, "loved and gone,"
We gather strength to walk alone—

Along the way before us,
Whither—we do not know;
It may be strewn with blessings,
And pleasures we may know,
Or, thickly set with dangers,
May bring us naught but woe,
Yet, o'er life's pathway she has come,
At last, unto her heavenly Home.

—*Selected.*

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"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." —(Isaiah 55:6,7.)

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"Facts are the fingers of God To know the facts of modern missions is the necessary condition of intelligent interest."—*Arthur T. Pierson.*

THANK OFFERING—TAKE NOTICE!

Our Woman's Missionary Conferences this fall have not been held. Conditions beyond our control prevented. But we have every reason to be grateful and will wish to show our gratitude by a liberal thank offering. I am asking that each Society strive for the the minimum of a dollar a member for this purpose.

If you can have a program, write to Mrs. Emma S. Powers, 33 Gordon Avenue, Dayton, Ohio, enclosing fifteen cents and she will send you everything needed for the service.

If you cannot have a program, don't neglect the offering. Appoint a solicitor to canvass the membership of the Society and to have it completed by December 15.

Let's show our gratitude by an unparalleled offering for our Woman's work. Send the money to your Conference treasurer in the regular way.

MRS. W. A. HARPER,
President Woman's Board of The Southern Christian Convention.

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IMPORTANT NOTICE

The twenty-seventh annual session of the Eastern Virginia Christian Missionary Association will be held with the Third Christian church, Norfolk, Va., December 3, 1918. All membership pledges are due on the above date, and all members are requested to attend and bring a new member.

O. D. POYTHRESS, *Secretary.*

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ANNUAL REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE WESTERN NORTH CAROLINA CONFERENCE FOR YEAR 1917-1918

—o—

Woman's Societies

Burlington	$290.50
Graham	36.55
Ramseur	16.60
Collection taken for Barrett Home in Conference November 14, 1917	20.23
	$363.88

Young People

Burlington	$ 99.45
New Providence	12.50
New Center	5.00
	$116.95

Willing Workers

Burlington	4.25

Totals

Woman's Societies	$ 363.88
Young People	116.95
Willing Workers	4.25
	$485.08

The above amounts were used as follows:

Woman's Societies

Dues	$ 85.67
Bible Woman	50.00
Mrs. Fry's School	30.00
Barrett Home	158.08
Literature Fund	1.50
Cradle Roll	2.87
Dr. Atkinson	15.00
Miss Olive Williams	16.71
	$359.83

Young Peoples and Willing Workers

Dues	$ 21.00
Mrs. Fry's School	30.00
Santa Isabel	74.25
	$125.25

Total

Woman's Societies	$359.83
Young People and Willing Workers	125.25
	$485.08

MRS. W. R. SELLARS, Treasurer.

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ANNUAL MISSION BOARD MEETING

Notice is hereby given that the Mission Board of the Christian Church will meet in annual session at 10:00 o'clock of Tuesday, December 17, 1918, in the Mission Rooms in the Christian Publishing Association Building, Dayton, Ohio, to transact such business as may be properly brought before it. All persons concerned will please govern themselves accordingly. Visitors will be welcome.

M. T. MORRILL, *President.*
WARREN H. DENISON, *Secretary.*

November 27, 1918.

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MISSIONGRAMS

"Those that do most for the heathen abroad are those that do most for the heathen at home."—*John G. Patton.*

"If you want to serve your race, go where no one else will go and do what no one else will do."—*Mary Lyon.*

"You love Africa? God so loved that He gave. Gave what? That which cost Him little or nothing? Nay verily. Gave the best He and all heaven had—His only begotten Son. You so love that you have thus far given—what?"—*Anon.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR DECEMBER 4, 1918

Amount brought forward		$8,749.03
Children's Offerings		
Maurine Wilson Isley and Helen Isley		1.00
Sunday School Monthly Offering		
(Eastern North Carolina Conference)		
Oak Level Sunday school, N. C.	$ 1.00	
Morrisville, N. C.	2.00	
Damascus	2.53	
(Eastern Virginia Conference)		
Holland, Va	6.00	
New Lebanon, Va.	3.00	
Mt. Carmel	3.31	
Mt. Carmel, Class No. 6	1.00	
(Virginia Valley Conference)		
New Hope	1.00	
Leaksville	1.77	
Mt. Lebanon	1.17	
Newport	1.00	23.78
Miscellaneous		
Cash item	4.50	
Cash Item	1.61	6.11

Thanksgiving Offerings

W. H. Turrentine, $100.00; E. S. Carlton, $100.00; T. E. Brickhouse, $50.00; W. H. Williamson, $25.00; Mrs. Mary Sockwell, $15.00; Mrs. Lula Brickhouse, son and daughter, $25.00; G. M. Spain, $2.50; David Allen Spain, $2.50; Mrs. G. M. Spain, $3.00; Mrs. Susie Spain, $1.00; Mrs. Virgie Spain, $1.00; Rowland, Lee and Kate Isley, $1.00; Mrs. Margaret Wilkins, $2.00; Mrs. P. W. Isley, $2.00; Mrs. Luda Isley, 50 cents; Miss Stella Sharpe, $2.00; Mr. and Mrs. B. F. Gwaltney, $5.00; S. C. Pierce, $2.00; Mentie Lee Pierce, $1.00; The Pompey Christian S. S., Morocco, O., $5.00; H. F. Caris, $1.00; L. G. Caris, 50 cents; J. H. Warner, $2.00; E W Ellington, $5.00; Turner's Chapel Church, $11.50; Mrs. W. C. Pierce, $2.00; Mrs. J. Paul Long, $1.00; Mrs. Cathrene Patton, $1.00; Island Ford Christian church, $1.10; Ramseur Christian church and Baraca Class, $30.05; Mr. and Mrs. W. N. Gunter, $5.00; New Hope Sunday school, $17.00; Ambrose, Ga., Sunday school, $14.00; Shallow Well Sunday school, (N. C.), $13.20; Mrs. H. C. King, $1.00; Mrs. J. H. Massey, $3.00; D. D. Sutton, $25.00; Rev. J. F. Apple, $5.00; W. K. Wagoner, $5.00; Oakland, Va., Sunday school, $8.50; Mrs. Lottie McCray, 50 cents; Mrs. A. T. Gilliam, $1.00; A. J. Daughtrey, $10.00; Mr. and Mrs. W. H. Samuel, $5.00; A. S. Dunn, $4.80; Mrs. A. S. Dunn, $2.00; Miss Dettie Dunn, $2.00; H. F. Fuller and Miss Sadie Fuller, $3.00; Mrs. J. C. Goodwin, $2.00; Mrs. D. W. McNeil, $1.00; The Missionary Society, Portersville, Ill, $2.00; F. M. Farrell, $10.00; G. M. Womble, $10.00; Leaksville church, $8.00; Newport church, $10.53; Mrs. B. J. Earp, $3.00; Lebanon Sunday school, $18.04; A Friend, $3.20; T. H. Crocker, $5.00; Mrs. J. B. Stephenson, $7.50; T. W. Wood & Sons, $10.00; Mrs. M. A. Moffitt, $1.00; Catharine Fox, $1.00; John M. Alphin, 20 cents ..... $618.12.

Total for the week	$649.01
Grand total	$9,398.04

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SUPERINTENDENT'S LETTER

At this Thanksgiving season I feel that we have many things to be thankful for. During the past year the Lord has been good to us in many ways. We have not lost a single minute on account of sickness—blessed with the best of health we have been able to work all the time and feel the better for it. The people have been good to us and have helped us so at no time during the year have we been financially strained in our work here. We have also been able to pay all our bills and have scaled our indebtedness down to the point where we feel that we can make one more effort and erase it all and then our Institution will be free and clear of indebtedness. During the past year we have taken care of about fifty-one children and the health of the children has been remarkably good except the epidemic of Influenza which robbed us of one little child.

In the beginning of our campaign this year for our Thanksgiving offering we appealed to the cotton mills for cloth and with the exception of just a few all have responded liberally and we are very grateful indeed. The others we feel sure will send in their offerings later.

We also asked ten men to give us $100.00 each to help us reach the goal we are striving for and to help us pay the balance on our indebtedness. Seven out of the ten have responded with a check for the amount we asked for.

I realize that the epidemic of Influenza will have a depressing effect on our church offerings this year unless some one in each church will see to it that the offering is taken and that they go over the top. I appeal to our pastors and Sunday school superintendents to see that each church takes this offering and let it be larger than last year as our goal this year is more than last.

If there ever was a time when our people ought to be thankful and willing to make sacrifices it is now. Let us give as never before and see to it that not a single little helpless orphan child shall be without a home during next year.

Let every church and every Sunday school take an active part in reaching the goal of five thousand dollars for our Thanksgiving offering. The fifty-one little children are appealing to you. Will you heed their cry?

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LETTERS

Dear Uncle Charley:—How are all the cousins? I hope they are well. I read the children's letters and enjoy them. I will enclose $1.40. I go to school and am in the fourth grade. I have not missed a day. Tell all the cousins good-night.—*Katherine Williams, Suffolk, Va.*

I am glad you don't miss any from school. I had a little boy who went to school seven years and did not miss a single day and was never tardy. He is now in France and I am very proud of him.—*"Uncle Charley."*

Dear Uncle Charley:—Here is my dime for November and 25 cents for Thanksgiving. I am glad to hear that the cousins are well. I wish all a happy Thanks-

giving.—*Mills Wellons Staylor, Edenton, N. C.*

Glad to hear from you again. Always glad to get your letters.—*"Uncle Charley."*

Dear Uncle Charley:—Here is my dime for November and 25 cents for Thanksgiving. I hope all the little cousins are well and preparing for a big Thanksgiving. Love to all.—*Willie A. Staylor, Edenton, N. C.*

Our little folks are all well again and in school. I am truly glad.—*"Uncle Charley."*

Dear Uncle Charley:—I enclose dime for November. Hope all the cousins are well by this time. With love to all.—*T. D. Matthews, Jr., Chuckatuck, Va.*

P. S.: Uncle Charley, that bag of peanuts is ready for shipping now. Please advise me how to send it. Would like for the children to have them by Thanksgiving.—*T. D. M., Jr.*

I will just have to put my arms around you and love you good when I see you. You are a fine little man. You may ship peanuts by freight or express.—*"Uncle Charley."*

Enclosed find one dollar for a thank offering for the children. I wish I was able to send you ten dollars. We have had thirteen cases of Influenza in our home and my eighteen-year-son is paralyzed from having it. I cannot do much except nurse him. Hope you will have a good Thanksgiving this year. I will try to send you more at Christmas. Yours in love and service for the Master.—*Mrs. J. W. Boon, Clayton, N. C.*

If a person can give under such circumstances, how about those who have had no such crosses to bear?—*C. D. J.*

Dear Uncle Charley:—I picked up some burnt tobacco leaves and Daddy tied them up and sold them for me; they brought $1.49. I was going to put it toward getting another War Stamp but mother told me about the orphans and I was glad to send $1.00 of it to them for Helen and I. Helen is 2½ years old and I am 4½. Hope the little orphans will have a bounteous Thanksgiving. Best wishes.—*Maurine Wilson Isley, Corbitt, N. C., Route* 1.

I am so proud of you. I am going to mail you a picture of the Orphanage. I know your mother is proud of you and little sister.—*"Uncle Charley."*

———:o:———

CHRISTMAS GIFTS

(SOME SUGGESTIONS)

For Mother

Bible No. 2014, large print, soft back	$ 5.00
Testament No. 2902, large print, hard back	.90
Tarbell's Teachers Guide for 1919	1.35
Peloubet's Select S. S. Notes for 1919	1.35
Precious Promise Testament No. 56 P	1.45
Testament No. 3913 RL, large print, soft binding—a beauty	2.00
Weymouth's Modern Speech Testament (See list below)	

For Father

Ida M. Tabell's Teachers Guide for 1919	$ 1.35
Peloubet's Select Notes for 1919	1.35
Scofield Reference Bible No. 70, cloth binding	2.00
Scofield Reference Bible No. 71, soft binding	4.50
Scofield Reference Bible No. 73	5.25
Precious Promise Testament No. 55 P	1.20
Testament No. 3913 RL, large print, soft binding—a beauty	2.00
Testament No. 2902, large print	.90
Weymouth's Modern Speech Testament (See list below)	

For Sister

Scholars Bible No. 4312	$ 2.85
Teachers Bible No. 3215 RL—red letter	2.65
Bible No. 312 X, India paper (a beauty)	5.00
Precious Promise Testament No. 56 P	1.45

For Brother

Pocket Testament No. 2113	$ .50
Pocket Testament No. 2114	.60
(These Testaments are morocco bound and are very neat)	
Khaki Testament	.30
Bible No. 4312	2.85

For a Minister

Pastor's Ideal Funeral Book	$ 1.25
(Weymouth's Modern Speech Testament (see list below)	
Tarbell's Teachers Guide	1.35
Peloubet's Select Notes	1.35

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents

"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents

"The Sunday School Organized for Service".....Lawrence
Price 75 cents

"The Church School" .....Athearn
Price $1.00

"The Adult Worker and His Work".....Barclay
Price 75 cents

"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

For Boys and Girls

(Firelight Library Series)

"Silver Rags." A good story for boys. "Patty's Grand Uncle." A good story for girls. "A Rescued Madonna." This is a beautiful gift book. "Little Johnny Two Boys." This book shows how every boy has two boys buttoned up inside of his jacket. "Jacky Lee"—another fine book. These books give correct—not childish views of life. All are interesting and will tend to mold character along the right line. Illustrated and bound in cloth. They average from 200 to 350 pages. Price: Single copies, 35 cents; any two copies, 65 cents; any three copies, 90 cents; any four copies, $1.00; any five copies, $1.15. Send your order now.

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Special Note:—Send your orders early. We can send the item you order any time. If you do not care for it to be shipped now, advise what date that you desire it sent. If you desire to mail any of the above items as a gift and to encolse your card, mail the card to us and that will be cared for. We have these supplies on hand, but may run short before Christmas. If you desire any book or Bible later, advise at once and it will be reserved for you.

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C. B. RIDDLE .....Publishing Agent
Burlington, North Carolina.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

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OBITUARIES

OATES

Mrs. Isabelle Oates, wife of John C. Oates, was born August 16, 1847, and died November 8, 1918 at the age of 71 years, 2 months, and 22 days. Sister Oates had been a faithful member of the Timber Ridge Christian church since 15 or 16 years of age. She was a good Christian woman, loved and respected by all who knew her, and will be greatly missed in the church and community. Surviving besides her husband are five daughters, one brother, and one sister. Funeral services were held at Timber Ridge church, November 10, and the remains laid to rest in the adjacent cemetery. Many friends gathered to pay a tribute of respect to one they esteemed so highly.

A. W. ANDES.

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CLEM

Daisy Pearl Clem, wife of Walter Clem, and daughter of Brother and Sister W. F. Ritenour at Dry Run, was born May 2, 1893, and departed this life November 2, 1918, aged 25 years, an six months. It is hard to see those in the prime of life called away, and homes broken up, but such must be the case sometimes here in this world. There are left to mourn her untimely departure—her parents, four brothers, two sisters, her husband, and an an infant only a few days old. Besides these, many other relatives and friends weep with those who weep. Funeral services were held at Dry Run on the fourth of November, and the body buried in the family burying ground nearby.

A. W. ANDES.

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FULLER

Willie F. Fuller was laid to rest in the cemetery at Pope's Chapel, November 7, 1918. He leaves a mother, father, nine brothers and sisters, a wife and four children. Willie was a member at Pope's Chapel, and was devoted to his church, though the distance he lived from the church and the nature of his work prevented his attending as often as he desired. He had expressed the intention of giving up his position because it kept him away from his church. The esteem in which he was held was demonstrated by the large crowd, including several of the most prominent men in the county, which attended the burial services. Willie was a quiet faithful and kindly disposed boy. "He would go out of his way to do you a favor," a man who knew him well said to me. He that would be greatest must serve. He played well his part.

G. J. GREEN.

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CARD

Mrs. Georgiana Card passed into the invisible kingom November 11, 1919 and the clayey tabernacle found its last resting place in the cemetery at Ebenezer Methodist church where she was a member. She had been a soldier of the Cross for fifty-one years, being nearly seventy at the time of her departure. She had the honor of being the mother of ten children, eight of whom, together with their father, she leaves behind. A faithful Christian and a faithful wife and mother she was. Who is more worthy to enter the kingdom or deserves a more lasting monument to his memory?

G. J. GREEN.

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WRIGHT

Rufus B. Wright was laid to rest November 9, 1918 in the cemetery at Pope's Chapel where he was a member. Influenza was the immediate cause of his death, though he had been a sufferer from epilepsy for a number of years. He died in the faith, having been made perfect through suffering. Through "great tribulations" they came and "washed themselves white the blood of the Lamb." He passed through the "narrow hall" and into the "beautiful room" which he saw and described to his pastor after which he was willing to leave Oza and the children as they could come on later.

G. J. GREEN.

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TROGDEN

Miss Etta Adelaide Trogden, daughter of Harrison Kelly and Naomi Lewis Trogden was born July 28, 1881. Died November 14, 1918. She united with the Christian church when quite young. On every side I hear but one testimony—Miss Etta Trogden was one of the best and sweetest Christians we ever knew. During the months of her afflictions, she appeare to lean more and more on the everlasting arms. On her father's birthday she fell asleep in Jesus, and her blood bought spirit went out to that beautiful home to which so many happy pilgrims are going day by day. Funeral services were conducted by her pastor, at Liberty, N. C., assisted by Dr. E. L. Moffitt and Rev. W. C. Kennett.

D. A. LONG.

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BOWMAN

Mrs. Addaline Melvina Bowman departed this life November 5, 1918 at the age of 38 years, 6 months, and 12 days. As in the case of so many other Spanish Influenza did its deadly work with her, thus taking her away from her family where she will be sorely missed. She is survived by her husband, five sons, two daughters, one grandchild, and six brothers. She was a member of the Methodist church in Powell's Fort where she lived, and frequently attended Joppa Christian church. Funeral services were held at the home November 6, and the remains laid to rest in a family burying ground not far away.

A. W. ANDES.

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KINGREE

Mrs. Martha Ellen Kingree was born August 17, 1887, and died November 8, 1918. Her age was 31 years, 2 months and 21 days. She was the daughter of Brother and Sister W. J. Estep at Woods' Chapel, and was married to Morgan Kingree of the same neighborhood about a year ago. In her death the church at Woods' Chapel loses a faithful member, the young husband loses a devoted wife, and the parents a praiseworthy daughter. She is also survived by one sister and one brother,

and an infant babe. Funeral services were conducted at the home November 9, and interment in Cedar Grove cemetery. A pastor's sympathy with the sympathy of many friends is extended to the bereaved.

A. W. ANDES.

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JOHN R. FOSTER—IN MEMORIAN

John Robert Foster was born October 16, 1880 in Alamance county and died at his home in Greensboro October 25, 1918. Between the dates above mentioned the world was brighter and happier because of his life. The First Christian church of Greensboro and its members have been benefitted more than any other institutions or persons, outside of his family, by the warm heart and gentle spirit that made him one of the most lovable of men. Coming to this church at its beginning and assisting it in its early struggles, he, nevertheless, was just as energetic and devoted to it when it had reached the point where its existence was more secure. He was honored with many places of trust by the church and all of them were graced by him. He was for several years, at different times, superintendent of the Sunday school, and held this place at the time of his death.

Now, be it Resolved by the First Christian church of Greensboro:

First. That in the death of Brother Foster this church has lost a loyal and devoted member, and its members a tried and true friend.

Second. That we extend to the bereaved relative our sincerest and tenderest sympathy.

Third. That copies of this resolution be sent to Mrs. Foster, and The Christian Sun for publication.

H. C. SIMPSON,
E. E. HANNER,
CHAS. A. HINES,
Committee.

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RESOLUTIONS OF RESPECT—ANTHONY

Whereas, death has removed from among us our Brother J. G. Anthony, and we desire to record our affection for him and our sorrow in his deaht;

Be it Resolved by the First Christian church of Greensboro:

First. That we have lost a valued and loyal member, friend and brother, whose life and example will be cherished and remembered by all who had come to know his kindly heart and his genuine worth.

Second. That we extend to his widow, and our friend, our sincere sympathy, and direct that a copy of this resolution be send to her, as well as to The Christian Sun for publication.

H. C. SIMPSON,
E. E. HANNER,
CHAS. A. HINES,
Committee.

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WEATHERS

Mrs. Sarah Weathers, wife of W. M. Weathers, was born November 26, 1875, and was called home October 18, 1918. She leaves a husband, two sons, Everett and Walter; and three brothers, W. H., William and J. L. Pennington. For more than two years she had been in failing health, and at times had been a great sufferer, but bore her sufferings with Christian patience and fortitude.

She was a member of First Christian church, Raleigh, N. C., and while she had not been able to attend services much for some time, her heart was in her Master's work, and she was devoted to the church of her choice.

Many besides her immediate relatives mourn their loss as a peral one because of her loving heart and good deeds. Her body was laid to rest on a beautiful knoll in Oakwood cemetery. May the Comforter give His consolation to bereaved ones.

R. L. WILLIAMSON.

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MADISON

J. Holt Madison, son of W. B., and Sallie Madison, was born July 8, 1794, and died at Camp Hancock, Augusta, Ga., November 2, 1918, aged 24 years, 3 months and 24 days. Holt made his peace with God and united with the Church at Howard's Chapel in 1909. He answered the call of his country and went to Camp, July 25, 1918. He fell a victim of Spanish Influenza, which was followed by pneumonia. Funeral services were conducted from the home church, by his former pastor, on November 7, and his body laid to rest in the church cemetery. A large number of friends and relatives were present, and the floral offerings were beautiful and abundant. Holt was a good boy, died fully trusted in Jesus.

L. I. COX.

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LASATER

Elizabeth Lasater, daughter of Mr. and Mrs. W. F. Lasater of Greensboro, N. C., died November 17, 1918. She was one year, eleven months and twenty-four days old. Influenza, followed by pneumonia caused her death. Her father and mother are members of the Greensboro Christian church. The little body was brought to Durham November 18 and the funeral was conducted at the Maplewood cemetery by the writer. Elizabeth leaves a father and mother, one brother and four sisters. Her stay on earth was brief but no doubt her mission was fulfilled. We would point the loved ones to God who is able to comfort the broken hearts.

R. F. BROWN.

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HODGIN

Mrs. J. C. Hodgin, of Greensboro, N. C., died November 17, 1918. She is survived by a devoted husband, two children, a father and mother, and three sisters, all of Guilford county. The body was laid to rest in the cemetery at Pleasant Ridge Christian church on the following day. Funeral services were conducted by the writer.

J. S. CARDEN.

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BOYD

A. R. Boyd was born November 25, 1882 and died November 17, 1918. His death is a serious loss to his family, the community, and his church. He was very industrious and was succeeding well in business. He had not reached his thirty-seventh year, yet by thrift and honesty he had purchased a splendid farm, built a nice home, had large interest in timber and saw mills, and commanded the respect and confidence of the business men in Lee county. He was a member of Grace's Chapel Christian church and was interest-in in everything our church was undertaking. He put the same interest in the church as he did in his business, and the church shared in his prosperity. He was a good man and everybody loved him. He died in the faith of Christ, and left unmistakable testimony that he is now resting with Him. We buried him at Grace's Chapel, and covered his grave with flowers. The large congregation at his funeral, the tears, the flowers all spoke a fitting tribute to a good man. A large number of colored people, who were, or had been, employed by him attended his funeral, and their unmistakable signs of grief furnished a pathetic scene and spoke an eloquent tribute for their friend and employer.

He leaves a father, mother, two sisters, a widow and four children who mourn his death. These have many who will pray that God may comfort them.

T. E. WHITE.

THE CHURCH PAPER AND THE CHURCH PEOPLE

I love THE CHRISTIAN SUN and wish that it could shine in every home in the Christian Church—*L. S. Parker, Sunbury, N. C.*

—o—

Mr. Hardcastle and I enjoy reading THE CHRISTIAN SUN so much. We feel that we cannot do without it.—*Mrs. W. S. Hardcastle, Dover, Delaware.*

—o—

We cannot afford to live without THE CHRISTIAN SUN in our home.—*Mrs. P. A. Hines, Wakefield, Va.*

—o—

I have been taking THE SUN over fifty years and cannot do without it. I have never known what it was to be without THE SUN. My father took it.—*Mrs. Sarah Fix, Winston-Salem, N. C.*

—o—

I appreciate very much the work that you are doing. May THE SUN continue to shine.—*Mrs. W. J. Smith, Port Norfolk, Va.*

—o—

I have been a subscriber to THE SUN for forty-eight years. I like THE SUN and it is a welcome visitor in our home.—*J. D. Wicker, Sanford, N. C.*

—o—

I enclose check for $2.00 to renew my subscription to THE SUN. My year is not quite out but I want to make sure that my renewal reaches you in time so that my name will not be dropped from the list.—*Mrs. C. W. Williams, Greensboro, N. C.*

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If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

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BURLINGTON, NORTH CAROLINA

REPORT OF THE CONDITION OF

The Elon Banking & Trust Co., at Elon College, in the State of North Carolina, at the close of business, November 1, 1918:

Resources

Loans and Discounts	$26,756.44
Unsecured	418.07
United States Bonds and Liberty Bonds	2,750.00
Banking Houses, Furniture and Fixtures	2,565.46
Demand Loans	1,800.00
Due from National Banks	8,261.98
Cash Items held over 24 hours	3,367.89
Gold Coin	497.50
Silver Coin, including all minor coin currency	809.06
National Bank Notes and other United States Notes	2,750.00
Thrift Stamps	29.00
War Savings Stamps	282.07
Total	$50,287.47

Liabilities

Capital Stock paid in	$ 5,000.00
Surplus Fund	1,000.00
Undivided Profits, less current expenses and taxes paid	358.78
Deposits subject to check	39,769.47
Time Certificates of Deposit	3,228.67
Cashier's Checks outstanding	337.55
Certified Checks	5.00
Partial Payments on Liberty Bonds	588.00
Total	$50,287.47

State of North Carolina—County of Alamance, November 14, 1918.

I, MARION C. JACKSON, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Correct—Attest:

J. J. LAMBETH,
J. B. GERRINGER,
G. S. WATSON,
Directors.

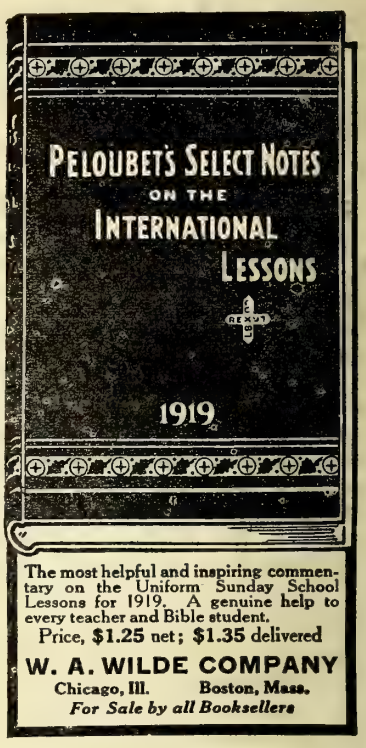
Subscribed and sworn to before me, this 14th day of November, 1918.

J. J. LAMBETH, J. P.

DR. J. H. BROOKS

DENTIST

Foster Building **Burlington, N. C.**



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1918 DECEMBER 1918						
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HIS WILL

Francis de Sales

—o—

ACCEPT His will entirely, and never suppose that you could serve Him better in any other way. You can never serve Him well, save in the way He chooses. Supposing that you were never to be set free from such trials, what would you do? You would say to God, "I am Thine—if my trials are acceptable to Thee, give me more and more." I have full confidence that this is what you would say, and then you would not think more of it—at any rate you would not be anxious. Well, do the same now. Make friends with your trials, as though you were always to live together; and you will see that when you cease to take thought for your own deliverance, God will take thought for you; and when you cease to help yourself eagerly, He will help you.

Volume LXX WEDNESDAY, DECEMBER 11, 1918 Number 50

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

PRESIDENT COFFIN'S REPLY

Albany, N. Y.,, Nov. 30, 1918

My dear Brother Riddle:—

My attention has been called to your editorial in THE CHRISTIAN SUN *of* November 20, 1918. I note that you request information from me on two points with which your editorial deals: (1) By what authority I refused publication of the "Report of the Commission Publicity and Literature" in *The Herald of Gospel Liberty,* and (2) why I did so. This information I am most glad to give and thank you for the opportunity. I trust that you will see that justice to me will be better served if it is published verbatim.

Under the first inquiry permit me to say that God knows I have tried to exercise no authorities of a bishop, or to humour motives sinister. I have no aspiration for the former and do not possess the latter.

The situation which called for an executive ruling was unusual and had never confronted a president since we have employed the commission method as a pre-convention survey. It was an emergency question coming out of the postponement of the Convention due to the epidemic. Common custom permits executive latitude to meet emergencies. I exercised greater authority when I ordered the postponement of the Convention, yet this has escaped public criticism.

So far as my memory served me there was no precedent of the publication of commission reports prior to action by the Convention. Certainly it had not been customary. I assumed that this was the reflection of the thought of the brotherhood and ruled accordingly.

Some rights of a president when undefined by constitution or interpretable by precedent, must be by his individual interpretation subject to a reversal by the body when there is opportunity. An editor acts constantly upon this hypothesis so does the president of this democratic nation. I reason that the Convention president may exercise similar discretionary powers.

The editor of *The Herald of Gospel Liberty* evidently assumes that such right belonged to me by his request. In his subsequent editorial on the matter he has not questioned the authority of the president, but his motives.

A question was raised, somebody must give a ruling. If not the president, then who? To have given permission for publication would have been just as much an assumption of authority as to withhold it. If the president had the authority to give permission he had the authority to refuse it. The rest of the question would be whether he was justified in ruling as he did. When the brotherhood has not spoken it would seem that the denominational officiary should not be subordinated to any department within it.

(2). Why the president of the American Christian Convention declined to approve the publication is answered in the reasons fully stated to the editor of *The Herald of Gospel Liberty* in answer to his letter of request. I quote verbatim:

"My dear Dr. Barrett:

"I have your note of October 31st requesting that I approve the release for publication of the Report of the Committee on Publicity and Literature. This I beg to advise, I am under the necessity of withholding for the following reasons:

"First, the report has not yet been passed upon by the Convention in session and may not now be in a form which would reflect the judgment of the Convention itself. All of these reports are issued in advance as a courtesy to the delegates of the Convention in order that they may be thoroughly studied and opinions favorable or diverse formed after mature deliberation. By mailing them in advance ample publicity is being given those who will decide upon their adoption or rejection. The method of handling the reports in the Convention gives members of the Convention who shall pass upon them equal privilege whether they favor or oppose the findings of the several Commissions.

"Second, it would be manifestly unfair to select only one report out of the fifteen and give to it a publicity, approval or criticism in which the others had no opportunity to share. Such a method in the particular report upon which you request release would be open to just criticism of the Editor of the Herald of Gospel Liberty as well as the Convention officials."

Personally I should have been glad to have had all of these Commission reports printed without any discrimination. To allow them to be picked to pieces invidiously according to the whim or personal purposes of any who wished to use them would be unfair to both Commissioners and Convention. I therefore added in the same letter:

"Should you care to issue a special Convention number containing the program of the Convention and all Commission reports, I shall be glad to continue correspondence relative to the conditions of the release of these reports for such an issue."

Had the editor been hospitable to this suggestion I purposed a correspondence vote of the Executive Board and consultation with Commissioners on the question of publication and uniform conditions of release. The reports were too voluminous to publish entire, in fairness to all Commissions it should be determined what features should be used, in case the Board voted their publication. Twenty-six days have elapsed since writing the letter to Dr. Barrett and I have not received the courtesy of a reply.

I am neither defending nor condemning the report of the Commission under fire. It must present its own brief when the Convention to which it is responsible calls for it. For the method of its distribution the Convention Secretary is responsible. It went alike to opposers and endorsers of the present regime without reference to their attitude, but only because they were Convention delegates. This was done by authority of the Springfield Convention. The subject with which

Commissions should deal and the personnel of said Commissions were proposed by various members of the Executive Board of the American Christian Convention, the Convention president being most largely responsible. All of this with the conditions governing the Commissions was unanimously adopted by said Board at Norfolk, Va., in July 1917. The whole plan, proceedure and personnel was given the widest publicity through both pamphlet and the official columns of *The Herald of Gospel Liberty*. The brotherhood at large were invited to make suggestions to the Commissions. I received letters commending the outline of commissional work and the regulations governing it. Nothing has been done in a corner. Fifteen months passed and no protest was voiced so far as I heard. I am confident that not a single man on the Executive Board had in mind any connivance for ousting any individual. They were all consecratedly bent on one purpose—a survey of our Church and its activities for purposes of improvement by the Convention.

May I be privileged the addition of an unofficial word in this connection. Our Church may differ in judgment on many matters official and otherwise, but we should be very careful in charging our brethren with un-Christian motives, or in writing or speaking so that such an inference is easily communicated. I am willing that every official executive ruling which I make be set aside by the brethren if they see fit, but I am not willing that the men of the Board over which I have the honor to preside should be charged by insinuation with un-Christian purposes in the management of their trust. They represent as fine consecration and self-effacement as our beloved Church possesses.

Thanking you for this opportunity of an explanation, I am

Your brother in Christ,
F. G. COFFIN.

To C. B. Riddle,
Burlington, N. C.

OUR REPLY

For special reasons we make no comment at this time upon Dr. Coffin's reply. We gladly pass it to the brotherhood *verbatim* as received.

———:o:———

NOTES AND PERSONALS

We greatly sympathize with our friend and Brother H. C. King, in the loss of his son, Mr. J. Bethel King, who died in Knoxville, Tenn., on December 5. The remains of the deceased were accompanied by the bereaved wife and laid to rest at Long's Chapel church Tuesday, December 10. May the spirit of God comfort the bereaved aged father and mother.

o——o

The Editor had the pleasure of attending the Eastern North Carolina Conference at Chapel Hill one day last week. We had planned to attend the entire session, but were sick most of last week, trying to keep from having the Influenza and so was unable to get to the Conference but one day. A full report of the session will be found in this week's SUN.

DR. FLEMING RESIGNS

The following resignation handed to the County Board of Education of Alamance County by Dr. P. H. Fleming explains itself:

"Having accepted the position as Acting Superintendent of Schools for Alamance County for the period of the war, now that the war is over, I do hereby tender my resignation, to take effect on or about the first of January, 1919.

"With hearty good wishes, I am
"Yours very truly,
P. H. FLEMING, *Superintendent.*"

We understand from Dr. Fleming that his purpose and plan is to devote all his time to active pastorate work. He is open for a call next year.

o——o

SAMPLE LETTER

Last June the Editor of THE CHRISTIAN SUN began a monthly publication called *The Tither* devoted to tithing and Christian stewardship. From that day until this it has been interesting to see the letters that have come to him from all parts of the country speaking in the most commendable terms of the principle of tithing and with splendid reference to *The Tither*. Here is a sample letter:

"915 River Street,
"El Paso, Texas
"November 25, 1918

"C. B. Riddle,
"Burlington, N. C.

"Dear Sir:—

"While in the hospital with Influenza and pneumonia, the wife of Rev. W. M. Fairley sent me, among other papers, a copy of *The Tither*.

"I have for many years given one-tenth, but upon reading your September number, I decided that hereafter I would give two-tenths of my salary to the Lord.

"Find enclosed one dollar for which please send me a year's subscription to *The Tither*, to begin *with your first issue* of the paper. Please send me *all* of the back numbers as I can't afford to miss any of them.

"CORNELIA V. TAYLOR."

———:o:———

HINDRANCES

These are the things that hinder a mighty work of God in the individual man; present sin, unconfessed and unrectified past sin; an unforgiving spirit; fear of surrendering unreservedly to the will of God; prile, unbelief. Which of them is the hindrance in your case? Be in earnest; find out the hindrance, and ask God to take it away.—*R. A. Torrey.*

———:o:———

ATONEMENT

The doctrine of the atonement is such to me that, without it, philosophy would lead by self-evident truth only to the conclusion that we, of all men, are most miserable, since we have sinned, and do not know a way of escape. There is to me such clearness that, if you say no atonement ever has been made, philosophy, to me, is not good tidings, for it is clear tidings of a necessity not met.—*Joseph Cook.*

VALLEY LETTER

—o—

The work in our part of the country has been very much hindered by the recent epidemic of Spanish Influenza. I should have held several revival meetings by this time, but conditions have prevented. I started a meeting at Antioch after it was thought the coast was clear, but when about half through with the meeting a fresh outbreak of the Influenza caused me to have to close the meeting. Congregations were fairly good, all things considered and there was one conversion.

I have never been pastor of a better people than those at Antioch. However, they have recently been guilty of a misdemeanor worth telling about. On November 26 a number of them came to my home. Unfortunately I was absent on account of a funeral. These very Antioch people who have always been so well behaved just went right into my little home and put the dining room in such a shape that when I returned home that night I accused my wife of being a very poor house-keeper. There were potatoes, apples, beans, eggs, canned fruit, celery, pumpkins, sugar, molasses, and I could not tell what all else piled in reckless profusion all over the table, the chairs, and the floor. Then I understood that in my unfortunate absence my defenseless wife with our three little children had been the subjects of a most unmerciful and undeserved pounding by these very generous hearted people of Antioch. Mrs. Andes had to defend the house and make her bows of gratitude the best she could, and I think she did it all right but I wish I could have been there too. The only revenge I want to get on these people is to be a better pastor for them, and we both want to make ourselves more worthy of such a mark of esteem. We both appreciate to the fullest extent this evidence of appreciation.

We have also been the happy recipients from time to time of smaller gifts from various members of our different churches. To begin calling names here would make too long a list. We highly appreciate all these things, both for their real value and for the good will back of the gift. We wish we could in some way be more useful to all these people.

I am now at Timber Ridge where I began a meeting last night.

A. W. Andes.

Harrisonburg, Va., Dec. 3, 1918.

———:o:———

THE HOLLAND, VIRGINIA, CHRISTIAN CHURCH LAYS CORNERSTONE

—o—

One of the most interesting events in the life of a church is that of building a new church for worship and service. The Holland congregation is building a fine new church and they are sparing no effort to make it a beautiful and worthy one. The work was begun under the pastorate of Rev. B. F. Black, now a Chaplain in the United States Army in France. It is being continued under the leadership of their present pastor, Rev. William Mason Jay, who is doing a splendid work in that field. The pastorate is composed of two of the strongest rural churches in our brotherhood and under his leadership there is little doubt but that each church will soon want the full time service of a pastor. The new building which is now in process of erection is a beautiful and well appointed one. It is durable, has a large number of class rooms, secretarial and library rooms, a basement under the whole church, and will be a delight to the good people who have a part in the erection of such a church. I presume it will cost $25,000 when completed, which will be in the early spring. The cornerstone was laid in the presence of a large audience Sunday afternoon, November 24. The day was rainy and the services were held in the high school building of Holland where the congregation has been worshiping. An appropriate religious service under the direction of the pastor was held with a sermon by the writer. There was a large audience, splendid singing, and a deep religious interest. During the service the clouds lifted and at the close the congregation assembled at the church grounds and the formal laying of the stone took place. The building committee and pastor are to be congratulated on the splendid occasion, the fine spirit, the outlook for a suitable place for worship. Ere many months are past there will be another glad time when the whole community will again come together to dedicate the church. This pastor and church are heartily lined up with the Forward Movement of the Christian Church, one of its members pledging a thousand dollars toward the promotion fund of the Movement.

Warren H. Denison.

———:o:———

LARGE PRINT TESTAMENTS

—o—

We call attention of our readers that we have the finest line of large print Testaments that we have ever had. If you desire something nice send for Testament No. 3913 R. L. This is a Testament bound in morocco, all the words of Christ in red and is handsome in every way. The price is only $2.00 and we will gladly refund your money if you are not pleased with this Book.

———:o:———

THAT FAMILY BIBLE

—o—

For a long time you have been wanting a family Bible. Number 2014 is just what you want. It is the best and most popular thing that we have ever handled. It is a beauty, soft back and easy to handle. The print is large and your reading in it will be a joy. It has the family record. See list of books and Bibles on another page.

———:o:———

GOING AT HALF PRICE

All khaki Testaments now on hand are being sold at one-half the former price. Send 30 cents to The Christian Sun office and you will receive by return mail a nice khaki Testament.

———:o:———

"What are the prospects for (Christianizing heathen) Burma?' Adoniram Judson was asked. "The prospects are as bright as the promises of God," was the reply.

WHEN THE BOYS COME HOME

—o—

The boys are already coming home from the camps and overseas. They will be given a royal welcome. Celebrations are being planned on a large scale. Nothing will be too good for the heroes from France.

But what part is the church to have in this reception? Is it simply to add to the social fetes or is it planning a welcome that shall be deeply religious in its significance and character?

The churches will be asking how they can best serve these young men.

There is one point at which the church can render a most valuable service to many of them. The paramount question in their minds will be as to what they are to do when they return to civil life. The government recognizes that this is one of the most serious questions connected with demobilization. Many of these men are the choicest men in our churches. They ought to have our help with that question.

The General War Time Commission of the Churches and the National War Work Council of the Young Men's Christian Association have taken cognizance of this situation and have appointed co-operating committees to present to these young men the opportunities and claims of Christian service. These committes plan to bring the call of the Kingdom to hundreds of the best men in the camps at home and overseas. They will work through the chaplains, the religious work secretaries, the pastors near the camps. They will send into the camps ministers and missionaries to present the opportunities of the Kingdom and to urge men to give themselves to its service. Men will be sent abroad to carry on the work. Literature is being prepared for immediate and wide distribution.

Experience has demonstrated that many men are ready to listen to this appeal. Scores have already responded in the camps, at home, and among the English troops in France. The committees feel sure that they can lay hold upon many of our choicest young men. But, after all, the determining factor in many cases will be the attitude of their own church and pastor when they return home. The co-operating committees, therefore, join in a most earnest appeal to the pastors of our American churches to help the men in reaching a wise decision. If the pastors will make a point to see their men who are pre-eminently qualified for this work as soon as they return, discuss with them the question of their future careers and press upon them the opportunities and claims of the Kingdom, many of them will be led to dedicate their lives to the service. They have dedicated their lives to a great cause. They can now be led to rededicate them to a greater.

We shall thus render these men a valuable service in helping them to find their places. We shall render a great service to the Kingdom, which sorely needs a large number of the choicest and ablest men at once. The need is unspeakably great both in the home land and in the non-Christian world. The forces of the church are sadly depleted at home and abroad. The demand for men is far in excess of the supply. One foreign board is asking for ten hundred new men for one field alone. The war has created an opportunity in the non-Christian world beyond anything we had dreamed of. The need in America for strong Christian leaders has never been so imperative. If we are not to lose the results of the war, and if the world is not to suffer a lapse in its moral life such as has almost always followed the wars of the past, the Christian forces of the world must be greatly strengthened. Many of these men who have fought for the liberty of the world will respond to a call to preserve the fruits of their victory if the case is rightly presented to them.

If the church will rise to its opportunity now, it may easily secure that strong, able, virile leadership which will enable it to meet the demands of the new day.

We appeal to the pastors and the churches to heed this opportunity.

FRANK W. PADELFORD,
For the General War Time Commission of the Churches
GEORGE IRVING,
For the National War Work of the Y. M. C. A.

———: o :———

GRANDPA'S GLASSES

—o—

My grandpa has to wear glasses,
'Cause his eyesight is not very strong,
And he calls them his "specs," and he's wore them
For ever and ever so long,
And when he gets through with his reading
He carefully puts them away,
And that's why I have to help find them
'Bout twenty-five times in a day.

But at night when we sit 'round the table,
And papa and mamma are there,
He reads just as long as he's able,
And then falls asleep in his chair,
And he sits there and sleeps in his glasses,
And you don't know how funny it seems;
But he says that he just *has* to wear them
To see things well in his dreams.

—*The Chr. Intelligencer.*

———: o :———

TOUGHENED IN LIFE'S STORM

—o—

Some one tells of a noted violin maker who always went into the forests himself and chose his violin woods from the north side of the tree. Is not this a precious suggestion to those living in north rooms of the school of experience, working out the problems of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

Therefore, be of good cheer, beloved! The work of the world is being done by those toughened in the storms of life. God knows where his choice bits of timber grow.—*Record of Christian Work.*

———: o :———

There is a joy that comes to the man who tithes his income that comes to no one else.

ELON AND THE WAR

—o—

(NOTE: This address was prepared by President W. A. Harper before the Armistice was signed and should be read with that in view.—Editor).

We are in the greatest war of history, and Elon is squarely supporting the Government in its program. How can a Christian College lend its influence and itself to the prosecution of war?

The answer is easy. It is a war to give the principles of Jesus a chance in the world. We remained out of this war till the issues involved in it were patent. When the fell stroke laid Europe low, we were unable to comprehend the motives involved in it all. We had been taught to hold aloof from Old World politics, and this seemed to be such a case as Washington had warned us against. But as the conflict lengthened itself out, it became clearly evident that the Central Powers were aiming at world domination, without respect to any law or right. Everything for which America had contended since July 4, 1776 was involved. We must enter such a war, and we are proud we did. We should not be sons worthy of our forefathers, had we remained out. We should have lost our self-respect and forfeited the right to be consulted in the councils of mankind, if we had not entered this conflict. Though we detest war, yet this war could no more have been avoided and our national soul have been saved than we can as Christians compromise with sin. It is a war involving the fundamental constitution of life and the institutions that minister to life, involving the right of man to be free as God intended he should be, and when such issues are involved neutrality is treason to the Kingdom of God. We should have been felons in His sight, had we remained out. God be thanked that we entered in and that we are investing our men and our money in so splendid a crusade of liberation for the spirit and life of man.

Since it is a righteous war, let me say a Christian war, Elon could do nothing other than support it whole heartedly. On the very day that war was declared three of her students volunteered as privates. One of those men lies desperately wounded in a hospital, somewhere in France. Within a week after the declaration of War, it looked as if our campus would have no men students at all, in such numbers did they apply for the first officers' training camp. Two at least of the men who were accepted for that camp have paid the last full mead of devotion to the cause of right, and sleep the long sleep, martyrs they as truly as Stephen or Latimer.

The first year of the war found us giving military training at our own expense, drilling in our own uniforms and with wooden guns, since real rifles could not be procured at any price. Many of our boys volunteered during the year and were easily able to secure at once non-commissioned officers' rank because of the thoroughness of our military drill and instruction. At our 1918 Commencement, a rare day in Elon history, Governor Bickett unfurled our great service flag, with its then 383 stars. Now that flag is entitled to carry around 700 such stars.

In September 1917 I journeyed to Washington and interviewed the Secretary of War, the Adjutant General, and other officials to discover if possible some way by which the Government could grant us a military instructor. The way was not discoverable, but on May the eighth of this year Secretary Baker sent out his famous letter, offering to supply military training in Colleges. Elon's Board of Trustees voted unanimously to accept the service, and Elon would have been disgraced if they had not accepted it. Accordingly this fall our campus is a camp, and more than one hundred of our male students are soldiers, on Government rations and with Government pay, ready, more, anxious to be sent to officers' training camps or to any other place where they can count in this major social operation on a world scale to rid the earth of blight and canker of autocracy. It is glorious to see the esprit du corps of these splendid sons of Elon, as they play like the noble men they are the double role of college man and soldier. For generations yet to come of Elon annals the names of these noble fellows will be enshrined safely in grateful hearts. October the fifth, the day these Elon men became soldiers in the army of world liberation, that day is a red-letter one in the calendar of our history.

But we must not fail here to bear testimony to the Elon men too young to enlist or not prepared in their studies to meet the literary requirements. The most of them have enrolled for training, voluntarily, providing their own uniforms and meeting their own college expenses. The ministerial students have done likewise, though in larger proportion, and even the girls have volunteered. It is good to see them drilling and clad in a uniform of their own selection, of khaki of course, but thoroughly democratic. The soldierettes are Captain Lord's peculiar pets, and well they may be, amazons for endurance every one of them and Joans of Arc for grace and loveliness.

Our Faculty too deserves unstinted praise. Passing over the fact that two of them resigned, one leaving October the first, they have adjusted themselves to the new situation, involving the sacrifice of cherised professional plans and the assumption of additional teaching hours without a murmur of complaint. Their morale is lovely and matches in ever quarter that of the unconquerable Sammies who do battle for freedom's cause "over there." No College could be more fortunate than Elon in her faculty. They may never know I paid them this tribute, but they deserve more appreciation than any language can convey.

You have of course heard of the problems brought us by the S. A. T. C. Many of our friends feared for the ideals of our college and its time-honored traditions and wholesome spirit, and I must in frankness declare it seemed at one time there was cause for such alarm. But it all is changed now and that Christian gentleman Captain Lord, who commands the Elon unit, assures me that our customs and traditions shall be rigorously respected. The agony of soul that we experienced prior to the appointment of Captain Lord was a real Gethsemane, but it has compensation in retrospect. We know now what it means to contend for the faith once delivered to the saints. We have learned in the threat-

ened eclipse of all that we had cherised in a generation the priceless value of Christian ideals and of the presence in an institution of the spirit of the Christ. We ascended our Cross and went down in our tomb in the hour of dark despair, but, thanks be to God! we arose with the Lord on our side because we had consistently championed His cause, and I cannot but feel that our college is stronger in its Christian character because of these trying days than it could ever have been without them.

The S. A. T. C. has caused sacrifice. The curriculum had to be changed. Some students not willing to accommodate their courses to the new conditions withdrew from college, the most of them Juniors and Seniors, though some Freshmen and Sophomores too withdrew. The changes in the dormitories and additional dining room space necessitated by the Government authorities have cost a large outlay of money. The S. A. T. C. has brought to us certain items of expense which we will be unable to escape in the future; if we had never these things we could have avoided their cost, but now they are with us, they are become a fixture. Many of the cultural things of the campus have been discontinued, under the ceaseless grind of the schedule required by the Government. These things are not cited as a reproach, but that our friends may see that this college is doing its part of the common suffering of humanity in its self-sacrificing effort to make the world safe for democracy and to contribute its quota toward the creation of a democracy that shall be safe for the world.

Before I close this message, let me pay my tribute of appreciation to the Government for sensing the true value of colleges in the production of leadership. The sad disappointment with the officers' training camps caused the Government to turn its eyes to the colleges as preliminary recruiting stations for such camps. No nation ever displayed a keener statesmanship than this and I have no doubt the results will justify the experiment. Already thirty-five men at Elon out of one hundred eleven are slated for the first officers' training camp and the expectation is that ninety per cent of that number will after training in the camp receive commissions. The colleges will no longer need to make excuse for being. They can boldly present their claims and confidently expect support for their essential work of leadership-training for the race.

And yet again I wish to bear my willing testimony to the benefit and profit of military training as such. The regular hours, the clean life they must live, the obedience exacted, the democratic spirit of equality and fraternity react most favorably on the men, and the drill tells with equal profit on their physical manhood. The S. A. T. C boys at Elon are forging ahead of the non-SATC boys physically, though many of them are drilling too, and the difference is to be explained in the regularity and rigidity of the military life. If we could have military training in College without the production of the militaristic spirit, it would be an unmitigated gain to the next generation of American leadership. But we must rid ourselves of the possible curse of militarism and leave no avenue for its entrane open, for let it be said once for all that the soldier's profession is no worthy profession for the Christian man in a world that is to be safe for democracy. Militarism and democracy that is safe for the world—these are mutually exclusive terms and between them there is no possibility of harmonk or of co-operation.

Glad to have done and to be doing our part in this war to rid the world of autocracy and to make it a decent place to live in, a place wholesome for women and little children and conductive to the ripening of the noble graces of our human-kind, yet we wistfully long for the return of peace to the earth and the enthronement of Brotherhood in all hearts, and we promise you that, when that glad day has dawned for the race, Elon will readjust herself to her honorable task of quickening her sons and daughters with the noble ideals of service and sacrifice to which during her happy history she has been unreservedly committed in joyous abandon.

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ORPHANAGE CAR SHIPPED

It is with great pleasure that I can report the shipment from Suffolk on Monday, December 2, of a car containing over a thousand dollars worth of food for our Orphanage at Elon College, which was donated by the following churches: Liberty Spring, Berea, Isle of Wight, Mt. Carmel, Bethlehem, Holland, Holy Neck, Mt. Zion, Hobson, Antioch, Cypress, Oakland and Suffolk. The car contained Irish and sweet potatoes, apples, beans, peas, turnips, canned fruits, canned vegetables, canned soups, peanuts, pickles, oranges, hams, bacon, meal, flour, corn, hay, walnuts, coffee, sugar, millfeed, etc.

I regret that I am not in a position to report the exact amount donated by each church, due to many of the packages being shipped to me marked "for the Orphanage" and a great many left at Holland & Beamon Company without being marked. Therefore, it was impossible for me to ascertain from whom all the packages were sent.

On behalf of the Orphanage I want to thank each and every person who donated towards filling this car and those who assisted in the work. Especially do I thank the pastors, committees and superintendents of the Sunday schools, and also Holland & Beamon Company, Nansemond Grocery Company and W. S. Gross & Company for the use of their trucks, as well as the Suffolk Herald Printing Company for donating the printing of all notices.

I regret that time will not permit me to write to each individual and thank him or her for the offerings towards loading this car, so I will take the opportunity of thanking all through THE SUN for their liberal gifts. I am sure they have made forty-nine children happy, and last, but not the least, they have made me the happiest of all.

With all good wishes to all of the churches and Sunday schools assisting in this work, I am

Yours very sincerely,
J. M. DARDEN.

Suffolk, Va.
December 7, 1918

THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

Rev. W. H. Denison, D. D., Superintendent
Mr. Hermon Eldredge, Religious Education Secretary

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Religion in The Home

That is our theme for the entire month of December. The Forward Movement joins heartily with the Christian Endeavorers the world around in laying emphasis upon this important message throughout December. It would be fine if all our preachers would preach on that theme. Our Sunday school superintendents could do great work if they would stress it in the Sunday school. The Sunday school teacher can bring the message right to the hearts of members of the only. Our adult teachers can show its importance in the organized class. Be sure to read the article on *"The morning Watch"* in this issue of THE SUN by Miss Flossie E. Whitney, Dean of the Department of Music of Defiance College.

The Forward Movement in The South

Rev. J. O. Atkinson, D. D., Mission Field Secretary of the Southern Christian Concention, has completed the raising of the *one hundred thousand dollars* for home and foreign missions. Their program for the next five years is that of an additional twenty-five thousand dollars a year for mission, one hundred life recruits for definite Christian service in the next five years; the budget system of finance in every Church and Conference; the tithing system; the every-member-canvass for benevolences; institute work for better methods. A Board of Religious Education has been in corporated to promote Sunday school and Christian Endeavor work. Here is their first year's program: A Sunday School and Christian Endeavor Society in every church in the Southern Christian Convention; (b) Every Sunday school a standard school having the full ten points of our denominational standard; Every Christian Endeavory Socoety a standard society; (c) Monthly Missionary instruction and offering in every school; (d) One thousand dollars for Sunday school and Christian Endeavor missions. That is some program and will mean much to the schools and societies. If the Board will accomplish such a worthy program it will do a noble work. The Eastern Virginia Conference has set before itself at its session a few days ago a determination to double the number of subscriptions to the Christian Missionary during this conference year and to have *mission study classes* in at least one-half of its churches.

A Church Program

Did you take particular notice of the Troy, Ohio, church program for the church year in last week's *Herald of Gospel Liberty?* Rev. J. E. Etter, D. D., is the pastor. Here it is:

November and December—Christianity and the World Parliament and our American Christian Convention Work.

January—Our Forward Movement Work.

February and March—Our Church Engaged in Evangelistic Work.

April—Religious Education.

May and June—The Church Organized to Serve.

That is a fine outline of a program. What is your program? Please send it to this department.

The Supeintendent preached twice at Memorial Christian Temple, Norfolk, Va., November 17, spoke several times on Forward Movement work at Eastern Virginia Conference November 19-21, gave the address at the corner stone laying of the new church at Holland Va., November 24, and preached at Suffolk, Va., on the same night.

W. H. DENISON, *Supt.*

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THE MORNING WATCH

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Perhaps there are some of us who have never thought very much about the daily quiet time alone with God—thinking, reading, praying, and sometimes just being still—as actual necessity, if we are to keep our souls from utter poverty, and if we are to make our lives truly practical, efficient and Christ-like. By asking a few simple, but definite, questions and then trying to answer them as simply and definitely according to our own belief and experience, it may be that for some there will come a new and positive conviction of the importance—nay, the *necessity*—of the daily watch. For instance:

I. Why Should I "Watch" at All?

1. Because friendship means so much to me, that I covet the joy which I am sure must come from a close friendship with One whose beauty of personality combines and transcends that of all the dearest friends and most admirable characters I have ever known. But I cannot even begin to realize that joy unless I am willing to provide opportunities for conversation and heart to heart talks with that wonderful Personality, so that little by little, as my capacity for friendship grows he may reveal to me more and more of himself and of his own unlimited capacity for friendship.

2. Because I want to become a person of very fine, clean, strong character. Since God is my Father and my Friend, I know that He, too, desires all this and much more for me, and that He can help me more than anyone else to realize my aspirations. I, therefore, need communion with Him in order that He may make clearer, higher and more definite my clouded and somewhat vague and none too high ideals, and in order that, through a consciousness of His companionship, He may help me to be willing to pay the price of character.

3. Because, when I stop to think of it, I know that God is the Father and the Friend of all others as well as of myself and God cannot carry out His plans for others—for my friends, for my country, for the world—without my help. I cannot help Him in His plans unless I know what He wants me to do. I cannot know what He wants me to do, unless I deliberately and definitely keep my spirit "fit" to receive the knowledge of His will. Only when I have thus put myself in a condition to be of use to Him in His work for others, can I pray honestly "Thy Kingdom come." Then, and then only will my life be saved from selfishness and triviality. Then, and then only can God release His tremendous power through me. Then, and then only can I intelligently and lovingly do my part in making the dream of World Fellowship come true.

II. Why Should My Watch be "Daily"?

1. Because regular attention to spiritual needs is as reasonable as regular attention to physical needs. The privilege of prayer which is the "chief business of life" cannot be in-

dulged in spasmodically with profit. But I must count on this fact—that cultivating the habit of the daily watch involves effort and a disciplining of the will.

2. Because I have a natural instinct for prayer and under certain conditions, therefore I should nourish it and develop it by daily use, until it shall become a strong asset to serve me and through me to serve others, at all times and under all circumstances.

III. Why Should My Daily Watch be in the "Morning?"

1. Because, when my mind and my body are rested, my spirit is rested, too; and I am then better prepared to receive all that the quiet hour can give me.

2. Because I have decided that the only way in which the world can ever become entirely right and entirely happy is for God to rule in it. I must, therefore, begin to make that rule possible by letting Him rule my own life. He must then be given first place in my day, if possible, so that in the very beginning I can establish a consciousness of relationship with Him. This will help me to remember that all of my work and all of my fun and everything else that enters into my life is a part of my spiritual service and may count toward bring ing about the Kingdom of Christ.

Keeping the daily "Morning Watch" is then, not only the right but the sensible thing to do. It helps to satisfy those vague and disturbing longings for something we have wanted but did not have. It helps us to become the sort of persons we want to become. It helps us to know how to do our every day work most efficiently. It helps us to know what to do in order to be most useful in making other people happy. It helps us to know what God is like as we see Him in the face of Jesus Christ.

FLOSSIE E. WHITNEY.
Defiance College, Defiance, Ohio.

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SUNDAY SCHOOL LESSON TOPIC FOR DECEMBER 15

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Joseph Forgives His Brethren

Scripture Text, Genesis 45:1-15.

Golden Text: If ye forgive men their trespass, your heavenly Father will also forgive you. Matt. 6:14.

Practical Truth: A forgiving spirit is of priceless worth.

(For comment and explanation see Christian Quarterly, published by the Christian Publishing Association, Dayton, Ohio.)

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CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 15

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The Power of the Cross in the Philippines. Psalms 72:1-19.

For Christian Endeavor comment see Christian Endeavor World, Boston, Mass.

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A CHURCH WITHOUT A SUNDAY SCHOOL

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About the lonesomest chuch I have ever seen is the one without a Sunday school. It not only looks lonesome and feels lonesome, but it is lonesome. You have been in a home where the husband and wife are growing old and feeble, and where there are no children, and never have been any either of their own or of their receiving. It is only a matter of a few years, and that home is to be numbered with the things that were and are not. Rather sad. The childless home is comparable to the Sunday-school-less Church.

But more than this. The Church without a Sunday school is certain to be lacking in vitality, in zeal and in prospect. It exists for itself only and so is compelled to shrink and shrivel up as the years pass. Parents in such a church seem not to have a care for the moral and religious life and welfare of their children. About nine-tenths of the religious training of our time is in the Sunday school and if that is lacking there is very little left. There are yet several of our Christian churches without any Sunday school. This is a great pity, and will be a surprise to many SUN readers, but it is true.

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THREE GREAT SUPERLATIVES

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Here they are: First the Church is the greatest Institution in the world. (Jesus Christ is Himself the chief cornerstone, and "the gates of hell shall not prevail against it.")

Second: The Sunday school is the greatest organization of the Church. (To this organization everybody can belong and it is the most productive and fruitful in definite decisions for Christ. It is the teaching service as well as the training center of the Church).

Third: The missionary enterprise is the greatest movement of the Church and Sunday school as well. (Missions is Christianity in earnest. Only those interested in missions have a passion for the saving of a lost world).

These three superlatives laid down with such emphasis by William A Brown in the "Why and How of Missions in the Sunday School" are worth considering *because they are indisputably true.* "The evangelization of the world waits alone upon the willingness of the workers in the Sunday school. For among the scholars in the Sunday schools of today are the missionaries of tomorrow." The pupils in the schools do not lack devotion to make them missionaries—they simply lack knowledge—the definite knowledge of the world and its needs.

From an Address by Dr. John R. Mott.

"For the twelve months following the entry of the United States into the war the gifts from this country for absolutely unselfish objects, such as the Red Cross, the Christian Associations, relief of stricken nations, welfare funds, but not including national loans, denominational gifts or education, will be at least $330-000,000. In no year before the war did America give for such causes as much as $30,000,000. We have nothing to boast about. That is only about three dollars and a little more per capita, whereas I visited cities in Canada within a few weeks where they were giving now, in the fourth year of the war, fourteen dollars per capita for every man, woman and child.."

* * *

"The very fact that everything is up-heaving means we are going to have a period of unexampled reconstruction. The very fact that the world is bearing impossible burdens means that we are going to have the chance of our lives to lift loads. The very fact that people are suffering is going to make our generation unique in the development of heart power. The very fact that this world is embittered is going to give Christianity its chance.

"Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, today and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord."

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REPORT FROM EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE

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The Eastern North Carolina Christian Conference met in its twenty-fifth annual session December 4-6 with the church at Chapel Hill. Rev. G. J. Green of Franklinton, N. C., presided over the Conference with grace and dignity and fairness to all who engaged in debate or discussion. Rev. W. C. Wicker acted as recording secretary.

The following ministers attended during the sessions: Revs. G. J. Green, J. Lee Johnson, A. T. Banks, J. E. Franks, J. D. Wicker, R. L. Williamson, W. C. Wicker, W. W. Staley, D. D., J. O. Atkinson, D. D., J. W. Wellons, D. D., P. T. Klapp, P. H. Fleming, D. D., L. I. Cox, J. S. Carden, T. E. White, B. J. Howard, Joseph E. McCauley, J. W. Holt. All ministers present took an active and aggressive part in the discussions of the various questions coming before the Conference.

Most of the churches in the Conference sent their report and full contributions for Home and Foreign Missions, Christian and Ministerial Education, Superannuation and Convention Missions and other funds that are usually collected for the promotion of the several lines of Christian and benevolent activities.

The lay delegates attending the Conference was a representative body of intelligent business men, ready for the transaction of business for the aggressive work of the Church.

Addresses of welcome were made by W. E. Lindsay for the Chapel Hill church and by Hon. W. S. Roberson for the city of Chapel Hill as mayor. Rev. A. T. Banks of Ramseur, responded in happy phrase on behalf of the Conference.

Miss Bessie Holt, of Burlington representing The Christian Sun and the Christian Publishing Agent, attended all sessions of Conference and displayed books and Bibles and Bible helps for Christian workers. She is one of the most successful workers that ever represented the publishing interests of the Church at any of our Conferences.

Rev. P. H. Fleming, President of the North Carolina Christian Conference, and Rev. T. E. White, President of the Western North Carolina Christian Conference, were accorded the opportunity to present the invitations from their respective Conferences for the Eastern North Carolina Christian Conference to enter into a union with them in the formation of the North Carolina Christian Conference. Their invitation was discussed fully and freely as to the advantages and disadvantages of such a union and this Conference by vote entered into union with the others so as to form one strong Christian Conference of the Christian church in the State. This union will give strength and enthusiasm to every department of church work and serve all interests of the church to better advantage. While some opposition was offered to the union and those objecting were candid in their belief that the separate Conferences would do better work, it is hoped that time will justify the action that was taken and show the wisdom of the formation of a larger body.

W. C. Wicker, K. B. Johnson, and A. T. Banks were appointed commissioners to associate with commissioners from the other Conferences in working out the details of the union.

Rev. L. I. Cox, of Elon College, preached a strong sermon on Wednesday evening, and many expressions of appreciation were heard uttered by those attending the services.

The annual sermon preached by Rev. G. J. Green, President of Conference on the subject: "Faith Which Flows out Into Action," was highly appreciated by all who heard him. It was the expression of a vital, practical Christianity which meets the needs of a practical age and time like this.

The President appointed Committees as follows:

Necrology—Revs. J. D. Wicker, J. E. Franks, and J. C. Winston.

Moral Reform—Rev. R. P. Crumpler, S. M. Rowland, and Rev. Jos. E. McCauley.

Religious Services—Rev. B. J. Howard and the deacons of Chapel Hill church.

Press—L. D. Stephenson, Rev. L. I. Cox and Miss Ruth Johnson.

Resolutions—Rev. J. Lee Johnson, M. L. Stancel.

Rev. W. G. Clements, aged minister of the Conference who had not missed a session of his Conference in 54 years, addressed a letter to Conference which was read and called forth many tender emotions of appreciation from him as he was detained at home on the account of falling and sustaining an injury which prevented his attendance. Special prayer was offered for his speedy restoration. Dr. W. W. Staley led the prayer.

Miss Toshio Sato made a very impressive talk concerning her people in Japan, the faithful missionaries who work on the foreign field and how we in the home church should seek to live the Christian principles. Miss Sato is a Japanese student at Elon College preparing for missionary work among her people.

Dr. Kemp P. Battle, LL. D., ex-President of the University, attended the Conference, was invited to a seat

(Continued on page 13)

HOW ABOUT THOSE ONE HUNDRED RECRUITS?

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Our Convention at Franklin last May voted that we have as our objective the next five years one hundred recruits as ministers and missionaries. Now, if we go to the Convention less than two years hence and those recruits have *not* enlisted nobody will be to blame but ourselves. It will be a reflection on us, and solemn proof that we have not prayed as we should. For the Lord will give them to us, if we really want them and will in faith ask Him for them.

One hundred recruits would mean less than an average of one from each congregation of our Convention. Think of it! In some of our churches during the war there were a dozen and more stars on the service flags. What did that mean? It meant that out of the homes in these churches, out of the membership of these churches, that many boys were in the army to fight for their country. Beloved, we are to have a greater war yet than that we have had. It is to be a war for personal righteousness against all the hosts of sin and Satan that are to do battle fiercely during the years of reconstruction. Shall we not enlist our young men in this war?

Bear in mind that "*this kind cometh not but by prayer.*" If we will pray the Father in faith, nothing doubting. He will give us these one hundred recruits the next five years. I believe with all my heart if any pastor and congregation will enter into solemn covenant to pray daily for one year that God will give them from their congregation a worker for Him as minister or missionary; God will not be deaf to such a plea.

I want to copy here a page from a history of missions published recently in England by the Editor of the *International Review*, which to me *is wonderful*—because I know it is both true and strictly Biblical. Maybe it will encourage some of our pastors or congregations to begin to ask the Lord for these one hundred recruits to our ministers and missionaries. But read this and consider:

"Let us take from the history of missions," writes our historian, "a single illustration of what faith can accomplish in the absence of any visible means of achieving the ends desired. During the war the China Inland Mission celebrated its jubilee. Fifty years before the inland provinces of China were regarded as practically closed to foreign residence. It seemed impossible for the existing missionary societies to incur additional obligations. But the spiritual needs of the people of inland China were laid as an overwhelming burden on the heart of Hudson Taylor. For months he shrank from committing himself to an undertaking which from the human standpoint seemed impossible. But it became increasingly clear to him that the apostolic plan was not to raise ways and means, but to go and do the work, trusting in the sure word, which has said, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' At length on a Sunday on the sands at Brighton, without having any resources on which he could reckon, without seeing any means by which the apparently insurperable obstacles could be overcome, he resolved to obey what he believed to be the call of God. *Within a year he was able to sail for China with a party of fourteen missionaries besides himself and his wife.* One by one the closed provinces of China were entered, until all were occupied by missionaries. At the end of fifty years the members and associates of the China Inland Mission numbered 1,063. During all that time the mission never lacked support, though it never made any public appeal for funds. Its needs were made known to God alone, and in answer to prayer it has received in the fifty years of its existence sums amounting to nearly 2,000,000 pounds sterling ($10,000,000.00). In an age in which money is apt to be regarded as the one thing needful even for the advancement of God's Kingdom, the story of the China Inland Mission is a monument to the truth that those who seek first the Kingdom of God may count on having all their wants supplied.' "

To me, brethren and beloved, this and many other such examples of what has been accomplished by prayer are sufficient encouragement, and we dare not say that any task is impossible. "The difficulty does not lie in our resources which are as inexhaustible as God Himself."

If we people of the Southern Christian Convention really want those one hundred new recreuits as ministers and missionaries, and will daily and devoutly ask God for them, He will not, He cannot deny us. Will you join me in this covenant undertaking? God help us.

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"A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book." —*Adoniram Judson.*

"The spirit of missions is the spirit of the Master—the very essence of true religious."—*David Livingstone.*

"What can I do for Christ?" Bishop Selwyn was once asked. "Go where He is not and take Him with you," was the wise reply.'

Our position is to give *at least* one-tenth and as much more as possible.

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

SUPERINTENDENT'S LETTER

Dear Friends:—Our financial report this week is very encouraging and is the best we have had in any one week since we have been in the work.

Our churches and Sunday schools are making larger offerings than last year and some of them more than double. I truly hope that each church in the Southern Christian Convention will make this offering and make it as liberal as possible so that we may be able to clear our Institution of debt by Christmas.

Don't you want to make a loan this Thanksgiving season? Help the little orphan children by making a contribution toward their support. See that your church goes over the top. Help us reach the goal of five thousand dollars for our Thanksgiving offering.

C. D. J.

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REPORT FOR DECEMBER 11, 1918

Amount brought forward $9,398.04

Children's Offerings

Mildred Auman, $2.00; Charlotte and Alberta Roberts, $2.00; Total, $4.00.

Sunday School Offerings

(Eastern Virginia Conference)

Centerville, $1.00; Third Church S. S., 3 months, $20.76; Ivor, $3.00; Ivor Birthday Offerings, $5.20; Franklin, Va., $15.00; Union (Surry), $1.00.

(Eastern North Carolina Conference)

New Elam S. S. (N. C.), $3.00; Total, $49.96.

(Western North Carolina Conference)

St. John's, $1.00.

Special Pledges

Dr. and Mrs. W. A. Harper, $25.00.

Special

Miss Mabel Eaton's Sunday school class, Lakemont, N. Y., $9.50; Cash Item (sale of pigs), $18.00.

Thanksgiving Offering

Danville, $23.43; Bennett Sunday school, Va., $5.55; Elon Church, $60.00; F. L. Williamson, $25.00; Apple's Chapel church, $37.51; Monticello church, $12.00; Pleasant Hill Sunday school, $23.90; Mrs. W. H. Turrentine, $1.00; Mrs. Fannie Hatch, $1.00; Mr. and Mrs. O. S. Boyd, $5.00; Wakefield, Va., Sunday school, $8.07; Mrs. Mamie Campbell, $2.00; Franklinton church, $20.00; W. B. Fuller, $5.00; Myrtle L. and Maggie M. Gove, $10.00.

Miss Vera Gilliam, $2.00; Linville Sunday school, $22.75; K. H. Watson, $5.00; John A. Mills, $25.00; Dr. and Mrs. C. M. Walters, $10.00; Ingram, Va., church, $50.00.

Members of Ingram Church Who Live in Richmond, Va.

Mr. and Mrs. L. E. Carlton, $11.50; Mr. J. N. Carlton, $5.00; Mr. H. A. Carlton, $10.00; Mr. P. J. Carlton, $5.00; Mr. A. W. Boyd, $5.00; Mrs. M. E. Boyd, $10.00; Miss Sarah E. Boyd, $10.00.

Pope's Chapel church, $16.00; Mr. and Mrs. George M. Williamson, $5.00; Hebron church, $8.75; Mrs. J. D Johnson, $2.00; Caswell Cotton Mills, $25.00; Miss Alice Vaughan, $1.00; Mr. and Mrs. Will Osborne, $1.00; Emily Adams, $1.00; Josephine, Paul, John and Natalie Farmer, $2.00.

Long's Chapel Church

Mrs. G. L. King, $1.00; George L. King, $2.00; Daisy Wyatt, $2.00; Odell King, $1.00; A. N. Johnson, $5.00; Joe B. Rogers, $3.00;Sam Lineberry, $1.00; Jennings King, $1.00; G. L. King, $3.00; Mr. and Mrs. C. H. Roney, $1.50; Mrs. C. G. Jeffreys, $1.00; John W. Wyatt, $3.00; J. Walter Johnson, $5.00; B. T. Hester, $3.00; Mrs. W. O. Bulla, $10.00; H. C. King, $3.00; Mrs. J. Walter Johnston, $2.00; C. G. Jeffreys, $5.00; James Anderson, 50cents; Lawrence Matkins, 50 cents; Walter F. Wyatt, 80 cents; Mrs. Julia King, 20 cents; Andrew Grace Johnston, 25 cents; Alice Blanche Steel, 25 cents.

New Elam Sunday school, $15.00; Plymouth Sunday school, $5.50.

Oak Level Sunday School

Class No. 1, $5.25; Class No. 2, $5.50; Class No. 3, $5.25; Class No. 4, $2.95; Class 5, $2.10; Church, $4.50.

Holy Neck church and Sunday school, $157.00; B. F. Frank and Wife, $1.20; J. J. Douglas, $5.00; Catawba Springs Baraca Class, $9.00; Catawba Springs Sunday school, $14.14.

Misses Emma and Mary Thomas, $15.00; Franklington Christian church, $1.00; D. W. Gilliam, $2.00; Mrs. J. W. Pinnix, $1.00; Mrs. J. W. Pinnix, $1.00; J. M. Pinnix, $1.00; Maude Pinnix, $1.00; Mrs. Bryan Pinnix Maultsby, $1.00; Mrs. Moses Nelson, 50 cents; Pleasant Grove church, (N. C.), $4.27; Irene Sledge, $1.00.

Union Ridge Church, (N. C.)

B. Ed. Walker, $5.00; W. J. Graham, $5.00; W. A. McCauley, $1.00; E. W. Graham, $1.00; R. B. Fitch, $1.00; Mrs. E. W. Graham, $1.00; J. H. Tapscott, $1.00; Nannie Fitch, $1.00; Mrs. R. W. Fitch, $1.00; Novie Fitch, $1.00; R. W. Fitch, $1.00; E. L. Hughes, 30 cents; Mrs. W. J. Graham, $1.00; Evelyn Graham, 25 cents; Elizabeth Rascoe, 25 cents; J. P. Bowland, 50 cents; Mrs. R. B. Fitch, 25 cents; Mrs. Lucy M. Fonville, $1.00.

Berea Church, (N. C.)

Busy Bee Class, $3.95; Primary Class, $3.00; Young Ladies' Class, $8.75; Bible Class, $2.75.

Ivor Sunday school, $10.35; Burlington Christian church, $140.00.

Total for the week.....$1,086.93

Grand total.....$10,484.93

———: o :———

LETTERS

Dear Uncle Charley: Here is my $2.00 Thanksgiving offering for the little orphan children. I earned part of the money picking cotton for grandma and mother gave me the other for helping her. I am five years old. I enjoy mother reading the children's letters. Best wishes.—*Mildred Auman.*

A big hearted little girl. I am very proud of you. You must write often.—*"Uncle Charley."*

———: o :———

Dear Uncle Charley—When our school closed on account of the "flu" we picked cotton for papa and we are sending $1.00 of our money to the dear little orphans. J. M., Jr., and our little brother, also, send $1.00 as a Thanksgiving offering. God bless the Orphanage and the little orphans.—*Charles and Alberta Roberts.*

You are smart little girls. I know your father and mother are proud of you. I am glad you have remembered the little orphans.—*"Uncle Charley."*

CHRISTMAS GIFTS

(SOME SUGGESTIONS)

For Mother

Bible No. 2014, large print, soft back.....$ 5.00
Testament No. 2902, large print, hard back..... .90
Tarbell's Teachers Guide for 1919..... 1.35
Peloubet's Select S. S. Notes for 1919..... 1.35
Precious Promise Testament No. 56 P..... 1.45
Testament No. 3913 RL, large print, soft binding—
a beauty 2.00
Weymouth's Modern Speech Testament (See list below)

For Father

Ida M. Tabell's Teachers Guide for 1919.....$ 1.35
Peloubet's Select Notes for 1919..... 1.35
Scofield Reference Bible No. 70, cloth binding..... 2.00
Scofield Reference Bible No. 71, soft binding..... 4.50
Scofield Reference Bible No. 73..... 5.25
Precious Promise Testament No. 55 P..... 1.20
Testament No. 3913 RL, large print, soft binding—
a beauty 2.00
Testament No. 2902, large print ..... .90
Weymouth's Modern Speech Testament (See list below)

For Sister

Scholars Bible No. 4312 .....$ 2.85
Teachers Bible No. 3215 RL—red letter..... 2.65
Bible No. 312 X, India paper (a beauty)..... 5.00
Precious Promise Testament No. 56 P..... 1.45

For Brother

Pocket Testament No. 2113 .....$ .50
Pocket Testament No. 2114 ..... .60
(These Testaments are morocco bound and are very neat)
Khaki Testament ..... .30
Bible No. 4312 ..... 2.85

For a Minister

Pastor's Ideal Funeral Book .....$ 1.25
(Weymouth's Modern Speech Testament (see list below)
Tarbell's Teachers Guide 1.35
Peloubet's Select Notes 1.35

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents
"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents
"The Sunday School Organized for Service".....Lawrence
Price 75 cents
"The Church School" .....Athearn
Price $1.00
"The Adult Worker and His Work".....Barclay
Price 75 cents
"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

For Boys and Girls

(Firelight Library Series)

"Silver Rags." A good story for boys. "Patty's Grand Uncle." A good story for girls. "A Rescued Madonna." This is a beautiful gift book. "Little Johnny Two Boys." This book shows how every boy has two boys buttoned up inside of his jacket. "Jacky Lee"—another fine book. These books give correct—not childish views of life. All are interesting and will tend to mold character along the right line. Illustrated and bound in cloth. They average from 200 to 350 pages. Price: Single copies, 35 cents; any two copies, 65 cents; any three copies, 90 cents; any four copies, $1.00; any five copies, $1.15. Send your order now.

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Cloth, $1.25; cloth, indexed, $1.75; cloth, India paper, $1.75; leather, $2.35; leather, indexed, $2.75; leather, India paper, $2.75; Persian Morocco, Divinity Circuit, $3.75; Turkey Morocco, $4.25. Pocket Edition (without notes): Cloth, $1.00; cloth, India paper, $1.25; leather, India paper, $1.85. State definitely style wanted.

Special Note:—Send your orders early. We can send the item you order any time. If you do not care for it to be shipped now, advise what date that you desire it sent. If you desire to mail any of the above items as a gift and to encolse your card, mail the card to us and that will be cared for. We have these supplies on hand, but may run short before Christmas. If you desire any book or Bible later, advise at once and it will be reserved for you.

Address

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:o:

The Sunday Schools of Ameica are saying to the 400,000 Children in Bible Lands who are perishing with hunger

"WE WILL NOT LET YOU STARVE."

A year ago 146,000 schools gave nothing though many thousands were dying. 30,000 schools contributed $1,000,000 for this work.

$2,000,000 of the $30,000,000 now needed will be contributed by the Sunday schools of this land at the coming Christmas season.

$5.00 Will Support a Child For a Month.

HOW MANY CHILDREN WILL YOU SAVE FROM STARVATION?

Let our Sunday schools be 100% strong to serve the children in the land where Jesus was born. Be generous for His sake.

INDIVIDUAL GIFTS ARE INVITED TO MEET THE TREMENDOUS NEEDS.

A button similar to this desgin will be given through the local school to each one who contributes.

Send money to or obtain information from
SUNDAY SCHOOL DEPARTMENT
AMERICAN COMMITTEE ARMENIAN AND SYRIAN RELIEF
1 Madison Avenue
NEW YORK CITY

REPORT FROM EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE

(Continued from page 10)

as a deliberative member, and spoke with a great deal of interest to the entire Conference. He said that he had always found the Christians ready to help him in his work of rebuilding the University after the civil war, and paid a high tribute to their public spirit.

Rev. C. B. Riddle, Editor of THE CHRISTIAN SUN, addressed the Conference in the interest of our church paper, and showed that THE SUN is growing in usefulness and popularity, as it well deserves to do at the hands of our constituency.

The Committee on Home Missions made appropriations for missionary work at Franklinton, Henderson, Raleigh, Mebane, Chapel Hill and other points where missionary work is being done by the Conference.

Chas. D. Johnston, Superintendent of the Christian Orphanage, addressed the Conference in the interest of that institution. He showed that the people are responding more liberally to this institution from year to year, but that its usefulness is limited only by the gifts of the people. The calls are many and the cries of orphan children come from many quarters, and the Orphanage is limited by not having larger funds to meet the pressing needs. Will some good person or persons help him to fit up and open a building in which to care for little children who are crying for a home?

Rev. W. W. Staley, D. D., Suffok, Va., President of the Southern Christian Convention, preached a strong sermon on Thursday evening at the Christian church on "Cleansing the Temple of Civilization." Dr. Staley was at his best and made a profound impression upon the minds of all who heard him

The Conference by unanimous vote adopted the request of the Southern Christian Convention to raise the apportionments fifty per cent. This is a step in the right direction. The present apportionment will cost the church less than the old apportionment did a few years ago. Everything that is produced on the farm is about one hundred per cent higher than it was when these old apportionments were made. The same produce and the same time devoted to the support of the Kingdom would yield fully twice as much as it did ten years ago. The other two Conferences entering into the union decided to make a similar raise and it is only right that all should comply with the request of the Convention. A similar raise should be made in every pastor's salary in the church and our ministers should be cared for better than they are. What church or churches will voluntarily make such an increase and report it to the Church paper?

Rev. L. I. Cox was requested to act as Secretary-Treasurer of the Christian Missionary Association and all members of the Association are urgently requested to send him their dues. W. C. Wicker, A. T. Banks and J. E. Franks were appointed as Executive Committee of the Missionary Association who will look after the business of the Association between meetings

Dr. R. C. Meeks, State Secretary for North Carolina in the $30,000,000 campaign under the American Committee for Relief of the near East, was presented to the Conference and spoke in the interest of the Armenians and the perishing millions in foreign lands. The Conference pledged its support to this work.

Dr. J. O. Atkinson, Field Secretary for Missions, made several able addresses on Missions during the Conference and added much to the progress of the work by his presence.

W. C. WICKER.

———:o:———

PITHY PARAGRAPHS

During a very dry season a fruit grower was rejoicing because of a sudden downpour of rain, when he saw one of his men leaving the house.

"Why don't you stay out of the rain?" inquired the fruit grower.

"Oh, that's all right!" replied the man. "A little dew like that doesn't bother me a bit; I can work away just the same."

"That isn't the point!" exclaimed the fruit grower. "The next time it rains you come into the house. I want all the water on the land!"

* * *

She—I never could see why they call a boat "she."

He—Evidently you never tried to steer one.—*The Widow.*

* * *

One of Washington's citizens saw Admiral Gleaves, the man who drove the submarines away from the Pershing fletilla, walking in civilian clothes. There is an order requiring officers to wear uniforms at all times. The citizen went to Secretary Daniels.

"Mr. Secretary," he whispered breathlessly, "I just saw Admiral Gleaves in citizen's clothes. Why is he in disguise?"

"Sh!" said the secretary; "it's the Chinese situation."

"Chinese situation?"

"Yes," replied the secretary, in all seriousness. "Admiral Gleaves' last clean uniform did not come back from the laundry."—*New York Evening Journal.*

* * *

Employer (to new office boy): "Has the cashier told you what to do this afternoon?"

Office boy: "Yes, yes; I'm to wake him up when I see you coming."—*Christian Register.*

* * *

"O, do look at that dear little lamb!" said Frances on seeing a young lamb for the first time in her life. "Isn't it pretty?" asked her mother. "Yes; and it is so natural, too. It squeaks just like a toy lamb and has the same sort of wool on its back."—*Normal Instructor.*

* * *

"This is the stadium."

"Fine! Now take us through the curriculum. They say you have a good one here."

———:o:———

Interest in missions—home, inner, and foreign—if it is to be sustained, must be fed by missionary information.

———:o:———

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*St. Augustine.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

When you request your paper stopped, send balance due, if any.

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The change of your label is your receipt for money. Written receipts sent upon request.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

GODWIN

William L. Godwin, the son of Mrs. C. F. Godwin, and the late L. W. N. Godwin, died at Black Mountain, N. C., on November 18, 1918 at 2 o'clock P. M., after an illness of several years. His body was brought to Norfolk, Va., and buried in the family lot in Magnolia cemetery on November 21, 1918.

He leaves to mourn their loss a wife, and mother, and a host of relatives and friends.

Brother Godwin was a member of the First Christian church, Norfolk, and the funeral was conducted by his pastor, the writer.

May the Lord bless and comfort the bereaved ones.

J. F. MORGAN.

——: o :——

PIERCE

Whereas, our Heavenly Father has by His wise providence called Mrs. M. E. Pierce, one of our most faithful and loyal members of Pleasant Grove church, to her reward, be it, Resolved:

First, That as a church we realize that we have sustained a great loss and that we commend her Christian character to one and all.

Second, That we extend the sympathy and good fellowship of the entire church to the bereaved family in this hour.

Third, That a copy of these resolutions be sent to the bereaved ones, that a copy be placed upon our minutes and that a copy be sent to our church paper, The Christian Sun for publication.

P. W. FARMER,
O. S. BOYD,
D. S. FARMER,
Committee.

——: o :——

STRADER

Margie May Strader, daughter of Zeb. V. and Luella R. Strader, departed this life November 25, 1918 at the home of her parents in Greensboro, N. C., in the nineteenth year of her age. She was a member of the First Christian church of Greensboro and active in all church work and highly esteemed for her sweet disposition. She leaves her parents, one brother and four sisters in deep sorrow because of her death. Funeral services at the home and interment in the city cemetery, conducted by Rev. P. H. Fleming, assisted by Revs. J. W. Holt and J. V. Knight. May God comfort the bereaved family and friends.

J. W. HOLT.

——: o :——

RESOLUTIONS OF RESPECT—HOSIER

When we stand over the lifeless form of a dear friend taken all too soon, as we think, we wonder at the mysterious working of an all wise Providence. We cannot understand why one so gentle, unselfish and good, and in the midst of her usefulness should be removed from the scene of her earthly labors, but we must remember that God calls those whom He loveth, and why should not His jewels shine in His own home, even though ours be made dreary. These sentiments express the emotions of our hearts as we meditate upon the unselfish and beautiful life of our dear friend, Edith Virginia Hosier, who fell asleep on the sixteenth of November, nineteen-eighteen.

Faithful and self-sacrificing in her home life, kind and good to all, and above all obedient and true to her God, in whose service she found delight and inspiration.

The memory of her sweet young life and her faithful work in the primary department of the Sunday school will linger with us as we make the pilgrimage of life, and inspire us to emulate the beautiful Christian virtues that adorn her character:

Resolved, That we extend to the beloved mother, brother, sisters and friends, our heartfelt sympathy in their great loss.

Resolved, That a copy of these resolutions be sent to the family of our dear friend, to The Christian Sun and spread upon the minutes of the Girls Missionary Society of the Suffolk Christian church, of which she was a faithful member.

MARY ANDREWS,
NAOMI FELTON,
MARION E. COBB,
Committee.

——: o :——

COVINGTON

At her home, News, Ferry, Va., on November 27, 1918, Mrs. Laura Russell Covington departed this life in her seventy-third year. She was a daughter of John A. Russell and Lizzie Farmer Russell. She was married September 1, 1869 to Henry T. Covington to whom nine children were born. Two of the children died in infancy; three in youth; and four survive her. Those surviving are her husband, Mrs. Mattie E. Poole, Joseph H., Nat W., and Walter S.

Mrs. Covington joined Pleasant Grove church in early life and lived ever after in such a way as to be known to be gentle, kind, lovable and Christian. May God richly bless the bereaved husband and children. A funeral service was conducted at the church by the pastor.

J. G. TRUITT.

——: o :——

LICHLITER

Herbert Lawrence Lichliter was born December 2, 1898, and died November 13, 1918, making his age, therefore, 19 years, 11 months, and 11 days. On common with many others in the bloom of youth, he fell a victim to Spanish Influenza followed by pneumonia, which caused his death. Only last spring I had the pleasure of witnessing his conversion and receiving him into the church at Dry Run. His death occurred at Upper Marboro, Md., where he had employment. He is survived by his parents, four brothers, and one sister. Funeral services were held November 16 at Cross Roads Methodist church in Powell's Fort.

A. W. ANDES.

——:o:——

CROMER

Benjamin Franklin Cromer was born July 19, 1834, and departed this life November 30, 1918 at the age of 84 years, 4

months, and 11 days. He is survived by his widow and thirteen children. He was a man of integrity and much respected by a large number of friends. His home was near Clover Hill United Brethren Church, at which church the funeral services were held December 2. A large congregation gathered to pay a tribute of respect to his memory and look for the last time upon the mortal body. The writer was assisted in the service by Rev. R. A. Stephens of the Methodist church.

A. W. ANDES.

—:o:—

ANDERSON

Mrs. Bessie A. Anderson, wife of Frank Anderson, was born December 23, 1888, and died November 23, 1918. Her age was 29 years and 11 months. She is survived by her husband and two infant babies, and by her father and one sister.

Sister Anderson was a noble young woman, and much beloved by all who knew her and her death drove the pangs of sorrow deep into the hearts of her many friends. She was formerly a member of the Timber Ridge Christian church, but after moving near Winchester she, with her husband, transferred to the Winchester church. It was a sad day for many hearts when on November 26 a large crowd gathered at the Timber Ridge church where the funeral services were held. The writer was assisted in the service by Rev. W. T. Walters.

A. W. ANDES.

I have been reading THE CHRISTIAN SUN almost as long I can remember—*R. H. Peel, Cambridge Springs, Pa.*

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BURLINGTON, NORTH CAROLINA

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DR. J. H. BROOKS

DENTIST

Foster Building **Burlington, N. C.**

I have been a constant reader of THE SUN for over nineteen years and cannot do without it. May it shine in every home of the Christian Church is my prayer.—*Mrs. R. N. Murphey, Chipley, Ga.*

—o—

I have read THE SUN so long that I cannot well do without it. I think it the duty of every family of the Christian Church to take THE SUN. —*Mrs. J. B. Long, Lillington, N. C.*

NEW HOME

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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION — ESTABLISHED 1848

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

State Library

The Boys Are Coming Home

ALREADY the movement of our soldier boys from the camps and from overseas to their homes has begun. We begin to realize that the war is over sure enough. It is a big job to demobilize these millions, and we will yet be called upon to exercise a patient waiting, but after awhile we will have our own at the fireside, and the terrible night of war will have burst into the morning of a precious reunion. For some, the blue stars have turned to gold. For them we have a heart of tender sympathy. Alas, their eyes will wait in vain for the lifting of the latch to behold love returning. In some fairer morning we will meet our loved and lost.

(Reprinted from the Methodist Protestant)

Volume LXX WEDNESDAY, DECEMBER 18, 1918 Number 51

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

A REPLY TO PRESIDENT COFFIN

We feel sure that our brethren have had time since last week to read and consider Dr. Caffin's reply. Up to this time we have let it stand for what it is worth. Now we present a few other things.

With all kindness toward Dr. Coffin we must say that his reply was more lengthly than pointed.

Dr. Coffin says that his postponement of the Convention showed a greater authority than the refusal of the publication of the Report on Publicity. Let us remind Dr. Coffin that in the postponement of the American Christian Convention he was backed by health officers and public sentiment. In the latter he was not.

Dr. Coffin says that there was no precedent of the publication of reports prior to the meeting of the Convention. If not, he had a good time to set one which would have been in keeping with the principles of the Christian Church. He missed a great opportunity to serve the government of his denomination.

Dr. Coffin says: "The editor of *The Herold of Gospel Liberty* evidently assumes that such right belonged to me by his request." (This request was to publish the report). Let us consider this item *carefully*. Dr. Barret and nobody else would have thought it improper to print any of the reports but for Dr. Burnett's restrainer in *The Herald of Gospel Liberty* of October 30, and dated October 25. Dr. Barrett applied to Dr. Morrill for permission to print the report and was by him referred to Dr. Coffin.

In another editorial on this page on "Making the Corners Fit" we point out that Dr. Burnett published in *The Herald* that it would be "a breach of confidence" to publish any of the reports. This statement was dated ahead of Dr. Coffin's letter of refusal. That looks to us like Dr. Coffin had, prior to November 4, (the day he wrote Dr. Barrett), given notice that the reports were not to be published. If this is not the case (and now Dr. Coffin, we are acting upon our hypothesis again) Dr. Burnett took that authority upon himself.

Dr. Coffin says: "To allow the reports to be picked to pieces invidiously according to whim or personal purposes of any who wished to use them would be unfair to both Commissioners and Convention." Why should any Commission's report be picked to pieces, if it is not able to be handled in the open without going to pieces?

The suspicious thing is that Dr. Barrett did not know of the report until a friend in a distant state sent him a copy. Then an employee of the Christian Publishing Association came into his office and discovered the reports hid under some old magazines.

We have not charged any officer of the American Christian Convention with un-Christian motives as Dr. Coffin states. We have seen some things that didn't look right and fair and we have proceeded to ask questions and presume that they will be answered. We are not by ourselves in this matter. When we have been satisfied about the situation we will say so.

o——o

MAKING THE CORNERS FIT

In our issue of Noember 13, 1918, we wrote under the caption "Too Much For Us," and took issue with Dr. Burnett about the publishing of a note in *The Herald of Gospel Liberty* to the effect that public use of the reports of the various Commissions of the American Christian Convention would be a "breach of confidence." Dr. Burnett wrote us under the date of November 14 as follows:

"My attention has just been called to your editorial in The Christian Sun concerning the little item of the head of the Convention Department in The Herald of Gospel Liberty.

"I am enclosing to you a copy of letter written to Dr. Barrett by the President of the American Christian Convention, which will reveal to you my authority for the item to which you refer."

The letter enclosed was an exact copy of what was printed in THE SUN last week in connection with Dr. Coffin's reply. That letter was written to Dr. Barrett and dated in Albany, New York, November 4, 1918. Dr. Burnett's article appeared in *The Herald* of October 31 and was dated October 25, 1918.

Now, Dr. Burnett, we cannot make the corners fit. You say that "the letter enclosed" will reveal to us your *authority* for inserting the note. Please tell us how you had the authority *from that letter* to write the article on October 25 when the letter was not written by Dr. Coffin until November 4. We await your reply and expect it for public use.

o——o

IN THE RUT

So many local churches continue in the rut. They do things in the same old way and with the same old methods. They assess their members so much and that limits the growth of the giving habit in the individual. Then this assessment is not collected until the end of the year. These churches still take "collections" instead of "offerings." And this reminds us to say that the true and living church does not take a collection—it makes an offering. Change the word. But perhaps after all it is a "collection" and not an "offering" with many churches.

o——o

ANNUAL EXECUTIVE MEETING OF THE FEDERAL COUNCIL

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held at Atlantic City December 10-12, brought striking evidence that our Church leaders are keenly alive to the needs and to the duties of the hour. Steps

were taken that will more than ever align the Church with all that is best and most progressive in the life of the nation and of each community.

All the influence of the Federal Council is to be used to back President Wilson in the League of Nations. The special commission who will bear to the Peace Conference a petition signed by the leaders of American Protestantism urging the adoption of the League of Nations include Dr. Frank Mason North, President of the Federal Council, Rev. James I. Vance, of Nashville, Tenn., Chairman of the Executive Committee, Dr. Henry Churchill King, Chairman of the Commission on the Church and Social Service of the Federal Council, Dr. Frederick Lynch, of the World Alliance and Hamilton Holt, Editor of the "Independent." Both of the latter are active members of the Commission on the Church and the Moral Aims of the War.

So in earnest are the members of the Executive Committee of the Federal Council in their endeavor to bring about the adoption of the League of Nations, that they have resolved to call the people of America to set aside Sunday, January 12, as a day of special prayer of thanksgiving for victory and that God will guide the Conference to Paris to draft an agreement which will secure justice and fair dealing in the institutions and practice of international life.

o——o

WORK FOR RETURNING SOLDIERS AND SAILORS

There is not a surplus of jobs even for men returning home from service in the army or navy. Nor is there certainity that soldiers and sailors who immediately find work will find the right work, the kind in which they will be contented and productive. For this reason the various war work organizations will concentrate attention for some time on the economic problems of the demobilization. There is enough useful work to be done, but if the right man and the right job do not find each other, there will be a situation hurtful to the soldiers and to the communities they have been defending.

The agencies concerned in the readjustment are the National Council of Defense, the State and local Councils, the United States Employment Service, the Y. M. C. A., and other "morale" organizations, the War Department Committee on Education and Special Training, the country farm agents, and special local bureaus which are about to be organized.

The success of the plan—failure being out of the question—depends on the individual communities. The county and community Councils of Defense, the community labor boards, the local communities—these will do the vital part of the work. Whether the soldiers discharged from service shall find productive and appropriate work in their own communities will depend on the communities.

The plan of readjustment involves the collection of the essential facts and then the practical use of these facts. At each demobilization center every soldier will fill out a blank showing what education and experience he has had, whether he desires work found for him, and where he wishes to settle. These blanks will be turned over to the agent of the United States Employment Service on duty at the camp, and new cards will be made for distribution to the local councils of the counties or communities in which the soldiers expect to settle. This plan puts the next duty up to the communities. Under the guidance of the local Council of Defense, interested persons and organizations will meet for the selection of a central committee to collect information and see that men are provided with the right jobs and jobs with the right men. No community will wish its soldiers and sailors to say with justice, "They glorified us and then let us drift." The immediate problem is to turn our soldiers and sailors into contented and productive civilian workers.

The local central committees will first comb their counties or communities for the positions to be filled. Their next step will be to classify the calls for work, and to find for each man the kind of work he can do to the best advantage of all persons concerned. All other work is preliminary. A proper readjustment will depend on the thoroughness and skill of the local work.

In the readjustment the local Councils of Defense and the local committee will ask the aid of county farm agents, community labor boards, public officials, war work organizations, and all good citizens who are prepared to give the soldiers and sailors something more than three cheers. The cheers will be given; the practical aid will be given also.

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GONE TO TWO DOLLARS

Our neighbor, the *North Carolina Christian Advocate*, Greensboro, N. C., edited by our good friend. Dr. H. M. Blair, has advanced its subscription price to $2.00 the year. You have no reason to write compromisingly about the matter, Brother Blair, for you will soon find that the only criticism is that you did not do so sooner. That is the experience of The Christian Sun.

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MAKING YOUR WILL

Have you thought about making your will and therein remember some needy and worthy institution of the Church? A suggestion is sufficient.

The things that could be included in your will are our educational institutions, the Christian Orphanage, missionaries, missionary enterprises, The Christian Sun, and other worthy enterprises of the Church.

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AS ANOTHER SEES IT

We find the following in the *Methodist Protestant Herald*:

"Our Christian brethren are moving to unite their three Conferences in North Carolina into one Conference to be called the 'North Carolina Christian Conference.' This seems to us a wise move."

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STATE AND LOCAL COUNCILS OF DEFENSE STILL AT WORK

The fighting is over, but the State Council of Defense will continue its work, and has asked the county and community councils not only to keep their organizations but to undertake immediate and important duties.

At the request of the National Council of Defense, including Secretaries Baker and Daniels, the State and local councils will specially concern themselves with the interests of returning soldiers. Our boys have done their duty, whether in France, on the seas, or in American camps; and when they return to civil life they can reasonably expect not only glorification, but practical aid.

Some will drop immediately into their old positions, and practically all are independent enough to shift for themselves. But in any case there should be help and counsel for all who need it, in order that our soldiers may drop at once into their proper places, it is only sentimentalists that will glorify the soldiers and then forget them.

Good citizens of North Carolina are asked by the State Council to keep their eyes open for opportunities to help the local Councils of Defense in the important work of readjustment from a state of war to a state of peace. The problem is not a cold-blooded economic problem of "taking up labor." It is a human problem of giving our defenders an immediate opportunity to find places in which they can be independent, contented, productive citizens.

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THAT CHRISTMAS GIFT

Just at this season many are considering what to give as a Christmas present. So often it is no easy task to make the decision. But whatever your decision be concerning the presents you give, use common sense and give something useful. We appreciate the things that we use most whether we buy them or whether they are given to us.

And this reminds us, why not give some friend THE CHRISTIAN SUN a year? We shall be glad to mail the first copy so as to reach your friend as near Christmas Day as possible, and also send a letter saying that you have instructed us to send THE CHRISTIAN SUN a year. In giving such a gift your friend is reminded every week of your friendship.

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REGULAR PAPER NEXT WEEK

THE CHRISTIAN SUN will shine next week as usual. This is our policy—fifty-two issues every year. We would like so much to remember each subscriber personally, but the task of such an undertaking is too great, and so we shall send our gift and remembrance in labor by sending you a paper as usual. It will be filled with the Christmas spirit. Look out for it.

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A GIFT THAT ALL CAN GIVE

There is a Christmas present that all of us can give some friend or relative, and that is a letter. The mail going over the seas is now laden with letters and packages, but there are absences in the homeland that are quite as pathetic. Write a letter home to some friend. It will renew friendship and hope and bring joy. Try it.

ELON S, A. T. C. DEMOBILIZED

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The Students' Army Training Corps of Elon College passed into history last night at 9:30 when Captain Lord presented to each of the 112 men who were enlisted in it here certificates of honorable discharge. The college is very happy that every man in its unit deserved and received such a certificate, and about twelve of the men, when they were given their certificates were greeted by the Commanding Officer with the words, "For good and faithful service" when he handed them their discharges.

The ceremony of discharging the men was held in connection with an informal reception given in honor of the S. A. T. C. men in the West Dormitory. The reception was attended by the Faculty, the military officers, and the student body, and was sponsored by the Class of '19, who had arranged the details and did the serving of the refreshments. Promptly at 9:00 o'clock the company bugler sounded assembly and the men in khaki left the sides of the young ladies with whom they were busily engaged in a social way and filed into the dining hall of the West Dormitory, which had been especially prepared for the occasion, and in the presence of several hundred of their ardent admirers, as each man's name was called he filed through the ranks, saluted the Commanding Officer, received his certificate of honorable discharge, saluted again, and with true military dignity returned to his place in the ranks. It was a simple yet dignified ceremony and an impressive scene which terminated the active service of the Elon S. A. T. C. men.

The S. A. T. C. here is undoubtedly popular at this time, but there was a time in its history when this was not the case, and when Faculty and students alike would have been glad to have seen it removed. It was due to a misunderstanding of the ideals which such a unit should bear in relation to a Christian college. The Officer in command at that time regarded the campus as a cantonment, but when his successor arrived on the Hill in the person of Captain Franklin T. Lord all was changed, and from the day of his arrival until now military on this campus has been steadily growing in favor.—*Elon Correspondent to Raleigh News and Observer, December* 12, 1918.

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THAT FAMILY BIBLE

For a long time you have been wanting a family Bible. Number 2014 is just what you want. It is the best and most popular thing that we have ever handled. It is a beauty, soft back and easy to handle. The print is large and your reading in it will be a joy. It has the family record. See list of books and Bibles on another page.

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GOING AT HALF PRICE

All khaki Testaments now on hand are being sold at one-half the former price. Send 30 cents to THE CHRISTIAN SUN office and you will receive by return mail a nice khaki Testament.

MEETING OF THE HOME MISSION COMMITTEE OF THE WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE

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At the call of the chairman of the Home Mission Committee a meeting was held at Ramseur Christian church December 10, 1918, for the purpose of outlining plans for the Mission Secretary, and laying plans for special work during this year.

The meeting was called to order by Rev. T. E. White. Prayer was offered by Rev. T. J. Green. A motion was carried that Rev. T. E. White collect the special pledges made to pay the salary and expenses of the Mission Secretary; also that the Mission Secretary report monthly to the Chairman on Home Missions, and that he receive his pay monthly for his service.

On motion the plans as prepared, and presented by the Chairman of the Committee, which were as follows, in regard to the Mission Secretary were adopted: That he have general supervision of all the Home Mission work in the Conference, advising with all pastors at mission points; that he be given access to all our pulpits and to individuals to raise money in cash and subscriptions for Home Missions in the Conference, and to teach the spirit of Missions; that he investigate points inviting us and enter them if deemed advisable; that all money collected by him and all pledges for Home Missions be turned over to the treasurer of Home Missions; that he be at all times subject to the control and direction of the Home Mission Board; that the membership in the Christian Missionary Association be as provided in the report of the Home Mission Committee at the last session of Conference, memberships to be paid by November the first of each year.

A motion was carried that Ashboro be the first point of consideration for the centralization of our missionary effort and that Bennett be the point of second consideration.

It was moved that Pleasant Union be asked to pay fifty dollars towards the pastor's salary at that place for this year and if this request be met; that the Home Mission Board recommend a supplement to this of twenty-five dollars at the next Annual Conference.

On motion T. J. Green was elected Secretary and Treasurer to the Home Mission Board.

On motion the Board adjourned to meet at the discretion of the Chairman.

Prayer and benediction by Rev. A. T. Banks.

T. E. White, *Chairman,*
T. J. Green, *Secretary.*

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ROSEMONT—BEREA, VA.

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For the entire month of October we experienced enforced closed doors on account of the epidemic of Influenza. With the abatement here of the epidemic the first of November we were again permitted to hold services, but for a while we were, like many other churches, handicapped for the reason that many who had suffered from the dread disease were afraid to venture forth until they were assured no risk would be incurred in going out. Within the last few weeks conditions have been normal again. Just as we felt the force of the epidemic, so have we also felt the return of normal conditions. Congregations are now even better than before the church doors were closed. Interest seems to be increasing in the various departments of the work.

The work of the old conference year was finished in good shape. Each church sent to Conference a good report. Berea paid all assessments in full and Rosemont overpaid by more than sixty dollars. This pastorate cheerfully accepts the increase of fifty per cent in assessments for the present year, voted by the recent session of the Conference. Plans are already in operation looking towards the payment in full of the claims of the Conference. The payment of these claims will not leave the work poorer, but richer and stronger.

It has been decided to have in this pastorate for this year a program for the entire year. Instead of laboring in an indefinite way, we are trying to center our endeavors around certain objectives that we hope to reach. For the month of December emphasis is being given each Sunday to church attendance. We are looking for wholesome results. Next month, the entire month, religion in the home will receive emphasis throughout all our services. And so on through the year various goals will be set and an effort made to reach them.

G. O. Lankford.

Berkley, Va.

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THANKS

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Brother C. P. Aldridge, our delegate to Conference from Union Christian church, Alamance County, handed me an extra purse of $35.00 presented by the good people of Union church. Along with the purse came a letter containing words of appreciation of the pastor and his labors with this people during the last year, also the names of those who had a part in the offering. To each and every one I want to thank most heartily for this kind remembrance of me and I pray that God may bless them both in temporal and spiritual things. To be remembered in this way gives encouragement to the pastor and makes his heart feel glad to know that he is loved and appreciated by the people whom he serves.

It has been my privilege to serve these people but one year and I regret that I could not labor with them for a longer period of time for I have never served a people more kind and courteous.

W. L. Wells.

Reidsville, N. C.

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LARGE PRINT TESTAMENTS

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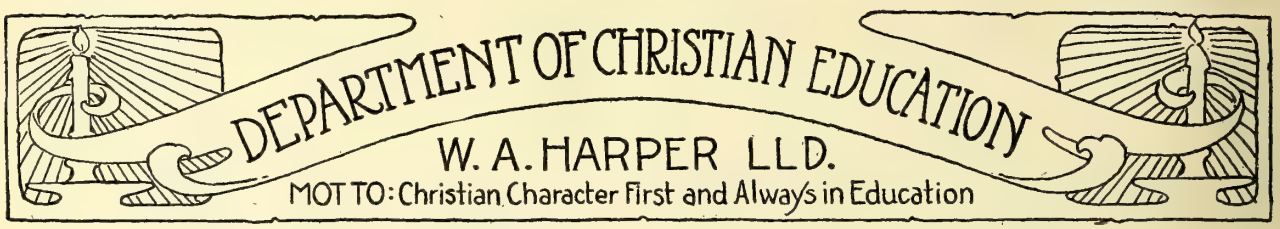
We call attention of our readers that we have the finest line of large print Testaments that we have ever had. If you desire something nice send for Testament No. 3913 R. L. This is a Testament bound in morocco, all the words of Christ in red and is handsome in every way. The price is only $2.00 and we will gladly refund your money if you are not pleased with this Book.



A CHALLENGE TO CHRISTIAN LEADERSHIP
A Pastor's Letter to His Members in the Service

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Dr. Paul Moore Strayer, of the Third Presbyterian church, Rochester, N. Y., has done admirably what thousands of other ministers should be doing in writing a letter to his members who are to return from overseas duty, exhorting them to make their homecoming a time for new consecration to Christian service and leadership. letter follows:

It isn't so hard to write the same letter to you all, as you may imagine who have been writing one kind of letter to your kid brother, or dad, or employer, and another kind to your sweetheart or wife. For you are all alike soldiers of the Republic, whether you serve with the Red Cross or work in a Y. W. C. A. house or handle a machine gun. And you seem to us to be all about the same age. You youngsters may not understand it, but after we pass 21, or at the most 25, we seem contemporaries of those much older.

And I want to say this before going further: We are all proud of the way you have represented us. We are proud of the promotion that has come to the men of our church. And as I look over the names I feel sure that every one of you has acquitted himself with honor and that each of you has been worthy of advancement, though some of you are in lines of service where promotion is difficult if not impossible. Some of you are on this side of the Atlantic, chafing to be on the other. Some of you have been working in offices here or over there, or standing guard, when you wanted to be in more active action. Some of you have worked in the Y. M. C. A., or in some other line of constructive service, when you would like to have been in the "suicide club," as you call the machine gun company, or in some other hazardous enterprise. But no matter how undramatic your work may have seemed to you, if you did it well, if you honored the task to which you were set, you performed as real a service for your country and the world as if you had spent most of your time in the front trenches.

The church has been generous enough to let its minister have some little part in the job. Last winter I spent three months in charge of the religious work of the Y. M. C. A. at Camp Wadsworth, with the 27th New ork Division. It wasn't all ministerial work, as you who know me will believe. I did a lot of talking which a preacher much enjoys, but I did other things equally enjoyable; from writing for the "Wadsworth Gas Attack," one time the "Rio Grande Rattler," and assisting in its publication, to driving a Ford, often minus the self-starter and the lights, through South Carolina clay that simulated the mud of Flanders, and doing my stunt at a smoker in some company mess-room.

The Armistice is signed and the War over, for it has been made impossible to renew it. You may imagine the delirium of joy which swept over this country. Now our faces are set to the task of reconstruction, for which the President with a large group of trained economists and social experts, has been preparing, this last fifteen months, though the mass of people in the country have not been looking beyond the present hour. The winning of the War, difficult as it was, was a very direct and straightforward matter, as compared with the complicated problems before us. All the brain power and heart of America must now be mobilized. Having won the War we must not lose the peace. And just as we called on you to help win the war, so in this greater business of reconstructing our own country and the world order, we are looking to you for help.

That we may be the better able to co-operate with you, many of the congregation of the Third church are earnestly studying the problems of reconstruction. We want to have a larger knowledge of the forces at work in the world today, to match your new knowledge. Knowing the facts we can solve the problems.

Also we feel that certain changes and adaptations must be made in *the church,* that it may meet the needs of the men coming home. All of you men and women connected with the Third church will, we are sure, come back with a new appreciation of the church.

But most of those with whom you have been associated since you entered the service aren't used to church attendance, and probably look forward with no real desire to share the life and work of any church. To reach these and to win their confidence is our main concern. Certain modifications in the way churches do things will be necessary. We have considered the question with open minds and honest hearts. We simply do not know. You must help us. This letter is sent to those of you who have been next to soldiers in camp for a time, even though you are not at present in service. You also can help us size up the situation.

How can the church reach these men who have so signally served the nation and without whom the church cannot serve the world in time of peace as it would? If they can be made to believe the church is the *real thing,* the rest will be easy. But how can we help them to think of the church as the real thing? You can find out for us.

Maybe you haven't thought about it. Unless we miss our guess, you have had enough to keep you busy in other directions. But now we ask you to think it out for us. Do a little secret service work for the church. Sound out the men you meet. Be as adroit as Sherlock Holmes and yet at what they honestly think of us.

They have for the most part taken to the Y. M. C. A. hut, which is the church adapted to war conditions. What kind of church will they take to, when they get back home? We know that the church hasn't attracted them in the past, but what sort of church will? What would seem worth while to them? What kind of church would they like to tie up to?

We refer to the church service, its equipment, its social activities and its work in the community. I am sure you will talk this proposition over with other men who are church folk, and you will have time to discuss it these next weeks and months. But you will be able to help us most through the men who aren't church folk and whose prejudice or lack of interest we must overcome. This is the one request we have to make of you. Go to it at once, and send me your report. Write me soon, for it will be too late when you get home.

We are proud of you, every one, and we want to make the church such that you will be proud of it when you come home, and the other fellows will like it. We will give you a royal welcome when you get back. God grant it may be soon.

Your Friend and Minister,
PAUL MOORE STRAYER.

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SUNDAY SCHOOL TOPIC FOR DECEMBER 22
Joseph Cares For His Kindred

Scripture Text, Genesis 47:1-12.

Golden Text, Ephe. 6:2, "Honor thy father and mother."

Practical Truth: "It is a duty and privilege to care for our parents."

For exposition and comment see "Officers and Teachers Journal," and "Christian Bible Class Quarterly," by Christian Publishing Association, Dayton, Ohio.

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CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 22

"Peace on Earth." (Christmas meeting).

Scripture Text to read and discussed, Luke 2:8-14.

For explanation and comment see "Christian Endeavor World," published by Christian Endeavor Publishing Company, Boston, Mass.

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HAS YOUR CHURCH A C. E. SOCIETY?

What a grave pity it is, not to say a tragedy, that so few of our churches have Christian Endeavor Societies. It would seem from its name, its aim and purpose, that here at least is one Society that every Christian church should seek to have and maintain. Young people have energy, zest and enthusiasm. All of this is going to express itself in some way, after some fashion. If young men and young women do not occupy their time and give vent to their energy and enthusiasm in righteous Christian service, and under the auspices and guidance of the Church, then they are going to use and express it in unrighteous and selfish service, and in a way hurtful to the Church. Christian Endeavor is the endeavor to be Christians. What a great pity indeed it is that we do not seek to organize and enlist our young people for effectual Christian endeavor along some worthy and helpful meritorious line. Impression without expression results in depression. One reason why there is so much depression, so far as Church and Christian activity is concerned, among our young people, is that they are given such little opportunity for Christian expression and endeavor. If you want a company of wide-awake, active, loyal young people in your church, organize them into a Christian Endeavor, and give them the privilege of endeavoring to be Christians.

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THE BOARD OF RELIGIOUS EDUCATION

The name may not reveal the character of this body, recently born and arrived amongst us. It is a Board created by the last session of our General Convention at Franklin, Va., to take heart and seek to develop more interest in, and a larger work for, our Sunday schools and Christian Endeavors. If this Board could, it would have a standard Sunday school and Christian Endeavor Society in every church in the Southern Christian Convention, and then it would, if it could, have every school and Endeavor of every church, study missions and make an offering for missions at least once a month; and then it would, if it could, the coming year raise $1,000.00 with which to carry on the Sunday school and Christian Endeavor work throughout our borders.

How often is it the case that the Sunday school is the forerunner of the church. Plant and keep alive a Sunday school in a community, and it will not be long before there is a church there.

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THE MAN WHO WILL TRY

There never was a movement that counted for anything, and resulted in consequences, but that behind it there was a man or a woman.

When God wanted to show the world what faith was and could do, He did not get a council or a conference together and enact some laws or have some resolutions passed. He chose a man of faith—and sent him out to be the father of the faithful. When He wanted to redeem and recall a nation from bondage He did not assemble a legislature or a parliament. He called Moses and sent him forth to awaken and lead out Israel.

When He wanted the Gospel preached to the Gentiles He did not indict a book, and set of resolutions telling why and how the thing might be done. He showed Peter a vision and gave Paul the missionary spirit. It always requires an individual to carry forward any good and great work of God.

Thus far we are not ready, as far as we can discern, to have a man amongst us to give all his time to building up and boosting the Sunday school and Christian Endeavor work. But there is a very busy business man amongst us who has the burden of the Sunday school and Christian Endeavor work upon his heart—and wants to see our schools and societies go and grow. He is willing, in the multitude of his other duties, to do all he can that this good work may go forward. His work will be mostly by letters, written and printed appeals and information. But in his hands it is safe and will be done. Brother C. H. Stephenson, Raleigh, N. C., who has done so much for his own school, and also to make the Sunday School Convention of the Eastern North Carolina Conference, is the man. He will be corresponding Secretary-Treasurer of our Board of Reli-

gious Education and he is willing to do his best. He will be heard from and the work will go forward.

J. O. Atkinson,
Recording Secretary of Board of Religious Education.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

Devotion—Evangelism—Religious Education—Missions—Benevolence

Warren H. Denison, D. D., Superintendent

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Our co-worker, the Religious Education Secretary, Mr. Hermon Eldredge, is still in the service of Uncle Sam, in the Army Y. M. C. A. He is signed up for the duration of the war and just how long he will be needed is not known but he is keeping in touch with the Forward Movement work and will be ready some day to be associated with the work to the fullest extent. For the present we must be content to get along without his service and rejoice that he can render such valuable service in this time of our country's need.

* * *

At its annual session held some weeks ago the Southern Wabash Illinois Conference built its program around the Forward Movement points and there were prepared addresses on each of the five points. Thank you. That is the way to help. We desire the five points of the campaign to become household words throughout our brotherhood so that in any home the children may repeat them, so that any of our congregations may name them in unison. Please drill the congregations and Sunday schools in these five fundamentals so that they may be familiar with them and catch their spirit and meaning. Will you help?

* * *

More Church Programs

Rev. J. C. DeRemer, pastor of the Columbus Grove, Ohio, church writes us that he explained the Forward Movement to his Official Board and presented to them a Forward Movement program for their consideration. The Board took favorable action and recommended its adoption by the church. At a business meeting of the church the program was adopted and thus definitely committed itself to the Forward Movement program of the denomination. Four committees were chosen to direct the work, one to direct the work on the point of Devotion, another on Evangelism, another on Religious Education, and the fourth on Missions and Benevolence. Notice the wise steps: the pastor submits a program with explanations to his Official Board; the Board considers and recommends it to the church—the church adopts it—it is built around the points of the Forward Movement—and the pastor has already preached the first of a series of sermons on it. What is your church's program?

* * *

The Superintendent spoke three times Thanksgiving day at the Pleasant View church near Palestine, Illinois, dedicating the beautiful new church, in the forenoon and preaching in the afternoon on "The Glorious Church," and at night on "The Forward Movement." The church and its pastor, Rev. Lloyd Reich, are committed fully to the Forward Movement program.

* * *

Rev. H. S. Hardcastle says: "I pray for the Forward Movement and I am going to preach a series of sermons on the five points of the Movement. It is just such an effort as the Christian Church should launch." Rev. G. B. Kershner says: "Expected to present Forward Movement tomorrow but quarantine conditions recalled service. As soon as we can resume services will plan a rally day and present the work."

* * *

The December Drive

The Forward Movement asks you to lay all the emphasis possible for this month on religion in the family. Let us all use our opportunities to stress the importance of the family altar, the blessing at the table, the hour alone with God, the meditation that is essential to our higher life. Did you read the article of last week by Miss Flossie Whitney? It was worth your while. Rev. H. S. Hardcastle of Elon College, N. C., writes this week on "The Quiet Hour," and it goes to the heart of things. Miss Whitney and Mr. Hardcastle from two of our colleges are urging our young people to establish the Morning Watch and the Quiet Hour in their life program. Is it in your program?

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The Quiet Hour

By Rev. H. S. Hardcastle, Elon College, N. C.

There is no factor that contributes more largely to the growth and development of the Christian life than the observance of the Quiet Hour. Indeed it might be said it is a prerequisite for normal Christian living, for with its Bible reading, prayer, and meditation it embodies the very things that the Master announced as fundamental in the development of the Christian life. Did He not say, "Man shall not live by bread alone, but by every word that preceedeth out of the mouth of God?" And did He not say that men ought always to pray? And did He not emphasize the fact that if His disciples would communicate Him to others, they must first of all commune with Him? Thus we see that the Quiet Hour is founded on the principles as announced by Jesus. Moreover the Master Himself observed the Quiet Hour for we often read that He went aside from the multitudes and even from His disciples and communed with God in prayer. If, He then, our Lord and Master, found it necessary to "be alone with God," ought not we, as His disciples spend some portion of every day in personal and private devotion? There may be Christians who do not observe this duty, as well as appropriate this privilege, but they are not leading the abundant life, and their lives are as shallow as their works are unabiding.

The possibilities of the Quiet Hour render it imperative that every Christian should definitely arrange for its observance. It should be scheduled in the day's activities and no exception should be noted. Experience has proved that the best time for the Quiet Hour is in the morning, preferably before eating breakfast. Generally speaking there are three reasons why this is the best time. In the first place the body is rested after the night's sleep and the mind should be active and keen early in the morning. Moreover the mind will not be filled with the thousand and one things that crowd in upon it during the working hours and the undivided attention can be given to the reading and meditation. Concentration is an essential factor in personal devotion, otherwise the mind will wander and the prayer will resolve itself into mere rambling and formalism.

In the second place we must remember that we strive not against flesh and blood, but against all the spiritual forces of

the devil, and unless we are fully armed we cannot cope with this great deceiver. He who early in the morning has vital communion with his Heavenly Father and the living Christ goes out to face the world with a courage born of faith and a power that is more than half the battle. On the other hand, he who defers his Quiet Hour until bed-time is like a soldier who puts on his armor after the battle.

In the third place we do not grant Christ the place in our lives that we owe Him unless we put Him first. He said, "Seek ye first," and we dishonor Him if we crowd our devotions into a corner. As McCheyne said: "I ought to spend the best hours of every day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner." When we consider that it is only as we come into vital fellowship with Him that we can clarify out vision, feed our souls, and renew our strength, surely we ought to seek this fellowship through the means which He has given us.

In closing it might be well to make a few suggestions in regard to the Quite Hour.

1. Have an outlined course of study. Fosdick's "The Manhood of the Master," Bosworth's "Christ in Everyday Life," and Adam's "Paul in Everyday Life" are splendid books for personal devotion.
2. Read only a small portion of Scripture and meditate over its content.
3. Make your prayer definite and if possible pray audibly.
4. Listen to God. As the Psalmist says, "Be still and know that I am God."
5. At all times depend upon the Holy Spirit that you might pray as you ought, as well as that you might get the deeper meaning of the Word.

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DISGUSTED AND ASHAMED

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"Who is disgusted and ashamed?" I am. "Well, who cares if you are?" Perhaps no one; but it hurts *me* just the same. Must we for ever have these disgusting, disgraceful scenes? Is a family (denominational) quarrel all our so-called Christianity stands for? Can we as ministers preach, conscientiously, the pure gospel of the lowly Nazarene and at the same time plan for a quarrel every four years? No wonder we do not succeed as we ought! It is time to call a halt, and spell the word in big letters—HALT. No wonder *The Herald of Gospel Liberty* has so few subscribers. Every editor for more than thirty years has had to do his work under bitter—yes, *bitter* opposition; possibly longer than thirty years. I do not know back of that time. A little decent opposition and persecution may be good for a man—especially an editor; but when it takes on hatred and underhanded meanness, it cripples usefulness all around.

I am out and out for "Publicity;" but I want publicity; we have had and, evidently, still have, too much of what politicians call "wire-pulling;" a mean, contemptible way of gaining one's end and, sooner or later, it puts the wire-puller in a pitiable position.

I have never believed, nor do I now believe, that the different Commissions would, or could do the work satisfactorily for our people; it is a nice way—not always smooth, though—of being able to work one's end, and bring about some selfish design which many members of the Commission may not be able to detect.

"A burnt child dreads the fire," and I was "burnt" once; wires were pulled in the Miami, Ohio, Conference to try to keep me from being a delegate to the Convention because I was a "friend of J. J. Summerbell." I was his friend; but not nearly so much as he was mine; and his friendship meant then, and does now, even though he has passed on, more than the so-called friendship of any man, or a thousand of men, who stoop to do low, devilish things to bring about their plans.

Let us have full publicity, and have it *now*. Let the reports of the different commissions be published *now*, so that when the Convention is held the delegates may go to it fully informed as to what they may have to vote on. And if any one is aspiring to the editorship, other than Dr. Barrett, let him say so *now*. He has a right to let it be known, and our whole body of people have a right to demand that the fullest kind of publicity be given them.

Then, too, let us insist as a people, that the Convention be postponed till warmer weather; Conneaut is on the lake; it gets cold there; I know, for I spent many years in that section; it is harder for the delegates to leave home in the middle of the winter, too. Then there is nothing that will spoil as I can see; let things and offiers go on with the regular work till the Convention meets. I have seen enough of this turmoil, and can see no reason why we should be in a hurry to hold the Convention, being the regular time is past. I know there are "very important things to see to;" but I think I know that there is nothing but would better wait until a full delegation can get there, and that delegation ought to know what these "very important things" are before they go.

I sincerely love all my brethren; but, honestly, I do not love, neither can I give my consent to, *all* their ways.

The officers at Dayton are becoming too well acquainted with the words "obey" and "obedience" to suit me sometimes. I am loyal to the Christian Church, and have made great sacrifices for it financially and otherwise, and you cannot drive me out of it, for I am not going till I die, but I am not ready for bishops and presiding elders yet.

HENRY CRAMPTON.
3,000 *Hamilton Avenue, Columbus, Ga.*

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ARE WE IN POLITICS?

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I have observed that in each political campaign issues are dug up and threshed out by the politicians and newspapers of the different political parties. For instance, the tariff question, and then as soon as the election is over, it matters not which party wins, the tariff question is laid aside until the next campaign, when it is dug up again and the country is at stake, if it is not settled, up or down, depending upon which party is the adovcate. It is the same old political campaign chewing gum. It is like the child that chews the gum all day and at night, when going to sleep, sticks it upon the bed-post, so as to have it already to begin again in the morning.

So with the dear old *Herald of Gospel Liberty*, the oldest, and for our Christian people, the best religious

paper on earth, but it must be "dug up" about every four years, and its very life depends on who is, or who is not elected, until The American Christian Convention is over, then it is safe for another term of four years at least, no matter who is, or who is not elected editor. Are we in politics?

To one who is familiar with our workings for the last thirty or forty years, he can tell when a campaign is on by the trend toward the editorial staff is, or is to be. Another thing that is noticeable is that all the issues for the political campaign are hatched out at the center, or party headquarters, to be carried down by the party politicians to the common people who are to do the voting.

Is it not true that the issue, as to who is to be elected editor, is usually hatched out at the denominational center (the Publishing House) and handed down to the common delegate who does the voting with as much bitterness as can be tolerated and still retain a religious air? I have known unpleasant feelings engendered in conferences quite remote from the center that were everything but pleasant and profitable, by just this kind of un-Christian piety. You know the party that is out is always saying of the party that is in, "We need a house cleaning." I am wondering if a little (publishing) house cleaning might not be more sanitary and somewhat helpful. Am I not in politics? I am not surprised at, but ashamed of, the way some of us do sometimes. I venture to suggest that a few prayer-meetings at the center before the Convention meets might be helpful to the common delegates at the circumference.

Now, as to the time of the Convention meeting, I think unless it can be held early in December, it will be better to wait till April or May, as so many cannot attend in the winter time and the change of climate, especially for the Southern people, would be at a risk of health.

J. R. CORTNER.

Upland, Indiana.

Note: The above articles are reprinted from The Herald of Gospel Liberty of December 12, 1918 and should be read in connection with the editorials on page two of this issue bearing on the same subject.—C. B. R.

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PERSONAL MENTION

Among the visitors at THE SUN office recently from a distance were Brother M. J. W. White of Norfolk and Brother J. D. Gunter of Sanford, N. C. Come again.

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Brother J. W. Harrell, pastor of the Burlington church, is this week in Dayton, Ohio, attending a meeting of the Mission Board.

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Read Brother Lankford's field letter and see what you think of his idea presented in the last paragraph. It seems like business to us.

o——o

We have on hand a choice lot of small Bibles for Christmas presents suitable for children. The Bible is 4x5½ inches, morocco binding, light weight, handsome in appearance and very durable. Call for No. 1113. The price is only $1.50.

o——o

Your renewal to THE SUN would be a very acceptable Christmas reminder at this office.

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Mr. W. E. Brinkley, Chief Police of Suffolk, Va., a member of THE SUN family, was killed on December 3 by a negro whom he was endeavoring to arrest.

o——o

Dr. D. A. Long left this week for Dover, Delaware, to take charge of the Dover church for a month or so while Pastor Lightbourne is in France. His pastorate will be supplied in his absence by Drs. Atkinson and Fleming, so we are informed.

o——o

On January 1 Rev. J. W. Wellons will be 94 years young. He was in our office the other day and was feeling fine and looking well. It goes without saying that his many friends will remember him as usual on his birthday.

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BURLINGTON HAS BIG FIRE

This (Tuesday) morning about nine o'clock the greatest fire ever witnessed in Burlington took place. The fire originated in the second story of the Isley building occupied by M. B. Smith, furniture dealer and the Burlington Hardware Company. In a very short time the flames spread and were soon beyond the control of the local fire company. Practically one-half of the principal business block of the city was soon in flames. The Graham fire company was summoned and then the Greensboro company. Both of these cities sent all the equipment they could, but reached Burlington too late to save much of the property already on fire. As we write these lines three fire companies are hard at work, thousands of people are engaged in moving things from the business houses and the streets are blocked with all kinds of material. All power lines in our section of the city are cut and THE SUN is on the press at a dead stand still waiting for power. THE SUN office and the Burlington Printing Company, in which building we have our office, were not damaged, though separated from the big fire only by the street. We were compelled to pack important records ready for our escape, but got through without damage.

Among the heaviest losers are: Burlington Hardware Co., Kirk Holt Hardware Co., M. B. Smith, C. F. Neese, jewelery and book store; Patterson Grocery Co., J. M. Crawford and Sons. Smith and the Burlington Hardware Company both had just finished moving to the building that was burned and had not completed the full arrangement of their much increased stock of goods. Possibly the total loss amounts to more than *two hundred thousand dollars.* This is only an approximate estimate which we hurry into our paper while the press is stopped for lack of power.

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Monday our pressman was out on account of sickness in his home, and Tuesday the big fire stopped us for a while. These things explain the delay in your paper this week.

TREASURER'S REPORT—WOMAN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION —QUARTER ENDING NOVEMBER 1, 1918

Receipts—Regular Funds

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Eastern North Carolina Conference, $24.44; Virginia Valley Conference, $88.15; Western North Carolina Conference, $8.55; North Carolina and Virginia Conference, $71.21; Eastern North Carolina Conference, $178.28; Total, $370.63.

Disbursements—Regular Funds

W. C. Wicker, Treasurer, for Home Missions, $180.53; for Foreign Missions, $180.52; (total, $361.05); Mrs. W. H. Carroll, traveling expenses, $9.58; Total disbursed, $370.63.

Santa Isabel Fund—Receipts

Western North Carolina Conference, $64.30; Virginia Valley Conference, $3.51; Eastern North Carolina Conference, $8.75; North Carolina and Virginia Conference, $29.49; Total, $106.05

Santa Isabel Fund—Disbursements

W. C. Wicker, Treasurer, $106.05.

Christian Orphanage—Receipts

Eastern N. C. Conference, $12.17; Va. Valley, $1.95; N. C. and Va. Conference, $16.30; Eastern Va. Conference, $5.88; Eulice Bradshaw, $15.00; Coy Franklin, $60.86; Eugenia Hillyard, $5.00; Mary Thompson, $5.00; Suffolk Society, $75.00; Total, $197.16.

Paid to W. C. Wicker, Treasurer, $197.16.

Sendai Orphanage—Receipts

Va. Valley, $1.95; N. C. and Va. Conference, $1.30; Eastern N. C. Conference, $2.77; Eastern Va. Conference, $5.88; Total, $11.90.

Paid to W. C. Wicker, Treasurer, $11.90.

Bible Women—Receipts

N. C. and Va. Conference—for Dona Delfina, $10.72; Eastern Va. Conference—for Mrs. Watanabe, $26.85; for Miss Hamaguchi, $12.50; Total, $50.07. Paid to W. C. Wicker, Treasurer, $50.07.

Japan Sunday School—Receipts

Eastern Va. Conf., $12.50. Paid to W. C. Wicker, Treasurer, $12.50.

Mrs. Frye's School—Receipts

Western N. C. Conf., $15.00. Paid to W. C. Wicker, Treas., $15.00.

Literature Fund—Receipts

Cash on hand, $19.82; Western N. C. Conference, $1.50; N. C. and Va. Conference, $3.50; Eastern Va. Conference, $10.30; Total, $35.12. No disbursements.

Santa Isabel Building Fund—Receipts

Eastern N. C. Conference, $8.15; S. C. Convention collection, $16.00; Va. Valley Conference, $5.00; Western N. C., Conference, $5.00; Eastern Va. Conference, $283.29; Total, $317.44. Paid to W. C. Wicker, Treasurer, $317.44.

Barrett Home—Receipts

Eastern N. C. Conference, $29.88; Va. Valley Conference, $30.00; Eastern Va. Conference, $156.68; Western N. C. Conference, $26.00; N. C. and Va. Conference, $165.00; transferred from Convention Fund of N. C. and Va. Conference, $15.00; Total $422.58. Paid to W. C. Wicker, Treasurer, $422.58.

South Boston, Va.—Receipts

N. C. and Va. Conf., $10.72. Paid to W. W. Wicker, Treas., $10.72.

Franklinton Church—Receipts

Eastern N. C. Conf., $10.00. Paid to W. C. Wicker, Treas., $10.00.

Sendai Station—Receipts

Eastern N. C. Conf., $4.90. Paid to W. C. Wicker, Treas., $4.90.

Revl Martinez—Receipts

Cash on hand, $341.28; Eastern Va. Conference, $171.33; Total, $512.61. No disbursements.

Special Mission Fund

Eastern Va. Conf., $50.00. Paid to W. C. Wicker, Treas., $50.00.

MRS. W. T. WALTERS, Treasurer.

Winchester, Va.

HAVING A PART IN A GREAT TASK

By the grace of God, and the generosity of the brotherhood and sisterhood the *one hundred thousand* dollars has been pledged, to be paid within a period of five years. More than one-fifth of this amount—$23,000.00—has been paid in. One-half of this amount goes for Home Missions, one-half for Foreign Missions. All of it, in fact, goes to the single purpose of carrying out the last will and testament of our Lord and Savior Jesus Christ whose parting command was: "Go ye into all the world and preach my gospel to every creature." How my heart rejoices, with a joy and a gratitude unspeakable, to think that our dear Christian Church is at last getting ready to obey that great command of our Lord. I know that our blessed Savior has not been with us in the past as He wanted to be, for He never promised to be with a non-missionary and a disobedient people. Not that we have not been doing *anything* for missions, for we have. But what we have done, and are yet doing, has been and is so little, and then so many amongst us have been so indifferent.

Now at last we are beginning to realize that we *must* and that we *can*. For be it known that thus far the Field Secretary has only visited *sixty-three* churches of the Southern Christian Convention in this campaign for a hundred thousand, and that there are yet *one hundred and fifty-six* other churches to visit. Nor has he seen all the members in any church he has visited.

So the Mission Board through its Executive Committee, with the President of the Convention, have advised that the Secretary continue his work till he visits the churches and peoples not yet visited, and that the objective now be fifty thousand dollars more, making a total of one hundred and fifty thousand dollars for the five years. This, if obtained, would give our Convention an income of *thirty thousand dollars* a year with which to do its great and glorious work of enlarging its borders, carrying forward its divinely appointed task, and of advancing in the world the kingdom of our Lord and His Christ.

Brethren and beloved, is it not time, has the hour not struck, has the warning and the challenge not been sufficient?

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HAVING A HAND IN THE WORK

A young woman, in poor health and with feeble frame, working to make her own living, wrote me yesterday: "I want a part in the great work you are undertaking for our Church. You have not solicited me, but I am enclosing $5.00 and hope to do more."

How many hundreds more of the unseen and unsolicited could do this same thing if they only had a mind to—and a heart that yearns for a larger and better day for the Church!

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR DECEMBER 18, 1918

Amount brought forward..... $10,484.09

Sunday School Monthly Offerings

(Eastern North Carolina Conference)

Henderson, N. C., $4.37.

(Western North Carolina Conference)

Burlington, $27.53.

(Eastern Virginia Conference)

Isle of Wight, $1.50; Berea (Nansemond), $10.00; Waverly, $30.00; Dendron, $6.35; Wakefield, $1.00; Suffolk, $25.00.

(Virginia Valley Conference)

Bethlehem, $3.00; Linville, $1.00; Woods' Chapel, $2.00; Union, $4.00.

(North Carolina and Virginia Conference)

Hine's Chapel, $5.00; New Lebanon, $1.00; New Lebanon, Baraca Class, $1.00; Total, $122.75.

Special Offerings

Dr. T. E. Baird, Norfolk, Va., $30.00; Cash Item, $12.00; Dr. G. S. Watson, Cash Item, $1.00; Total, $43.00.

Christmas Offerings

Oliver E. Young, Jr., Elon College, N. C., $1.00.

Thanksgiving Offerings

New Hope church, $15.16; Martha's Chapel church, $10.50; Mt. Carmel church, $7.37; Mrs. W. S. Long, Chapel Hill, N. C., $1.00; Beulah Church, (Ala.), $12.00; Johnson's Grove, $8.27; Mebane church, $7.00; Jesse Godley, $5.00; Minnie Farmer Cook, $5.00; Mr. and Mrs. J. R. McNally, $10.00; Old Zion church, $66.25; Christian church, Marion, Ind., $2.50; Youngsville, N. C., $35.00.

Antioch—Virginia Valley

Owen W. Andes, $5.00; Barbra Andes, $5.00; Rev. A. W. Andes, $2.00; T. H. Showalter, $5.00; Mrs. Floyd Showalter, $1.00; Mrs. T. H. Showalter, $5.00; Miss Virdie Showalter, $10.00; Miss Olive Showalter, $10.00; Frank H. Showalter, $25.00; Carl M. Showalter, $1.00; E. A. Showalter, $1.00; Erthyl Showalter, $1.50; Lydia F. Showalter, $1.00; W. P. Showalter, $2.00; Emma Showalter, $1.00; Lizzie Johnson, 25 cents; Miss Edna Johnson, 25 cents; Fannie J. Zirkle, $1.00; P. H. Swope, $1.00; T. L. Deavers, $1.00; Mrs. T. L. Deavers, $1.00; Berta F. Argenbright, 50 cents; Dottie Armentrout, $1.00; Ladies' Aid Society (Antioch church, $20.00; Total, $1001.50.

Palmyra church, $1.60; Joppa church, 50 cents; Mrs. J. W. Roberts, $5.00; Rev. and Mrs. W. G. Clements, $5.00; Mrs. F. H. Pickard, $4.00; Mr. Archie Long, $5.00; Dry Run Sunday school, $24.36.

Pleasant Hill church (Additional)

Sunday school, $2.54; Derma Thompson, 15 cents; Ida Thomas, 50 cents; Mrs. Mary Carter, 50 cents; F. H. Pickard, $10.00; Total $14.69.

South Norfolk church, $25.00; Mr. and Mrs. Fred Holland, $5.00; Grace's Chapel, N. C., $16.39; Spoons & Browns Chapel churches, $2.02; Doaketown & Washington Valley churches, (Pa.), $4.21; Damascus church, Orange County, N. C., $22.28; Union Sunday school, Va., $6.00; Sanford church, $54.00; A. M. Thomas, $5.00: Amelia Sunday school, $16.30.

Union Church, N. C. (Additional)

Thomas Boswell, 10 cents; J. D. Wilkins and Wife, $3.00; R. L. Hurdle, $1.00; G. R. Graham, $1.00; Nealie Hughes, 25 cents; Mrs. R. L. Hurdle, $1.00; Ruth Aldridge, 50 cents; W. J. Turner. $5.00; Oila Coleman, 25 cents; Mrs. W. J. Turner, 50 cents; Alma Turner, $2.00; Minnie Wilkins, $1.00; Mr. and Mrs. C. P. Aldredge, $2.00; Susan Hughes, 25 cents; Mrs. L. H. Aldridge, $1.00; Mr. and Mrs. E. W. Wilkins, $1.00; Total, $19.85.

Chapel Hill church and Sunday school, $51.50; Isle of Wight Sunday school, $10.00; Mrs. Sallie Madison, $1.00; W. B. Madison, $1.00; Rev. L. L. Wyrick, $2.25; High Point church, $16.55; New Elam church (Additional), $1.00; Windsor Sunday school, $47.46; Rosemont church and Sunday school, $28.00; Pleasant Grove church, (Va.), $53.25.

Dendron Sunday School

Class No. 2, 30 cents; Class No. 3, 75 cents; Class No. 4, $2.00; Class No. 5, $1.30; Class No. 6, 50 cents; Sunday school, $10.00; Church, $10.00; Total, $31.20.

New Lebanon church, $21.00; Mt. Bethel church, $8.80; Fillsmore Hilsaback, 50 cents; Hiram Freeman, $2.00; Eli P. Freeman, $2.50; W. H. Freeman, $2.50; Mary Ann Freeman, $5.00; Mason Needam, 50 cents; C. C. Philipps, $2.50; K. W. Moore, $1.00; E. H. Wood, $1.00; A. W. Brown, $1.00; C. Miller, $1.00; B. M. Maness, 50 cents; George Green, 50 cents; Shiloh church, $11.00; Union (Southampton), $8.25; Pleasant Ridge Sunday school, $7.00; Franklin, Va., $25.05; Mt. Auburn church, $114.68; Damascus church, (Eastern Virginia Conference), $3 00; Antioch, (Chatham County), $6.00; Christian Chapel church, $6.00; Bethany Christian church, (Ala.), $13.00; Fiatt Christian church, Ill., $4.45; Total $1,014.72.

Total for the week.....$1,181.47

Grand total.....$11,666.44

SUPERINTENDENT'S LETTER

Dear Friends:—The writer spent the first Sunday in December with Brother Hardcastle at his Danville church and enjoyed the visit very much. Brother Hardcastle is a hard worker and is a busy pastor while filling his appointments. He has a splendid people to labor with and it is a pleasure to mingle with them.

It was worth the trip there to have the opportunity to hear Brother J. L. Browder teach the Sunday school lesson.

For lack of space on our page in THE SUN, it becomes necessary for us to hold back some of the children's letters and also our report for the many contributions of different things that have been sent in for Thanksgiving, in order to publish our financial report. All will appear in a short while.

One of the largest gifts the Orphanage has ever received was received last week. A solid car load of food for the children. The food that filled this car was given by a number of churches in Eastern Virginia and named in Mr. J. M. Darden's letter published in THE SUN last week.

Brother Darden visited our Institution some months ago and saw how the hail had ruined our crops and the great need we would have for foodstuffs this winter and conceived the idea of supplying our needs in this way. Brother Darden is a man who does things and when he undertakes a proposition it must go. The car was filled to the roof and shipped and has been received and unloaded. It was a happy day for our little children when the car arrived. We let them all go over to the car and opened the door and gave each one apples and oranges and had their picture made while at the

car. It was a pretty sight and a joy forever to see the happy smiles upon their faces. It will be a day long to be remembered in the Orphanage family and we will never be able to thank Mr. Darden enough for his act of kindness and generosity. Last summer on the morning after the hail storm had visited our farm and we walked over our farm and saw the destruction the hail had wrought we could not help but feel a bit discouraged, but we had faith enough to believe that our little orphans would be provided for, but we did not think at that time that God would touch the heart of a man who was able and willing to undertake and do this thing. The kind Master always has greater blessings for us than we loow for or even expect. We are grateful to each and every one who had a part in this one of the greatest blessings the Orphanage has ever received.

CHAS. D. JOHNSTON, *Supt.*

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CHRISTMAS GIFTS

(SOME SUGGESTIONS)

For Mother

Bible No. 2014, large print, soft back	$ 5.00
Testament No. 2902, large print, hard back	.90
Tarbell's Teachers Guide for 1919	1.35
Peloubet's Select S. S. Notes for 1919	1.35
Precious Promise Testament No. 56 P	1.45
Testament No. 3913 RL, large print, soft binding—a beauty	2.00
Weymouth's Modern Speech Testament (See list below)	

For Father

Ida M. Tabell's Teachers Guide for 1919	$ 1.35
Peloubet's Select Notes for 1919	1.35
Scofield Reference Bible No. 70, cloth binding	2.00
Scofield Reference Bible No. 71, soft binding	4.50
Scofield Reference Bible No. 73	5.25
Precious Promise Testament No. 55 P	1.20
Testament No. 3913 RL, large print, soft binding—a beauty	2.00
Testament No. 2902, large print	.90
Weymouth's Modern Speech Testament (See list below)	

For Sister

Scholars Bible No. 4312	$ 2.85
Teachers Bible No. 3215 RL—red letter	2.65
Bible No. 312 X, India paper (a beauty)	5.00
Precious Promise Testament No. 56 P	1.45

For Brother

Pocket Testament No. 2113	$ .50
Pocket Testament No. 2114	.60
(These Testaments are morocco bound and are very neat)	
Khaki Testament	.30
Bible No. 4312	2.85

For a Minister

Pastor's Ideal Funeral Book	$ 1.25
(Weymouth's Modern Speech Testament (see list below)	
Tarbell's Teachers Guide	1.35
Peloubet's Select Notes	1.35

FOR THE SUNDAY SCHOOL WORKER

"The Secondary Division Organized for Service"..Alexander
Price 50 cents

"Hurlbut's Teacher-Training Lessons".....Hurlbut
Price 50 cents

"The Sunday School Organized for Service".....Lawrence
Price 75 cents

"The Church School" .....Athearn
Price $1.00

"The Adult Worker and His Work".....Barclay
Price 75 cents

"First Standard Manual of Teacher Training".....Barclay
Price 60 cents

For Boys and Girls

(Firelight Library Series)

"Silver Rags." A good story for boys. "Patty's Grand Uncle." A good story for girls. "A Rescued Madonna." This is a beautiful gift book. "Little Johnny Two Boys." This book shows how every boy has two boys buttoned up inside of his jacket. "Jacky Lee"—another fine book. These books give correct—not childish views of life. All are interesting and will tend to mold character along the right line. Illustrated and bound in cloth. They average from 200 to 350 pages. Price: Single copies, 35 cents; any two copies, 65 cents; any three copies, 90 cents; any four copies, $1.00; any five copies, $1.15. Send your order now.

WEYMOUTH'S TRANSLATION OF THE NEW TESTAMENT

(A Testament in Modern Speech)

Cloth, $1.25; cloth, indexed, $1.75; cloth, India paper, $1.75; leather, $2.35; leather, indexed, $2.75; leather, India paper, $2.75; Persian Morocco, Divinity Circuit, $3.75; Turkey Morocco, $4.25. Pocket Edition (without notes): Cloth, $1.00; cloth, India paper, $1.25; leather, India paper, $1.85. State definitely style wanted.

Special Note:—Send your orders early. We can send the item you order any time. If you do not care for it to be shipped now, advise what date that you desire it sent. If you desire to mail any of the above items as a gift and to encolse your card, mail the card to us and that will be cared for. We have these supplies on hand, but may run short before Christmas. If you desire any book or Bible later, advise at once and it will be reserved for you.

Address

C. B. RIDDLE .....Publishing Agent
Burlington, North Carolina.

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DOLLARS OR DEATHS!

400,000 children in Bible lands will die unless immediate help comes.

The Sunday schools of America must give $2,000,000 of the $30,000,000 NOW needed for Armenian and Syrian Relief Work.

Your Sunday school should be planning to make a liberal gift at the Christmas season.

Ask your superintendent if he has this special work well in hand.

PRAY—PLAN—PAY

For suggestive programs address

SUNDAY SCHOOL DEPARTMENT, AMERICAN COMMITTEE OF ARMENIAN AND SYRIAN RELIEF

1 Madison Avenue, New York City.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - Editor

$2.00 per year in advance

Entered as second-class matter April 26, 1918, at the post office at Burlington, N. C., under the Act of March 3, 1879.

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

HESTER- FULTON

A beautiful home wedding was solemnized at the home of the bride's parents, Mr. and Mrs. J. W. Fulton, Belew Creek, N. C., November 28, 1918 at eight o'clock P. M., when Mr. Virgil Lee Hester and Miss Byrd Iola Fulton were united in marriage. The wedding march was rendered by Miss Estelle Rierson. Mrs. E. W. Fulton sang Cadman's "At Dawning." Mr. J. E. Hester was best man and Miss Jessie Fulton was maid of honor. The ring bearers, nieces of the bride, were Mildred and Evelyn Hester. The impressive ring ceremony was used by the writer. The gifts were beautiful and useful which attest the popularity of the couple.

DANIEL ALBRIGHT LONG.

——:o:——

THE CHURCH PAPER AND THE CHURCH PEOPLE

I have been taking THE CHRISTIAN SUN for a long, long time and would feel at a great loss if I were deprived of it.—*Mrs. S. P. Marshall, Winston-Salem, N. C.*

..Please enter again my subscription for THE SUN. I miss the paper so much.—*W. H. Freeman, Ether, N. C.*

—o—

I feel that I can't do without THE CHRISTIAN SUN. I have been taking it for quite a while, and enjoy it so much.—*Mrs. W. H. Parrish, Durham, N. C.*

—o—

I have been a subscriber to THE SUN for twenty-eight years and I can't do without it now.—*A. P. Strickland, Route 2, Louisburg, N. C.*

—o—

THE CHRISTIAN SUN has been coming to our home for nearly forty years, without a break and it shines brighter as the years go by. It never was better than it is now.—*A. L. Allen, Franklinton, N. C.*

—o—

I have been a reader of THE SUN for a number of years and do not see how I could do without it.—*Sarah Nall, Eagle Springs, N. C.*

—o—

We enjoy THE CHRISTIAN SUN very much. It would not seem like home without it.—*C. A. High, Durham, N. C.*

—o—

I cannot do without THE CHRISTIAN SUN. I have been reading it almost forty years.—*Mrs. M. M. Harward, Durham, N. C.*

OBITUARIES

SPRATLEY

Robert Walter Spratley was born at Beach Cottage, Surry County, Va., February 2, 1868, and died at his home, Dendron, Va., November 17, 1918, at the age of 50 years, 8 months and 22 days. At an early age he joined Union Christian church and was later elected to the office of deacon. He was a faithful member.

On March 16, 1893 he was married to Miss Mattie Rebecca Atkinson, who survives him. He leaves also three children: Garland, Mrs. May Smith and Ruth. Other relatives who survive him are two brothers: W. D. and J. E. Spratley, and two sisters: Mrs. A. R. Seward and Mrs. S. A. McAllister,

The funeral service was conducted in the Dendron Christian church in the presence of a large congregation. Rev. J. E. White of the Methodist church assisted the pastor in the service. Interment was in a family burying ground two miles north of Dendron.

W. D. HARWARD.

——:o:——

RESOLUTION OF RESPECT— TARAGE

Whereas, an all wise Father has deemed it best to remove from earth to Heaven our beloved friend and co-worker, Julia Tarage, daughter of Mr. and Mrs. A. H. Tarage, who was loyal to her Church, loyal to her God and loyal to her home. Therefore be it resolved:

First, That we bow in humble submission to our Father's will, knowing that He doeth all things well and that our loss is Heaven's gain;

Second, That the church has lost a faithful member, the choir an efficient organist, the family a beloved daughter and the community a faithful friend;

Third, That we offer our heartfelt sympathy and prayers to her loved ones;

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication and a copy spread on the minutes of Liberty Springs Christian church records.

F. F. BRINKLEY,
C. E. BYRD,
MRS. V. E. RAWLES,
MRS. Y. C. BYRD,
Committee.

——:o:——

ANDREWS

Walter R. Andrews was born February 16, 1883 and fell on sleep November 14, 1918, after a brief illness of Influenza and pneumonia. Burial services were held at New Providence cemetery by the writer. The deceased had been a member of New Providence for a number of years but attended the Graham church as it was much nearer to his home. He was a kind father, devoted husband, and a gentle Christian. A wife and two children together with a host of relatives and friends mourn their loss.

F. C. LESTER.

——:o:——

RESOLUTIONS OF SYMPATHY—Smith

Whereas the dispensation of an all wise Providence has removed from our midst Mrs. W. J. Smith, and whereas she was a faithful member of our Sunday school and a zealous co-worker in every good work, therefore be it resolved:

First, that the Fidelis Class feels an irreparable loss in the death of Mrs. Smith and holds her sweet Christian character

and faithful service as a sacred memory.

Second, that we, the Bethel Baptist Sunday school, deeply deplore the loss of so choice a spirit from our Sunday school ranks.

Third, that as a church and Sunday school we extend our most sincere and heart-felt sympathy to the bereaved family, fully assured that in our loss we can say, "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them."

Fourth, that a copy of these resolutions be sent to the bereft family, to The Christian Sun and to the Christian church at Robersonville of which church she was a member.

S. J. HUSKETH,
E. O. BURROUGHS,
MRS. R. J. GRIMES,
Committee.

——:0:——

RESOLUTIONS OF RESPECT—RAWLES

Whereas, it has pleased our Heavenly Father in His great wisdom to call from an earthly home to a Heavenly one our beloved friend and member, Mrs. Cornelia K. Rawles, Therefore, be it resolved:

First, That we bow in humble submission to God's will, knowing that He doeth all things well;

Second, That we try to follow her example by always giving our best to His service;

Third, That we offer our heartfelt sympathy and prayers to her loved ones and bid them look to Him from whom cometh our help;

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication and a copy spread on the minutes of our church record.

F. F. BRINKLEY,
C. E. BYRD,
MRS. V. E. RAWLES,
MRS. Y. C. BYRD,
Committee.

——:0:——

SCOTT

Mrs. Julia Christopher Scott, wife of Mr. J. F. Scott, North Dairy Street, Greensboro, died December 9, 1918, after an illness of three weeks with Influenza. Mrs. Scott was near her fifty-fifth year. She was married April 3, 1884. United with Mt. Zion Christian church during her fourteenth year, where she remained a member until her death. Though the family moved to this city in 1905, her membership remained at the old home church. She was possessed of those attributes which endeared her to a wide circle of friends who will sorely miss her.

She is survived by her husband, Mr. J. F. Scott, one daughter, Mrs. Annie Temple, and two sons, Fred C. and W. R. Scott of this city; also one brother, Dun F. Christopher of Mebane. Funeral services were held at the late residence December 11, and her remains laid to rest in Green Hill cemetery. Peace be to her ashes.

J. VINCENT KNIGHT.

——:0:——

MURRAY

On November 15, 1918 Mrs. Sarah L. Murray died suddenly with heart failure at the home of her son, Thomas, near Haw River, N. C. She had passed the three score years and ten by more than four years. Interment was made and burial services held by the writer in the cemetery of old Deep Creek Primitive Baptist church. Though not a member of the Church, the deceased was faithful in reading her Bible and in prayer. May God comfort the bereaved.

F. C. LESTER.

——:0:——

MADDOX

On November 28, 1918, at her home in Greensboro, N. C., Mrs. Lillian Love Maddox, wife of S. M. Maddox, fell asleep. She was born August 2, 1885 and was in her thirty-third year when death came. She and Brother Maddox were united in marriage December 23, 1903 and to them were born four children. Her husband and children survive her.

She united with the Christian church April 2, 1905 and remained faithful until death. She was active in all departments of the church life.

A devoted wife and mother has gone from earth to be with God. The funeral services were conducted by the writer. May the dear Master bless and comfort the bereaved ones.

P. H. FLEMING.

——:0:——

HUFFINE

Mrs. Effie Bevell Huffine, departed this life November 27, 1918, after a brief illness with Influenza and pneumonia. The deceased was 31 years, 2 months and 20 days old at the time of her death. She was married to Mr. J. W. Huffine March 18, 1906. In early life she united with Pleasant Ridge church, later transfering to the First Christian church, Greensboro, where she remained a member until her passing hour. Mrs. Huffines leaves behind her husband, parents, two sisters and a great host of friends who mourn their loss, but not without hope. Her remains were carried back to the old burying ground at Pleasant Ridge, and were laid to rest, November 28. May God's richest blessings rest upon those that are left to mourn.

J. VINCENT KNIGHT.

——:0:——

KING

John Bethel King, son of Brother and Sister H. C. King, was born January 29, 1885 and died December 5, 1918 in his thirty-fourth year. In early life he confessed Christ and joined Long's Chapel Christian church. He was united in marriage with Miss Maude Allen of Knoxville, Tenn., February 1, 1914. His parents, his wife, four brothers, and one sister survive him. It is the first time in their more than half a century of wedded life that death hath visited the home of Brother and Sister King, and its first call was their youngest child. "Beth" was living in Knoxville, Tenn., at the time of his death and had been for some time. His remains were brought home and interred at Long's Chapel church. Brothers J. F. Apple and J. W. Holt and the writer conducted the funeral services. May the Healer of broken hearts comfort the bereaved ones.

P. H. FLEMING.

——:0:——

HOLLAND

Mrs. Ada V. Holland, daughter of Mr. and Mrs. James H. Carter and wife of Hugh Kelby Holland, died at her home near Holland, Va., December 3, 1918. Mrs. Holland is survived by her father, mother, husband, three small children, four brothers and three sisters. Death was due to severe burns on the body. While washing her clothes caught fire from the fire under the kettle and the flames had reached her head before she was aware of the danger. Her body was severely burned nearly all over and in places very deep. She suffered intense pain yet bore it patiently. She lived several days after the accident and then passed into the realms of the beyond singing and talking about her Jesus. Her remains were laid to rest in the Holy Neck cemetery. Funeral by the writer.

W. M. JAY.

HOLLAND

Mr. John Holland, of Holland, Va., died November 18, 1918, aged 21 years, 5 months and 23 days. He was a member of the Holland Christian church. Interment was made in the Holland cemetery. Funeral services by the writer. A father, mother, four sisters and five brothers survive him.

W. M. JAY.

—:o:—

RESOLUTIONS

Whereas A. R. Boyd, a member of the Pastoral Committee of the Christian Church Pastorate of Central Lee County, has fallen asleep and will meet with us no more; and whereas his presence was an inspiration, and his counsel so valuable; Therefore, be it resolved by the Pastoral Committee:

First, That in his death we feel a heavy loss to our committee, to the Church, and to the Kingdom of God.

Second, That we will hold his memory dear, and will ever commend his faith, his zeal, and his unstinted liberality.

Third, That we offer his widow and children our sympathy, and our assistance, whenever it is needed.

Fourth, That we perpetuate his memory by writing in our records these resolutions, that a copy be sent to the family, and a copy to The Christian Sun for publication.

T. E. WHITE, W. L. THOMAS,
L. M. FOUSHEE, W. H. LANE,
J. B. WATSON, J. D. WICKER,
A. W. WICKER, MOSES COX,
B. F. HUNT, R. B. COGGIN,
J. W. STOUT, J. G. HUNTER,
Pastorate Committee.

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BURLINGTON, NORTH CAROLINA

HEALTH AND HYGIENE

Influenza, in spite of the good, old-time remedies of sulphur in the shoes and asafoetida around the neck, like a hurricane passed from the seashore to the mountains, from household to household, exacting its toll, paying no respect to persons. When the final count of the present epidemic is made known, we will probably see that more than six thousand North Carolinians have laid down their lives on account of it.

The germs which cause influenza, like the germs which cause whooping cough, scarlet fever, diphtheria, tuberculosis, colds, pneumonia and many other diseases, live in the mouth and nose secretions of people. These germs die in the air just as soon as the secretions dry, and therefore they can not live to float about, as some of the sulphur and asafoetida fiends might think. One gets the disease by coming in too close contact with careless people.

The germs of every case of influenza is careless, but every case of influenza means carelessness by somebody; and one can't always guard himself against the other fellow.

There are several institutions in North Carolina in which not a case of influenza occurred, and still the disease was epidemic on every side. There was nothing magic about it. The students in these institutions did not wear sulphur in their shoes, asafoetida in their bosoms, cucumbers on their ankles, or potatoes in their pockets; but what they did was to use separate towels, dishes, and drinking cups, and keep their mouths covered when coughing and sneezing. They stayed away from public gatherings of all sorts, but were permitted on the streets, even when ambulances were frequently passing with patients for the influenza emergency hospitals. These students lived a normal life, happy and jubilant. They did not breathe filtered air, nor drink concoctions of native herbs, but used common sense—and why in the world people don't listen to reason is not understood.

DR. J. H. BROOKS
DENTIST
Foster Building **Burlington, N. C.**

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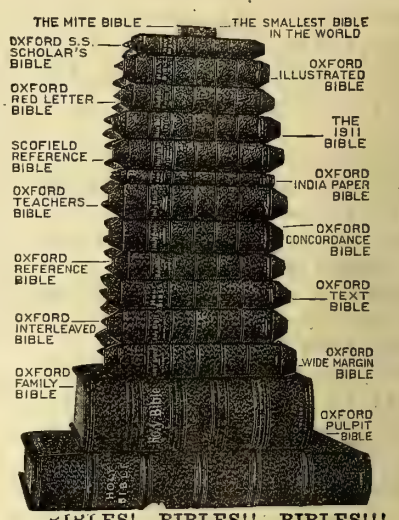

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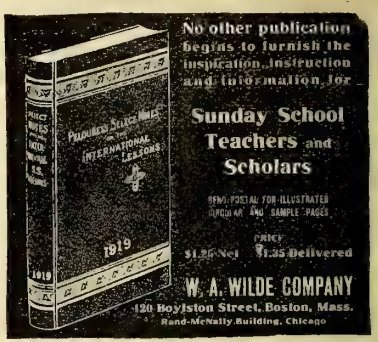
Burlington, N. C.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FOR SALE OR RENT

I have two good houses and lots at Elon College that I will rent or sell. Attractive proposition. Write me.

J. L. FOSTER,
Waverly, Va.

1918 DECEMBER 1918						
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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Christmas Greetings

and best wishes to all members of The Christian Sun household is the wish of

The Editor

Volume LXX WEDNESDAY, DECEMBER 25, 1918 Number 52

BURLINGTON - - - NORTH CAROLINA

EDITORIAL FORUM

C. B. RIDDLE

EVENTS ▾ HAPPENINGS ▾ COMMENTS

PEACE AND GOOD WILL

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you: You shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

o——o

THE NEW CHRISTMAS

We are told that old things pass away and that new things take their place. This thought finds its strongest testimony in the 1918 Christmas. Things have passed away and behold the new! There is a new vision and a new era in which that vision can manifest itself. At last the Prince of Peace has triumphed. The faith of the Christian world that has stretched across the centuries is now finding its reward. Good *will* and *peace* are the vital issues with diplomats at the *peace conference*, and so as God has always entrusted to man the Kingdom's program on earth, He renews His confidence in us at this time. He is trusting to us the future of this "peace and good will." May we guard well that trust.

"Peace on earth and good will to men" is a sentence that has been written and quoted by the millions for nineteen hundred years. That peace and good will is now in sight. In all other Christmas seasons we have walked by faith; we now walk by sight. That is why it is a new Christmas—new in its meaning and in its message.

o——o

PRINCIPLES VERSUS DATES

For too many years men have been interested more in the actual facts about the birth of Christ than they have about the principle that His birth brought. In recent years the tendency with Christmas study has been more about the principles of Christ than the history of Christ. And this is why that "peace on earth and good will toward men" finds its fulfillment in the 1918 Christmas. Figures are dead issues—principles are living things.

o——o

THE LAST CHAPTER OF VOLUME SEVENTY

This is Number 52 and completes the last chapter in the seventieth volume. THE SUN was founded January 1844, and will, therefore, on January 1, 1919, be seventy-five years old. During the Civil War THE SUN was forced to cease its publication and this accounts for the difference between the number of volumes and the age of the paper.

o——o

OUR LABORS FOR 1918

So far as the public sees it we end our 1918 editorial labors with this issue. (Of course before this note reaches the public we will be hammering away on our work for 1919).

The year's work has been pleasant, and we trust for the Kingdom's good, profitable. The year has been a busy one, but that has only added to the pleasure.

Friends have been kind and generous and thoughtful. This has added love and interest and enthusiasm. Our thanks go to all such good friends.

Our work has not been what we have desired it to be, and we are grateful for the patience with which our short comings have been overlooked.

To contributors we are thankful for their co-operation. May their kind multiply!

The ministers have been faithful in their work in the field. For this we are grateful and wish for every parsonage a joyous Christmas.

The printers have been diligent and painstaking, and for them we have the warmest regards, and entertain the hope that their Christmas will be pleasant and enjoyable.

o——o

THE CHRISTIAN SUN FOR NEXT YEAR

We already have plans on foot to make THE CHRISTIAN SUN for 1919 better than it ever has been. We can, through the eye of experience, see several ways how the work and methods can be remedied—and they will be. We are conscious of the many issues before the Church in this reconstruction period. We are mindful of the limited space that we have, the lack of financial backing and other handicaps that we cannot remove. But with all these, we pledge our best and ask the prayers of every reader.

THE SUN'S Editor regrets as no other member of the Church does that he is compelled, in order to make a living, to devote part of his time to other work. We say *regret* not because of the work, for if all our time was spent in the interest of THE SUN our duties would be harder and the program more intense. We would like to be able to give all our time to the work because of the impending issues that face us as a denomination that must be studied out and properly presented; because of the development that we now see in the work; because of the demands upon our time in Christian service akin to our present task; because we need more time for field work.

These are facts, and whether the Editor should state them or not, it is a part of the business of the Church and we have no right to keep our constituency in the dark. Let the brethren speak if they are interested.

o——o

SPECIAL DAY OF PRAYER

Sunday, January 12, 1919, has been designated by the Executive Committee of the Federal Council of Churches as a special day of thanks to God for the victory He has granted us by which the war crisis of the world has been safely passed, and of prayer to Him that His Spirit may guide the minds and hearts of the Nations' representatives at the Peace Conference, to the end that justice, security and fair economic opportunity may be guaranteed to each nation by the united wisdom and power of all.

o——o

HEALTH SUNDAY

In the face of the present emergency occasioned by the demobilization of our troops, the Government, through the United States Public Health Service, is asking the churches of the country to set aside January 19, 1919, as Health Sunday. On this day it is requested that ministers set forth the social responsibility of the churches in maintaining clean communities for the protection both of the returning soldiers and of the community at large.

The gravest emergency in this civilian problem comes with demobilization. The soldiers and sailors, released from military control, are being sent back to their home communities. The moral safeguards which the church can throw about them are of great avail, but the church's responsibility does not stop there. The church is responsible also for making its community as free from temptation as the camps have been.

A plan of action for the churches is being prepared by the United States Public Health Service in conference. It is expected that this plan will be in the hands of every minister in the country shortly after Christmas.

o——o

SELF-GOVERNMENT AT ELON COLLEGE

The Elon students are to initiate an experiment in self-government after Christmas. There has been a form of self-government in operation there in the men's dormitories for the past several years, but it was the form without the substance, and in this day of world-wide democracy the college authorities are prepared to meet the young men with the real article with the opening of the winter term on January the seventh.

The plan contemplated is a Student Senate and President of the student body to take over the regulations of the college so far as conduct is concerned and deal directly with the young men. Many former Elon students will view this experiment with keen interest as an experiment in democracy, and there is high hope on the Hill that the experiment will prove successful.

The President of the student body will be the major parsonage in the new plan, and will be elected by all the men students of the college, assisted by three senators from the Senior Class, three from the Junior Class, two from the Sophomore Class, and one from the Freshman Class, and boards of governors appointed for the various buildings in which the young men live.

The Class representatives will be elected by each class, but the president of the student body will be elected by the members of the student body according to the constitution which was recently adopted by the faculty.

o——o

A TELEPHONE CALL

Last Saturday night just as we had reached home from the office after a hard day's work, a good Brother in our city, a member of the Burlington church and a loyal and devoted friend to THE SUN called us over the 'phone and said: "I have just been reading THE SUN for this week and like your suggestion about giving a year's subscription as a Christmas present. I want to give five such presents." You may know that such a call gladdened our heart, made the evening meal taste better and helped us to forget the weary and the worry of the day.

We were glad, and are glad, because a suggestion had brought fruit and that five more homes were to have THE SUN for 1919. Glad again we were because the man who called was glad. Each week for a whole year five homes will receive a present each. That is a deed practical.

Our friend did not request us to keep his name out of print, but are not using any name, for this Brother is a liberal giver and they are the ones who do not care to have their names mentioned. Those to whom he sent the papers have been notified by this office of the generous act.

Who else will send us a list? A number have sent one and each case attention has been given. Thank you, dear friends.

o——o

Write it Christmas and not Xmas. X can never take the place of *Christ*.

o——o

Is this to be a giving Christmas or a getting Christmas with you?

o——o

Under the lilies in France sleep many of our loved ones who have in years gone by added to the Christmas joys of many of us. Let those who suffer such separation remember that their giving up of friends is a great Christmas gift to the world.

o——o

The North Carolina Methodist Conference last week went on record favoring laity rights. The *North Carolina Christian Advocate* says: "It is now conceded that the measure has gone through by an overwhelming majority and women will soon be eligible to election as stewards, delegates to conferences, and either positions open to the laity."

o——o

"Those who with patient toil built up the stately piles of mediaeval art are gone. Their names are forgotten and their work is in ruins. But today is building a nobler structure—the temple of human rights—that will endure for those who have laid them in good will toward men and have labored for peace on earth."

SUFFOLK LETTER

—o—

The *first* Christmas was a *proclamation* of peace on earth. The Christmas of this good year is the *fulfilment* of that proclamation. The world is at peace. It is *peace on earth.* It remains for nations to perpetuate this peace. The Conference to be held soon after Christmas in France is to be a *peace conference;* that *is* a conference to consider permanent peace for all nations. No such conference has ever been held before. This conference will endeavor to plan peace for *all* nations, and that can be done only on gospel lines. Diplomacy alone cannot make peace. Peace is based on love, and "love is of God."

Two things are manifest in world peace. It is from above. Its announcement was made by a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace." Peace, like sunshine, does not spring out of the earth, but comes down from above. It not only came from above, but came in with infancy. The angel said: "Unto you is born this day in the City of David, a Savior, which is Christ the Lord." Babyhood is the hope of the world. All the possibilities of the human race are in the cradle. Age totters upon the verge of the grave. It was a new generation that made conquest of Caanan; only two of those who left Egypt entered the Promised land. The next generation must solve the problems of peace. Kings never settle anything but their own destiny, and often their crowns are targets for assassins and perils to their names. All the guns of nations are impotent compared with human praise. But shouts of praise must be based on the obedience to God of daily lives. The blast of trumpets and the shout of men would not have felled Jericho's walls, had not the steady march on the previous six days around the city proved their obedience and their faith. Christians must walk in the ways of the Lord for six days in order to offer acceptable praise on the seventh day—Christian nations must *live* Christianity to win the world to Christ and establish peace among all nations. Jesus has worked His way into the thought and life of mankind in such a way as to virtually control the world. All other great teachers have lost out in comparison with Him, while He gains with passing years. Christmas is no formal recurrence of a holiday, but the celebration of an event of universal significance and blessing to man. It has put a new importance on childhood and home, and sweetened parenthood with generous impulses and thoughts of Bethlehem's Babe.

The coming Christmas will bring a new flood of joy into the American home. The boys who have been in France will seem like babies again to the mothers who greet them on Christmas morn. The feeling of "Mary who kept all these things in her heart" will be revived in many a mother's heart as she presses her soldier-boy to her bosom as she did when he was a child. Christmas this year, without presents, will be sweeter than last year with costly gifts: *then* it was *war; now* it is *peace.* Age and boyhood, manhood and womanhood, will mingle their tears and their loves and "Home, Sweet Home" will rejoice in the hopes that inspire the soul at the thought of the infant that has changed the world.

W. W. Staley.

———:o:———

THE TRUE CHRISTMAS SPIRIT

—o—

With the aproach of the Christmas season, our minds are filled with thoughts of the good old Christmas times, when we awoke bright and early on Christmas morning and found Mother Earth bedecked in her mantle of snowy white. Perhaps we think of Christmas trees loaded with good things, of holly with its bright red berries, and crisp leaves of ivy and mistletoe, gleaming in the radiant light of the yuletide fire. We think of Santa Claus and his packs of toys, of the veritable feast of good things stored away in the pantry, of merry children and happy parents and friends. And to every one, we wish a merry Christmas.

Merry Christmas? Hardly that in the old time and popular conception of the term. After the terrible events of the last few months, with all the sorrow that has come into many homes and into many hearts, though this is hidden bravely enough, yet we must bow our heads in sympathy and offer a word of cheer. We must adjust ourselves to the new conditions of "the new time." For we are indeed living in a new time, a time when service, true service to our fellowmen; when what we give and not what we have, determines our true worth. We are witnessing the birth of that time when the Christmas song of two thousand years ago, "Peace on earth, good will to men," will no longer be an empty phrase. And for this we should be thankful.

We can see that no one who needs a bit of Christmas cheer we can give, goes unremembered. It may be only a kind word or deed, a kind wish or even a smile; a little gift, though of small intrinsic value, yet if it is given in the true Christmas spirit, the spirit of Christ, born within, it will rebound to our own joy and happiness and the reflected glow of happiness from such little acts of kindness can only give us a taste of the real joy of living. This should be the true spirit of Christmas, the realization that in every heart is the Christ, and that "as ye have done it unto one of the least of these.....ye have done it unto me." So, let us in a spirit of thanksgiving, make this a season of true service, of thanksgiving, in honor of Him whose birth we commemorate this Christmas Day.

Roy W. Barnette.

Mebane, N. C., Route 1.

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A LETTER FULL OF LIFE

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Editor Christian Sun:—

While at the home of our old time North Carolina friends, Mr. and Mrs. W. J. Upchurch, now of Thomasville, Ga., today (December 9, 1918) imagine if you can how delighted we were to find The Christian Sun that has been shining so long and lighted up the hearts in so many homes in beloved Southland. Then imagine again how glad we were when our good

Sister said we could have the copy to read. I assure you it was a real joy and brings back pleasant memories and recollections of our boyhood days. Although we explain in our little Sunday school talks some time in the way of introduction that we are a North Carolinian by birth, a South Carolinian by adoption and a Georgia cracker by accident; and while not ashamed of either, nature some times longs to be back in the good and grand old Tar Heel State for it is a fact that the "tar" still holds on and we have no special inclination to be rid of it. However, we started out to say to you that we were glad to note the writing above the name of our precious brother J. O. Atkinson, the boy whom we have not only trotted on our knees, and sang and rocked him to sleep, or spanked him if he did not shut his eyes and go, but have ridden him on our back to and from the field on the farm or to our rabbit "gum" on a winter morning to see if we had caught an "old Molly hare." Little did we think in those good old days that some day he would be going up and down this beautiful land of ours carrying glad tidings and telling the good news and inviting man to follow a loving Savior our precious mother loved so much to serve and who taught us to give our hearts to Him while we were young.

I appreciate Brother Oscar's offer so much to pay for literature for the Sunday school that failed if it took his advice that I want to share the offered gift equal with him if you will let me add or offer an amendment. It is giving that opens God's storehouse of love and good things.

The giving of one's self is expressed in Prov. 3:5 and 6 and be sure it is liberal in other words "Perfect Consecration." Have your Sunday school pupils and teachers learn verses by heart, for it is only the Word of God that will root out or uproot sin. Have a class of boys, say 8 to 15 years of age, learn Prov. 3-1-10 inclusive and say them together some Sunday morning.

My experience is that no Christian ever enjoys a full measure of God's love until he proves his stewardship by giving at least a tenth. Listen: Malachi 3-10, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me therewith saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." Prov. 3-9 and 10: "Honor the Lord with thy substance, and the *first* fruits of thine increase so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The Lord wills that we bear much fruit, and much fruit is the natural results of (after the planting of good seeds) constant and thorough cultivation. If we feed the soul for Spiritual development as often as we feed the body for mental and physical development and strength there will be a natural growth of grace. No Christian should ever let a day go by that he does not read some part of God's word: "A love letter from His Father." Psalm 27-1. Psalm 32-8: Learn by heart Rom. 12 1 and 2.

If this is carried out by your Sunday school, the superintendent leading, the teachers following, the pupils will fall in line and I guarantee there will be results. Don't be discouraged on account of small numbers. Learn I Cor. 15:57 and 58 by heart, Mr. Superintendent. Say it over every ay in the week; study your lesson well, Brother or Sister teachers; arise early Sunday morning, go over your lesson, shut the room door and get down upon your knees. Talk to the Lord about your lesson and your class. Go from that place to your Sunday school class. I assure you that you will have something to tell them and the class will find it out and be glad to listen.

With bonds of love and a prayer for our brother and his noble work. Best wishes for every "Sun Shine" reader. We beg to be an humble servant in His name.

E. B. Atkinson.

200 *Oak St., Atlanta, Ga.*

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CHRISTMAS EVERYWHERE

Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!
Everywhere, everywhere, Christmas tonight.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in its flight,
Broods o'er brave men in the thick of the fight,
Everywhere, everywhere, Christmas tonight.

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small.
The Angels who welcome Him sing from the height
In the "City of David" a King in his might,
Everywhere, everywhere, Christmas tonight.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin.
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas tonight.

—*Phillips Brooks.*

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THAT FAMILY BIBLE

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For a long time you have been wanting a family Bible. Number 2014 is just what you want. It is the best and most popular thing that we have ever handled. It is a beauty, soft back and easy to handle. The print is large and your reading in it will be a joy. It has the family record. See list of books and Bibles on another page.

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GOING AT HALF PRICE

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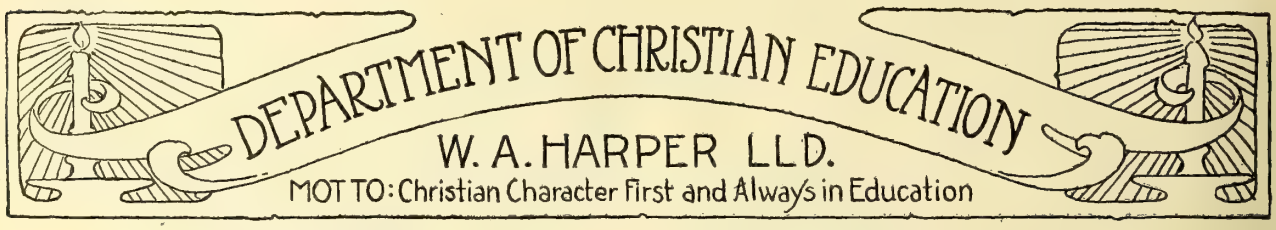
All khaki Testaments now on hand are being sold at one-half the former price. Send 30 cents to The Christian Sun office and you will receive by return mail a nice khaki Testament.



CHRISTMAS PRAYER

A Call to Intercession at the Advent Season

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As the Christmas season draws near, our thoughts turn instinctively to God. The voice of the Christ, ever His spokesman, but often unheeded, becomes winsome and compelling, as it is brought to us through the lips of the child in the manger.

Surely on this Christmas, of all days, our ears must be open to His call. The tumult of the battle is hushed at last and men can hear again with thankful hearts the Christmas message—peace, good-will. From the past with its sad story of sin and shame our thoughts turn to the future with its new hope for men and for nations, and we thank God and take courage.

It is fitting that we should do so together. At this Christmas season when hearts are sensitive to influences from the unseen, shall there not rise to God from our homes and from our churches a common thanksgiving and a common intercession?

Let us thank Him for the coming of peace, that the energies that have hitherto been concentrated upon slaughter and destruction are now released to nobler uses and we can begin again to heal and to build.

Let us thank Him for the vindication of righteousness, that the peace which has come is a righteous peace, justifying our faith in the sovereignty of justice in the affairs of nations and opening to all the peoples the possibility of achieving liberty under law.

Let us thank Him for the new revelation of the spirit of service in the heart of humanity, that the summons to sacrifice has not gone unheeded, but in every nation men and women at the call of country have freely given their all, even life itself.

Above all, let us thank Him for the new demonstration of the unity of mankind, that the word of Scripture, that God has made of one all the nations to dwell together upon the face of the earth, has been burned into the consciousness of the peoples, till it has become the most pressing concern of statesmen, as it has ever been the prayer of prophet and of saint.

But with thanksgiving there is need also of consecration and intercession. In the nation, in the church, in the world, in our own lives, we face unfinished tasks for which our own unaided strength is too weak. Momentous issues confront us, for which we need guidance from above. While we were at war we were swept along on the tide of a contagious enthusiasm. Now that we are at peace we face our tasks soberly and without illusion. May we see them clear and whole in the light that shines from the face of Jesus Christ.

Let us pray for his presence in our own lives, that as God was made man in Jesus Christ and dwelt among us—the Word incarnate—so Christ may so possess our lives that we may become interpreters of God to men, living epistles read and known of all men.

Let us pray for his presence in our national life, that we may be one in the spirit of faith and service, realizing in all our relationships, social, individual, political, racial, the principles of justice, liberty and brotherhood which we have been fighting to make possible for others.

Let us pray for our soldiers and sailors, that as they come back to the country for which they have given and risked so much they may bring with them a spirit of loyalty and self-sacrifice that will reveal to us our better selves; and may we who have remained at home, serving behind the line in factory, in office, on the farm and in the home, meet them in the same spirit, and together reconsecrate ourselves to new service no less exacting, if less dramatic, than the old.

Let us pray for all who suffer in mind or body, and all who minister to their suffering; for the sick and the wounded, for the fatherless and the widows, for the homeless and for the starving, for those who miss vanished faces and those who mourn lost ideals, that God may be with them to comfort and to heal. And that those who minister to them in Christ's name—chaplains, doctors, nurses, workers in Christian associations and Red Cross, ministers of religion, men and women of good-will everywhere, may carry with their ministry of helpfulness and healing the gift of a living faith in the living and loving God.

Let us pray for the unity of the nations, that those who meet at the peace table may put away all thought of self and pride of will, and that out of their deliberations may come the foundations of a new international order, in which free peoples shall learn to live together in mutual helpfulness and self-respect.

Let us pray for the unity of the church of Christ, that what we seek for the world may first be realized in the church, that we may be one in faith in God, our Father, in love for man, our brother, in loyalty to Christ, our Savior, in complete submission to the Spirit, our sanctifier, and that this inner union of spirit may be manifest in common worship and in common service, that the world may believe that God has sent Christ to be the Savior of the world.

Above all, let us pray for God's blessing upon all who are called to leadership in church and state, that they may be single in mind and heart, and in the spirit of Christ, who was willing to die that others might live, seek only to do the will of God as God through Christ shall make it known to them.

Finally, let us pray for the outpouring of the divine Spirit in all the world, that the spirit of Christ may

rule in the hearts of men everywhere, in the spirit of penitence and humility, the spirit of consecration and service, the spirit of faith and of courage, the spirit of love that bears all things, believes all things, hopes all things and endures to the end.

And let us ask in faith, counting nothing too hard for God, but remembering the word of our Lord to his disciples, with man it is impossible, but with God all things are possible. With this prayer and in this spirit let us go forward together into the new year and the new age.

FRANK MASON NORTH, *President,*
Federal Council of the Churches of Christ in America.
ROBERT E. SPEER, *Chairman,*
General War-Time Commission of the Churches.
JOHN R. MOTT, *General Secretary,*
Young Men's Christian Association.
MABEL CRATTY, *General Secretary,*
Young Women's Christian Association.

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THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH

Rev. Warren H. Denison, D. D., Dayton, Ohio.

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Another List

Here is another list of our pastors who have notified this office that they are preaching or will soon preach a series of sermons on the five points of the Forward Movement program:

Rev. J. W. Harrell, Burlington, N. C.; Rev. A. B. Kendall, Ravena, N. Y.; Rev. C. G. Nelson, Gresham, Neb.; Rev. W. H. Martin, Mellott, Ind.; Rev. J. C. DeRemer, Columbus Grove, Ohio; Rev. A. M. Lockwood, Turon, Kans.; Rev. J. Wm. Garrett, St. Joseph, Mo.; Rev. A. H. Bennett, Newton, Ill.; Rev. H. E. Truitt, Coshocton, Ohio; Rev. A. A. Wright, Binghamton, N. Y.; Rev. H. S. Hardcastle, Elon College, N. C.; Rev. Lloyd Reich, Merom, Ind.; Rev. R. F. Brown, Durham, N. C.; Rev. F. H. Petersime, Defiance, Ohio; Rev. Rufus Emmert, Defiance, Ohio; Rev. F. H. Peters, Greenville, Ohio.

From Our Mail—Loyal Co-operation

A Sunday School Superintendent: "I am interested in the Forward Movement. It is along the line of Christian work that has been upon my heart from childhood. My path to school ran through a strip of woods and often there in my early teens I prayed that the homes of our country would establish family altars. It was impressed upon my heart at that age that if ever I were to be the mistress of a home there would be family worship of God. I thank God for the home and family altar I have enjoyed for nine years. My husband was not a Christian when we were married but before the close of the first year of our lives together he accepted Jesus and has been a faithful Christian. We have three children and it is a delight to hear their small voices lisp a prayer. Enclosed find signed covenants. As superintendent of a Sunday school I would be glad to help in the Forward Movement."

Rev. W. H. Martin: "Will you kindly send me thirty leaflets, "Mr. Pastor: You Can Move It." I wish to direct an appeal to all the ministers of the Conference to get under our Movement with their labors and prayers and to push it untiringly, and I wish to enclose with my letter one of those leaflets."

Rev. R. F. Brown: "I have just completed a program for my church. It touches some of the essential features of the five-point campaign of the Forward Movement. I think the Forward Movement supplies a long-felt need in the Christian Church. To my mind it lays emphasis on the same truths our Master taught."

Rev. F. H. Peters: "I am with you in the Forward Movement, heart and soul."

The Prayer Covenants

A number of our pastors have not sent in the signed prayer covenants yet. Many have asked for the covenants but not all have sent in the returns and we hope for them soon.

Much stress needs to be laid upon the prayer pledge to have family worship. A great lack is revealed by the prayer covenant pledges along that line. Family worship is vital and should be held in all of our homes. December is the month that is set aside to lay upon the hearts of our people the importance of beginning the new year with larger emphasis on family religion. Let our pastors preach upon its importance. Have you read the splendid article last week and the week before on "The Quite Hour" and "The Morning Watch"?

President Charles A. Blanchard of Wheaton College very strongly urges the importance of Christianity in the home. He says, "The home is the most important of all institutions now. As goes the home, so goes the nation." "The Church and State are determined by the homes. There is no way to make pure churches and earnest and aggressive nations out of base and ignoble homes."

"Are there not thousands of families which today are ashamed and saddened because of failures in character on the part of sons and daughters which would have been joyful and happy homes, if fathers and mothers had set the proper example before those sons and daughters in this (the matter of family worship) and other respects? How can men suppose that their children will honor them when they do not honor God? I am astonished again and again to hear people who seem sensible complaining of their children when it seems to be manifest that the fault about which they are disturbed really is their own. The Word of God still stands sure, if we train our children in the way they should go. When they are old they will not depart from it.

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YOUR SUNDAY SCHOOL WORK FOR NEXT YEAR

What about your Sunday school work for another year, Brother Sunday School Teacher? Are you going to go along the same way or are you going to get something that will give you a larger vision of your work?

That copy of Peloubet's Notes is what you need. Or its equal is a copy of Tarbell's Guide. Peloubet's Notes is a production of two men; Tarbell's is the production of a woman—Martha Tarbell, Ph. D. THE CHRISTIAN SUN office has both. $1.25 will bring you a copy by return mail. Get ready for 1919.

SUNDAY SCHOOL TOPIC FOR DECEMBER 29

Review, Faith's Victories. Lesson Text, Heb. 11:8-22. Golden Text: "This is the victory that hath overcome the world, even our faith." I John 5:4.

For comment see Christian Bible Class Quarterly, or Officers and Teachers Journal, Christian Publishing Association, Dayton, Ohio.

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CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 29

"Happy New Year"—Rules for it. Scripture lesson, Phil. 3:12-16.

For comment see Christian Endeavor World, Boston, Mass.

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THE LION THAT RAN AWAY

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(Suppose the Sunday school teacher has decided to teach missions once per month. Suppose that teacher decided to give his or her class a brief missionary story. How would something like the following, the like of which whole book-fulls may be had for a very small sum?)

"I suppose everybody everywhere knows about David Livingstone, who was the greatest missionary since Bible times and who travelled through the jungles and swamps, over the lakes and rivers of Africa when there were neither roads nor trains in that great continent. What a brave man he was! Nothing could make him afraid. He did not fear the night, nor the savages, nor the wild beasts.

One day he had gone off with some of the black people near his home to hunt for some lions which had been prowling around, killing the cattle and frightening the women and children. After a long search the lions were cornered, but broke through the circle of natives and escaped. Livingstone, disappointed and weary, was returning home when he caught sight of one of the lions on a little hill not far away, and lifting his gun shot at the great beast. The first shot did not kill the great beast and Livingstone was getting ready to fire again when he heard just at him a great noise, and, looking up, saw a lion in the act of springing upon him. A lion, you know, can spring just like a cat, and before Livingstone could move or run away or fire his second shot, the awful and mad beast was upon him. It knocked him over with the force of its spring and caught him in his mighty jaw on the arm just under his shoulder. Livingstone thought nothing could save him. *But something did save him.* The lion growled horribly and holding him in his sharp, strong teeth, shook him as a terrier dog does a rat. But at once the lion was gone. One of the natives coming up, the lion turned to attack him, but before it reached him the black man shot the wild beast dead.

God was truly watching over His faithful servant. There was much work for him to do yet in Africa. The Bible tells us that "our times are in His hands," and that God cares even for the little birds. So Livingstone escaped, but not as easily as did Daniel in the lion's den, for he had eleven teeth wounds in his arm where it has been in the lion's mouth and he was never again able to use his left arm as before.

One day, years after, when Dr. Livingstone returned to his old home in Scotland for a visit, he stood before the students of Glasgow University and, trying to raise the arm that had been broken in the lion's mouth, he called upon the young men present to help him carry the beauty and the glory of the Gospel to the men and women and little children of Africa. For Livingstone knew that Africa had worse things than lions to fight, for there were sin and shame and slavery in Africa and from these he knew only Jesus could save."—(*From Hugh T. Kerr's Children Missionary Stories—A book of Missionary stories.*)

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GLAD CHRISTMAS BELLS

Hark! hear the bells, the glad Christmas bells,
Telling to earth the story;
Hark! to the song which from Heaven swells,
The skies are bright with glory.

Hark! Hear the bells, the glad Christmas bells,
Throughout the wide world pealing;
Precious the truth which the music tells,
The Son of God revealing.

Hark! hear the bells, the glad Christmas bells,
Ringing out in their gladness;
In every place where a mourner dwells,
Taking from him his sadness.

—R. H. Washburn, Ph.D., LL.D.

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WHEN CHRISTMAS COMES

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—William Lytle.

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HIS CHRISTMAS GIFT

At Christmas time when Mother dear
Was tying up one day,
The presents that she had to send
To folks who live away.

Wee Freddy Boy stood watching near,
As still as still could be,
Just thinking what he'd like to send
For Grandma's Christmas tree.

And so upon the kitchen floor,
With paper and a string,
He struggled hard to wrap himself—
The funny little thing!

When Mother came and, laughingly,
The bundle tried to lift,
"Send me to Drandma, please!" it said,
"I is her Tristmas dift!"

—Annie Chunn Candee.

THE ANGELS' SONG

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On fair Judean plains, at night,
As shepherds watched their flocks with care,
There fell a stream of glorious light,
And lo! a holy angel there!

"Fear not," he said, "to you I bring
Good tidings that great joy afford:
In David's city is born a King,
A Saviour which is Christ the Lord."

Suddenly with the angel fair,
Whose words announced the Saviour's birth,
A heavenly choir sang with him there
"Glory to God," and "Peace on earth."

Adown the ages, year by year,
Echoes the angels' song of old;
The wise still see His star appear
And bring their costly gifts and gold.

And year by year the story sweet
Of Bethlehem's Babe in manger bed
Again and again with joy we greet,
To the Prince of Peace our thoughts are led.

—*Miss Helen Lyle.*

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THE CHRISTMAS MITTEN

Every night Aunt Mary used to tell the children a story. Sometimes she would begin by saying, "Once upon a time." They liked that way because it usually meant a good fair-story, but the way they liked most of all was "When I was a little girl." So when they gathered around the fire the night before Christmas, and the stockings were all hung up, she said, "One Christmas, when I was a little girl, I went to a little party, and I remember it very distinctly for two reasons —one because I felt so unhappy when I went, and the other because I felt so happy when it was over. My Aunt Sarah, who lived with us, had a Sunday school class that she loved very dearly. Her pupils were all poor children, and for that reason at Christmas she could not give them as many toys as she would have liked to, because they needed so many things to wear. She used to have a party for this class every year on Christmas eve, and then she would give them whatever toys or garments she had ready.

"One of my many faults when I was a little girl was to begin things and never finish them. My mother felt very badly about it, but Aunt Sarah used to say, "Oh, she'll get over that, for something will happen some time that will make her remember.' And that something was this Christmas party that I am going to tell you about.

"This year Aunt Sarah was going to make mittens, and I was so anxious to learn how, and to make a pair for one of the little boys. At first I was wild over it, for the pair I was to make was to be blue with white stripes on the wrists, and the others were only gray, and I did not think them nearly so pretty.

"As I told you at first, I worked all the time I had, but after a while the novelty wore off, and I began something else. Mother would often say, 'How are your mittens getting along Mary? Something will surely come up and you will not have time to finish them.'

"When she said that I would catch up my work and start again. One day, before I knew it, Aunt Sarah said, 'Mary, how are the little mittens.' It was the day before Christmas, and I had only begun on the second one!

"I said to mother, 'Just think, some little boy will have only one mitten!' I shall never forget how badly I felt.

" 'Well,' said dear Aunt Sarah, 'I know it will never happen again, and Mary feels so badly I will tell her that I have an extra pair, so the boys will be all right.

" 'But, aunty, can't I take my mitten for some boy might lose one of his?'

"This she allowed, and so I felt happy. We decorated the back parlor with holly and evergreen and trimmed the Christmas tree, and they set the table with all kinds of good things. One thing Aunt Sarah always had at her parties was cup custards, in the dearest little cups without any handles. I remember just what I wore. It was my white dress, with a cherry-red sash, and the little black slippers that I liked so much. At the proper time the children came. They sat down right away and had their supper, and I remember how happy it made us to see their smiling faces. Aunt Sarah and I waited on the table, and after supper gave out the gifts. Aunt Sarah always gave the toys first, for she said that little children did not care much for useful things, although they have to have them.

"When it came time to give out the mittens Aunt Sarah was a little distressed, for one of the boys had brought a strange boy with him, and of course she did not have any mittens for him. She was so lovely to me, for she did not say, 'Now, Mary, if we only had the pair that you started to make,' and that made me feel all the more repentant. This is the strangest part of the story, and the part that made me never forget that night, and if it were not true it would seem hardly possible. When we were giving out the mittens the little stranger boy was the last to come forward, and Aunt Sarah brought out my one mitten with the little blue stripes and gave it to the dear little boy for he had only one arm!

"When I went to bed that night Aunt Sarah said, 'Deary, wasn't it nice that we had your little mitten? And I said, 'Yes, aunty.' And so, dears, you see why I never forgot that little Christmas party and its lesson."—*Youth's Companion.*

The CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON Superintendent

REPORT FOR DECEMBER 25, 1918

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Amount brought forward $11,660.09

Children's Offerings

Mills Wellons Staylor, 10 cents; Willie A. Staylor, 10 cents; Katie Lee Johnson, 35 cents; Emma Jean, Elaine, Lorraine, and Eric Whitaker, $4.00; Mary, Fleeta and John Harrell, 75 cents; Philip Harrell, 25 cents; Lester B. Frank, 25 cents; Aubray, Carl Lee, George Brown and Nellie E. Baker, 35 cents; Martha, Robert and Havanah Mitchel, 30 cents; Total, $6.45.

Sunday School Monthly Offerings

Durham, $5.00; Washington St., Portsmouth, Va., $3.00; Haw River, N. C.—October and November, $2.00; Haw River, N. C.—December, $1.00; Total, $11.00.

Miscellaneous

Sale of pigs, $15.00; House rent, $3.00; Sale of old Iron, $1.25; Total, $19.25.

Thanksgiving Offerings

Mrs. Ernest Rascoe, $5.00; Mr. and Mrs. L. C. Huffines, $10.00; Durham Sunday school, $65.00; Belews Creek church, $8.00; A Friend, $10.00; Private Ben G. Johnston, A. E. F., France, $1.00; New Elam church, $8.10; J. Beal Johnson, $25.00; Franklin Grove Sunday school, $8.00; F. C. and Carey Welch, $5.00; Vanceville, Ga., Sunday school, $6.60; A Friend, $10.00; Berea church (Nansemond), Va., $60.00; Hayes Chapel church, $18.90; Winchester, Va., $12.50; (also 11 barrels of apples and box); Mr. and Mrs. E. W. Clements, $2.00; Antioch church, Roanoke, Ala., $8.17 Haw River church, $16.00; Baraca Class, Windsor, Va., $12.00; Goshen Chapel church, $3.00; Total, $294.92; Total fr the week, $331.62; Grand total, $11,991.71.

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SUPERINTENDENT'S LETTER

Dear Friends:—We have been reaching our thousand dollar mile posts right along and just lacked a few dollars reaching the twelfth one this week. I would have been very glad if we could reached it.

Our Thanksgiving offerings are climbing right along and now amounts to $3,545.00. We still lack $1,455.00 reaching the goal and we must reach it. Eighty-two churches have responded to the call for a Thanksgiving offering. We have 140 churches to hear from yet. Every church in the Southern Christian Convention ought to make this offering. If your church does not contribute anything during the entire year toward the support of our little orphans it ought to make a Thanksgiving offering. Of all the years this is one year we ought to be so thankful that we would not think of letting the year pass by without making an offering toward the support of our orphans.

I received a letter this week from a young man in France enclosing me one dollar for a Thanksgiving offering and said when he looked at the many little children in France who were refugees whose fathers were in the war or already killed it made him think of our little orphans at home and he wanted to contribute this much out of his little savings to help make them happy.

I trust you can make this offering in this month, but if you fail to make it in December don't you think it too late but mail it sometime during the month of January and we will hold the door open to receive it. I assure you it will not be returned because it is late. We will have a place for it and it will do its part in this great work for the Kingdom.

We have reached every goal set since we have been in this work and if we fail to reach the goal of $5,000.00 this year we will fail to accomplish our undertaking and I think one of the saddest things in life is to fail.

My friends, see that your church makes this offering and make a liberal offering and help us reach the goal and if we reach it we will have something real pleasing to tell you. Something that ought to make you happy if you love this Institution.

Let us make a hard pull now and just keep pulling till the goal is reached. Don't you be satisfied until your church has made this offering. Let us not have a single slacker this year. Let each one have a part. You will feel the happier. You can work with a greater determination next year. Your conscience will not pinch you and you will feel that you have helped the little orphans. *We must reach the goal.*

C. D. J.

———: o :———

LETTERS

Dear Uncle Charley:—We are a little late sending our dues for December but papa has been sick in the hospital and has just returned home. We hope the cousins are getting on fine. We enclose 30 cents for our dues.—*Martha, Robert and Havanah Mitchell.*

I am glad your father is better and able to get back home. All our little folks are well and looking forward to a happy Christmas.—*"Uncle Charley."*

Dear Uncle Charley:—Here is my dime for December. I hope the cousins will have a big turkey for Christmas. I am in the third grade and am eight years old.—*Mills Wellons Staylor.*

I guess we will not have turkey for Christmas as we have so many things to buy and everything is so high. —*"Uncle Charley."*

Dear Uncle Charley:—Here is my dime for December. Hope all the little cousins are well of Influenza and will have a happy Christmas. I hope the cousins will eat turkey for Christmas.—*Willie A. Staylor.*

I hope you will have a fine Christmas with plenty of turkey and cake.—*"Uncle Charley."*

Dear Uncle Charley:—I am a little girl four years old and want to join the cousins. I enclose a dime for December and 25 cents for Christmas. I am looking for Santa Claus. Hope he will visit the cousins. I have a little brother two months old.—*Katie Lee Johnson.*

I know you are proud of your little brother. Little

(Continued on Page 13)

PRAISE, THANK, AND CHRISTMAS GREETINGS

—o—

How I wish it were possible to hail a "Merry, Merry Christmas," to every one who, in prayer, in purse and in person, has aided in reaching the $100,000.00 in gifts and pledges for our mission fund! I feel that in the future every one of these good souls will be counted real benefactors to the Church and the Kingdom. It inspires us all even now, it seems to me, to undertake greater things for God and expect greater things from God. I wish on Christmas day that every donor to this fund would for one moment consider, with gratitude to God, what this fund means to our Church and the cause in the future and praise God for having had some hand and part in it.

I have before me now two letters of interest. In one the writer, a fine, good, noble hearted young woman, says, "Please increase my subscription from $25.00 to $50.00. I am so glad to have a part in this great undertaking." This was done in the light of the fact that the Board had directed that the Field Secretary visit other churches and people not visited and secure an additional $50,000.00. This letter with its fine spirit and generous deed cheered me very much.

The other one, also from a most splendid and noble hearted young woman, reads: "Enclosed find $10.00 which is my first payment of the $50.00 I pledged you for missions. I am glad to do this much for the advancement of God's cause here and in foreign lands. I thank God for the privilege of doing my bit for Him. I feel that as long as I try to give to His cause I will have the means to give. I ask your prayers that I may be a more staunch Christian in the future than I have been in the past. With the best of wishes for this great undertaking." This letter represents the many that the Secretary gets which he wishes he had time to answer personally, and though unanswered personally often for want of time and postage, they serve their purpose and fill our heart with gratitude and joy unspeakable. Again to all, a merry Christmas and God's blessings abide.

J. O. ATKINSON.

———:o:———

PAINTING AND REPAIRING THE OLD CHURCH

There are a great many church buildings in our Christian Conferences that need painting and repairing. They have been used for years, and the paint has dried up and washed off, or in some instances the houses have never been painted. Why not paint them and "fix them up"? About the first reply is, "We are very few in number, our membership is small, and some two or three of that number have all the giving and paying to do."

Now in all candor and seriousness, I have a sure and safe remedy for every case of this kind in all our Christian Church. Here it is: Let the pastor of every such local church preach and teach missions until that congregation, large or small, is imbued with the missionary spirit, and is willing to enter into the program of God by endeavoring to carry out the Great Commission, and then I promise you, with all the Holy Word of God to sustain me, that that congregation will paint and repair the old church with joy, thankfulness and praise.

I preached the other Sunday in a church like this. The house certainly did need repairs and two or three coats of paint. After the sermon I approached whom I took to be one of the leading members and asked him to make a pledge or a donation to our mission fund. His reply was that he did want to do so, for he knew it was a good and worthy cause, and he wished he were able to help, but he had obligations which he *must* meet, and these would not allow him to take even a $25.00 obligation for missions. Furthermore, he said, "Our church house, as you see, needs repairing and we must manage some way to fix it up." My reply was: "My brother, that is what I am here for. If I can get you to become missionary in spirit and activity and make a liberal pledge or donation to missions, your pastor will have little trouble in getting you to contribute on your church building when your congregation is ready to repair." He declined seemingly with deepest regret, saying he was simply not able, and what little he would have to give away he must give to help "fix up his church."

I later told the pastor about my conversation and asked him about the brother's ability to help. Imagine my surprise when told that the man in question was worth some $30,000.00 to $40,000.00, and that the prospect of ever getting him to give much of it to help "fix up" his church, or any other benevolent purpose was poor indeed.

Now, I contend that this man *is* poor. It makes no difference how much a man is worth, he is a poor man unless he has learned something of liberality. For all practical purposes, one might as well be poor as to think he is poor. Suppose one has property, but feels unable to give any liberal portion of it for a good cause? Such an one is poor. He will pinch himself and stint himself and be close with his neighbors, with his family and with every one with whom he has dealing. He keeps laying up store or property or treasure, living hard and working hard and being hard—and then one day he lies down and dies. He does not, cannot carry one penny of all his hard earned property with him, and about the best that any one can ever say of him is that "he was a hard working man and left a lot of

property.'' Such people do not fix up churches. The pastor told me he could not get the church fixed up because he had in it ''leading members worth property'' who were too close to give even to fix up the church.

When the Christian Church shall have become imbued with the missionary spirit, the old worn-out and dilapidated church buildings will be repaired and repainted, and not till then. The Church is the one institution on this earth that exists solely for others and when it fails of this, it falls under repair. The Church saves itself by serving and by serving others. But the local church may become selfish, and it is selfish when it exists for itself. When the local church begins to have a care for others, for world wide salvation, then the local church will get fixed and stay fixed—and with ease and comfort and joy.

But thanks be to our heavenly Father, we are at last awakening to our missionary obligations and glorious opportunity.

———: o :———

WARS AND RUMORS OF WARS

Since our Savior gave the words of His last will and testament, sealed as they were with His own death and resurrection, there have been wars and rumors of wars on the earth. And these will continue in the earth until the Church of the living God is ready and willing to obey the supreme and final command of our risen Lord, ''Go ye into all the world and teach all nations.''

There can be no permanent peace on this earth till we have a peace founded upon Jesus Christ and the individual and social righteousness which He taught. And the Prince of Peace certainly will not and cannot rule and reign in the lives and hearts of those who have never heard His Gospel, and heeded His message. The Church must obey the supreme command of our Savior and Redeemer before it realizes its power and glory in the world, and the whole wide world must hear of Him, and have an opportunity of receiving Him before the councils of men shall be wise enough, and unselfish enough, to enter into a peace that shall be permanent in the world. This of which I speak is no *impossible task.*

———: o :———

IMPOSSIBLE TASK

A distinguished writer in one of our international journals declared during the war that, ''Had the Christian nations given one-tenth as much in man-power and money-power the past ten years to save the world for Christ as they had had to give the past year to carry on this war, there could have been no war.'' If that is true, and I have seen it and heard it often repeated since, then is it not equally true, that if we will give one-tenth as much in men and money that the next ten years as we have spent on war the past year, there can be no future occasion for war?

Jesus Christ, it is true, did not come ''to send peace, but a sword,'' (Matt. 10:34); but this sword was to be ''the sword of the Spirit, which is the Word of God,'' (Epe. 6:17) which ''is quick and powerful, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart.'' (Heb. 4:12). Wars have been and are in the world because the Church has not obeyed the supreme command of our Lord's Christ. When the Church is ready and obeys, then the Prince of Peace will begin to reign in the world.

———: o :———

ONE HUNDRED AND FIFTY THOUSAND DOLLARS FOR MISSIONS

If the churches and the peoples of our churches *not* visited shall be one-half as liberal, even in proportion to their means, as those have been whom the Secretary has visited, then the sum total will be even more than the goal set. The Secretary is not seeking to solicit any man to his hurt, or impoverishment. He is not begging. He will not beg. Our God is no pauper. The earth and the fulness thereof is His. We shall not pauperize His work and His Kingdom by begging a pittance for Him. All we wish is that all shall have a chance, in this dear Christian church of ours ''to prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'' (Mal.) 3:10). Oh! how my heart longs, and agonizes with God, that the windows of heaven shall be opened to our people and that God's promised blessings may be poured out upon this Church whose burdens, tasks and responsibilities God has laid upon our shoulders.

———: o :———

UNSOLICITED

I met a rural mail carrier the other day. I had not solicited him. He stopped me. ''You may expect $25.00 from me in a few days for our Mission Fund.'' Thanks, beloved. ''All power has been given unto me, therefore go ye.'' You can go in prayer, and in purse, or in person.

———: o :———

THE VOICE OF THE CHRIST-CHILD

—o—

The earth has grown old with its burden of care.
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air,
When the song of the angels is sung.
It is coming, old earth, it is coming tonight!
On the snowflakes which cover thy sod,
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight,
That mankind are the children of God.
On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer opens that door
Of a hope which he dared not to dream of before,
With a sunshine of welcome for all.
The feet of the humblest may walk in the field
Where the feet of the holiest have trod:
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed:
That mankind are the children of God.

—*Phillips Brooks.*

CHRISTMAS GIFTS

(SOME SUGGESTIONS)

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Precious Promise Testament No. 56 P..... 1.45
Testament No. 3913 RL, large print, soft binding—
a beauty 2.00
Weymouth's Modern Speech Testament (See list below)

For Father

Ida M. Tabell's Teachers Guide for 1919.....$ 1.35
Peloubet's Select Notes for 1919..... 1.35
Scofield Reference Bible No. 70, cloth binding..... 2.00
Scofield Reference Bible No. 71, soft binding..... 4.50
Scofield Reference Bible No. 73..... 5.25
Precious Promise Testament No. 55 P..... 1.20
Testament No. 3913 RL, large print, soft binding—
a beauty 2.00
Testament No. 2902, large print ..... .90
Weymouth's Modern Speech Testament (See list below)

For Sister

Scholars Bible No. 4312 .....$ 2.85
Teachers Bible No. 3215 RL—red letter..... 2.65
Bible No. 312 X, India paper (a beauty)..... 5.00
Precious Promise Testament No. 56 P..... 1.45

For Brother

Pocket Testament No. 2113 .....$ .50
Pocket Testament No. 2114 ..... .60
(These Testaments are morocco bound and are very neat)
Khaki Testament ..... .30
Bible No. 4312 ..... 2.85

For a Minister

Pastor's Ideal Funeral Book .....$ 1.25
(Weymouth's Modern Speech Testament (see list below)
Tarbell's Teachers Guide 1.35
Peloubet's Select Notes 1.35

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ASSETS

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Fifth. It has never changed its management. Heb. 13:8.

Sixth. It insures a man for more than he is worth. Psa. 9:7-10.

Persons claiming to have no souls need not apply. —Psa. 14:1.

Applicants come directly to President. John 14, 6.

All companies offering to issue policies after death are a fraud. Eccles. 11:3; Rev. 22:1-21.

Dividends liberal, equitable and perpetual. Matt. 13:23; 19:29.

No rejections. John 6:37; Jer. 29:13.

—*Selected.*

(CHILDREN'S LETTERS—Continued from page 10)

brothers are mighty nice to have around.—*"Uncle Charley."*

Dear Uncle Charley:—Enclosed you will find four dollars, our Thanksgiving offering. We hope Santa Clause will bring all the children something nice Christmas.—*Erma Jean, Claine, Lorraine and Eric Whitaker.*

I know you are fine little folks. You are so kind to the little orhans. I trust Santa Claus will come to see you and bring you many nice things.—*"Uncle Charley."*

Dear Uncle Charley:—Enclosed find 25 cents for each of us. We earned this money picking cotton. Love to all the cousins.—*Mary, Fleeta and John Harrell.*

You are fine little cousins. I am proud of you.—*"Uncle Charley."*

Dear Uncle Charley:—I am a little boy one year and ten months old. I am sending you 25 cents for my Thanksgiving offering. Mamma paid me this money for feeding her biddies. Love to all the cousins.—*Phillip Harrell.*

If you can't pick cotton you can feed the biddies to make money to send the little orphans. You are a fine little man.—*"Uncle Charley."*

Dear Uncle Charley:—Here comes a little boy from Oklahoma asking to join the band of cousins. Find enclosed 20 cents for November and December.—*Lester B. Frank.*

We give you a warm welcome. You are the first little cousin to join from Oklahoma. I trust you will enjoy being one of our little band of cousins and get some of your little friends to join.—*"Uncle Charley."*

Dear Uncle Charley:—I am sending my Christmas offering. I am five months old today, weigh 16 pounds and have on my first short dress. We received a cablegram from Daddy saying he is all right, and we are looking for him home by spring. Love and Christmas greetings for all.—*Oliver E. Young, Jr.*

You send in the first Christmas offering. I trust Daddy will soon return home. I know he will be delighted to see his fine boy.—*"Uncle Charley."*

Dear Uncle Charley:—Here are four of us sending 35 cents and wanting to join your Corner in THE CHRISTIAN SUN. Our grandmother takes THE SUN and we like to read the children letters. We are expecting Santa Claus Christmas and hope he will visit the children at the Orphanage. We wish them a Merry Christmas.—*Aubrey, Carl Lee, Georgie Brown and Nellie Emily Baker.*

Glad to have you join our band of cousins. Four at one time brings sunshine and happiness.—*"Uncle Charley."*

Dear Mr. Johnson:—I have been working in the interest of the Orphanage through the primary class of Pleasant Hill Sunday school this year. In the spring I gave each of the little folks fifty seed beans. I want to give each child credit for his work by giving the names and amounts. They are are follows: Bessie Hornady, 1pt.; Clara Hornady, 1 pt.; Colon Carter, 3 pts.; Pauline Carter, 3 pts.; Beatrice Lockly, 1 pt.; Hazel Lockly, 1 pt.; Owen Teague, 1 pt.; Josephine Teague, 1 pt.; Carol Hornady, 1 pt.; Gradie Hornady, 1 pt.; Samuel Murchison, 3 pts.; Vola Fogleman, ½ gallon; Russell Fogleman, ½ gallon; Earnest Teague, ½ gallon; Gertrude Thomas, ½ gallon; Wayne Stuart, ½ pt. I also told these children that I would give as much as they all gave. The Lord has wonderfully blessed me in being able to give this. I included one gallon of beans and am sending the remainder in cash. Miss Ora Fogleman also put in one-half gallon. The beans went forward by freight yesterday.—*Mrs. F. H. Pickard, Liberty, N. C.*

This shows what little folks can do.—*C. D. J.*

NOTES AND PERSONALS

Rev. H. J. Fleming preached at the Burlington church last Sunday night.

The book-keeper and stenographer in THE SUN office, Miss Hester Stuart, has been sick for several days with Influenza.

Let us have your renewal before January 1. We will consider it a Christmas greeting if received any time this week.

Brother L. L. Kernodle, Graham, N. C., was a caller at THE SUN office last week. Brother Kernodle has been a subscriber of THE CHRISTIAN SUN since 1875.

Rev. A. D. Betts., D. D., a well known and aged minister of the M. E. Church, died last week. Brother Betts has contributed articles to THE CHRISTIAN SUN in recent years.

A certain note in THE CHRISTIAN SUN a few weeks ago was the cause of a man calling at our office and leaving $2.50 for the Christian Orphanage. "Put it down from a friend," he said. What pays a larger dividend for the Church than its publications?

Raising that Mission Fund of $100,000.00 was a very easy task. A man was on the job and so was a *Sun*. While Dr. Atkinson was talking in one place THE SUN was talking in another. And yet some of our people have not fully realized what THE CHRISTIAN SUN means to our people.

Brother Roy W. Barnette, a member of Long's Chapel church, Alamance county, North Carolina, has in this issue a splendid article. Readers of this paper will recall an article recently written from Sanatorium, N. C., in regard to holding religious services there. We were requested at that time to withhold his name. We are now taking the liberty of saying that that letter was written by Brother Barnette. As a result of the letter Rev. T. E. White, Sanford, N. C., is to hold monthly services at Sanatorium, which is about 30 miles from Sanford. Brother Barnette is a young man of promise and has promised to contribute to THE SUN occasionally.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, - - - - - - Editor

$2.00 per year in advance

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OBITUARIES

SORRELL

Deacon John L. Sorrell of Wentworth Christian church passed out of this world into the great beyond on December 5, 1918. Brother Sorrell's death came as a sudden shock to family and friends. He had gone to the barn to feed the stock at 12 o'clock and was found dead a few minutes later, by his wife. Brother Sorrell was a faithful and loyal member of his church and a man beloved by many of his splendid character and fine qualities. The interment was in Wentworth cemetery. May God's richest blessing rest on the lonely.

J. LEE JOHNSON.

——:o:——

JOHNSON

One of the saddest deaths in many days occurred at Cardenas December 11, 1918 in the person of Wright Johnson, son of Mr. and Mrs. W. L. Johnson. Wright was taken suddenly with a very severe case of Influenza and pneumonia and died in about four days. Wright was one of the brightest boys in the community, a boy of fine traits and character, kind and manly. A boy we all loved and all hated to give up. The body was laid in Wake Chapel cemetery and the grave covered with flowers from his many friends. Wright had been a member of Wake Chapel for several years, being about 21 years old at his death. May our gracious Lord comfort and sustain those who have had this great loss, and bring us all together again to meet Christ in the Air.

J. LEE JOHNSON.

——:o:——

BROWN

Deacon Daniel C. Brown of Union Grove Christian church died December 8, 1918 at the ripe age of 85 years, 6 months 17 days. It can truthfully be said that a good man has passed to his reward. He was faithful to his church and to his God and fully resigned to the Master's will. He will be greatly missed in this church and community. He leaves a wife and eight living children, many grandchildren and a host of friends who lament his passing but their loss is his eternal gain. May the Lord comfort the bereaved. Burial at Union Grove by the writer, assisted by Revs. L. W. Fogleman, H. A. Albright and T. F. Andrews.

T. J. GREEN.

——:o:——

CLENDENNIN

Mrs. Elizabeth Catherine Long Clendennin was born June 2, 1837 and died December 11, 1918. She was married to Mr. J. N. H. Clendennin July 31, 1862. Sister Clendennin joined the church in early years at New Providence. She became one of the eight charter members of Graham Christian church and remained a faithful member until 11:45 o'clock December 11, 1918 when she became a member of the church triumphant. Interment was made in New Providence cemetery with Doctors J. U. Newman and W. W. Staley assisting the writer in burial services. Two sons, three daughters, a husband and a host of relatives and friends remain to mourn their loss while they thank the kind Father for her noble life. Two daughters have gone on before. Comfort be to the bereaved.

F. C. LESTER.

——:o:——

THE CHURCH PAPER AND THE CHURCH PEOPLE

We do not know how to get along without THE CHRISTIAN SUN.—*J. Milton Banks.*

—o—

I enjoy THE SUN and cannot do without it.—*Mrs. T. L. Chandler.*

I think that I have been a reader of THE SUN all my life and could not think of doing without it. I am now 73 years young.—*Mrs. M. P. Clements.*

—o—

I need THE SUN in my business as I must keep up with our church affairs. Of course my business is to win souls and help manage my Master's business. I carry a little sideline to make bread and meat. Here's wishing you and yours the best the season affords and a most joyous Christmas.—*Jas. O. Wiggs.*

——:o:——

JUST FOR FUN

Among the observations of the colored soldiers apropos the Kaiser, this in a recent *Atlantic* is going well: "You wait till us Angry-Saxyums git to France—yo' day am come!"

—o—

Creditor—"You couldn't ride around in your fine automobile if you paid your honest debts."

Debtor—"That's so. I'm glad you look at it in the same light that I do."

—o—

"What is your objection to children?" asked the man who was hunting a flat.

"I like 'em," replied the janitor. "I haven't the heart to ask anybody with children to move into a place that was as short of heat as this was last winter."

—o—

Citizen—"Unless I am mistaken, you are the party I gave ten cents to yesterday."

Beggar—"I am, sir. Did you think a dime would make a new man of me?"

—o—

"Agnes married a self-made man, didn't she?"

"Yes, but she has compelled him to make extensive alterations."

—o—

Pat—"This is the foist time inny of these corporations hev done innything to binnefit the workingman."

Mike—"How is that, Pat?"

Pat—"It is this siven-cint fare. I hev bin walkin' to and from my work and savin, tin cints, and now I kin save fourteen cints.

—o—

Uncle William, hearing an explosion in the immediate neighborhood,

said to his small nephew, sitting in the automobile beside him, "Get out, Jimmy, and look at the tire, and see if it is flat." "It looks pretty good," said Jimmy, upon inspection; "it's only flat on the bottom side."

—o—

"I never saw a woman so full of energy."

"Nor I. Why merely correcting her mistakes keeps two men busy."—*Life.*

—o—

A charming young singer called Hannah
Got into a flood in Montana.
As she floated away,
Her sister, they say,
Accompanied her on the piano.

—o—

"So you're saving up to buy an airship. You're quite an ambitious little boy."

CHARLES W McPHERSON, M. D.

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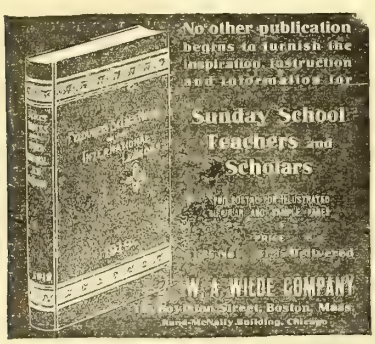
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Here ends the final chapter of The Christian Sun for 1918. We trust that our labors have been a source of help to all readers of the paper.

THE PRINTERS.